"Freemasonry, (*CENSORED PHRASE) By Bishop Léon Meurin, S.J. (Introduction)" / X

LA

FRANC-MAÇONNERIE

SYNAGOGUE DE SATAN

Freemasonry, (*CENSORED PHRASE) By Bishop Léon Meurin, S.J. (Introduction)

* All our unknowable secrets are impenetrably hidden behind symbols. »

(Official teaching of the 33rd degree.)

INTRODUCTION

1. The Masonic number of thirty-three encountered in the ancient pagan religions. The degrees of Freemasonry are, everyone knows it, thirty-three in number. Now, by studying the Yédas of the Indians, we have encountered the following text:

"this O Gods, who are eleven in number in heaven;

who are eleven in number on the earth, and who, at the

number eleven, dwell in glory in the midst of the air,

may our sacrifice be pleasing to you*. »

The Atharva -Veda teaches that thirty-three spirits

[trayas-trinschad devah) are contained in Prajapati

(Brahma) as its members.

The Zend-Avesta, sacred book of the ancient Persians, contains the following piece:

“May the thirty-three Amschaspands (Archangels) and Ormazd be victorious and pure (2)! »

1.Rig-Véda, Adhyaya, H . Ânuvaka, xx. Sukta, iv, v. 11 2.Kor dah-A vesla, m .

We read similarly in Yaçna I, v. 33: this I invite and honor all the lords of purity: the thirty-three nearest around Havani (the Orient), the purest, whom Ahura-Mazda (Ormazd) instructed and that Zarathustra (Zoroaster) announced.

»This mysterious number of thirty-three, of which we do not could find nowhere an explanation, seemed to us to point between the mysteries of pagan antiquity and Freemasonry a connection that deserved to be studied, and even promised the discovery of the most hidden secrets of this dark society. We were not mistaken.

2.The number thirty-three in Freemasonry? The first eleven degrees of Freemasonry, we will see later, are intended to transform the Profane as a true Man > in the Masonic sense; the second series, from 12° to 22° degree, must devote the Male Jewish Pontiff; and the third series, from 23° to 33rd degree, must constitute the Pontiff, Jewish King or Kabbalistic Emperor*

The secret leaders of Freemasonry, the Jews, were very circumspect in the gradual revelation of the organization of their secret society.

To give an example, we will cite France, who, in 1722, only knew the first three degrees, in which, let us say straight away, the whole Masonic doctrine is nevertheless contained in germ. In 1738, we dared to double this number; in 1758 it was increased to two times eleven, plus the first three degrees of the third series of eleven, that is to say, in all, at twenty-five degrees.

The last eight degrees which were still missing perfect system, were added only in 1802, after the dark work of the lodges had brought the fruits on which we had counted, making human blood flow freely.

Paul Rosen, formerly a Freemason of the 33rd and last degree, gives the description of the opening of the sessions of the Supreme Council of the 33rd degree *. He said:“A Supreme Council must be composed of nine Sovereign Grand Inspectors General at least, and thirty-three at most. Nine^ because this number, being the last of the simple numbers, indicates the end of all things; thirty-three\ because it's in Gharleston, at 33° north latitude, that the first Supreme Council was formed on May 31, 1801, under the presidency of Isaac Long, made Inspector General by Moïse Cohen, who took his rank from Spitzer, Hayes, Franken and Morin. The latter held it, since August 27, 1762, of the Prince of Rohan and nine other masons of the Rite of Perfection, who had charged him with establishing in all parts of the world the Powerful and Sublime Masonry. » Masonic authorities, such as Findel 3 and Clavel 3, declare that the Jew Morin only had a license for the establishment of twenty-five degrees,

and that the publication of the last eight degrees does not go back beyond 1801. This is said to confuse people's minds too much curious: the Masonic system absolutely requires thirty-three degrees.

In the Master's Catechism, according to the French Rite, we read 4: this The General Assembly, assembled annually in session and invested with legislative power, establishes the law which governs us and which regulates the interests common to the institution. In his absence, a clerk*sion, designated by the name of Council of the Order, composed of thirty-three members elected by the Assembly general, administers day-to-day affairs. »

(1.)Satan and C'1*. Tournai, 1888, p. 219. (2.) (German) History of Freemasonry. 1870, p. 847 : The Order of the Scottish Rite of the 33 Degrees. (French) History of Freemason life; the Lie of the Order regarding the Scottish Rite of 33 degrees. (3.) Picturesque history of Freemasonry, 3rd ed., 1844, p. 400“ (4.) Leo Taxil, the Trois-Points Brothers. 2“vol., p. 126.

The mysteries of Freemasonry are, for most of them, hidden under legends, emblems, decorations, sacred words, etc.

The “dark room”, through which the role must pass recipient of the rank of Rosicrucian, is illuminated by thirty-three lights, carried on three candlesticks eleven branches(1).

The Rite of Misraïm (from Egypt) has 33 degrees symbolic, 33 philosophical degrees, 11 mystical degrees and 13 kabbalistic degrees.

For the moment, it is enough to note, in this rite,the repetition of the number 33, the number 11, and, which leads us further into the mysteries, the profession open source of Jewish Kabbalah.

(1.) Léo Taxil, The Mysteries of Freemasonry, p. 279.

3.The number eleven in Jewish Kabbalah.

Kabbalah having been named, our attention was focused on this philosophical doctrine of the heterodox Jews.

There, we found the number eleven again, and with him the key to the Masonic mysteries. It is enough for us for the moment to note that the Ensoph (the Infinite) is the source from which, according to the doctrine of Kabbalah, flows, from eternity to eternity, everything that has existed, exists and will exist. From him emanate, first place, a Triad: the Crown, Wisdom and Intelligence, called the superior Sephiroth (numbers), and secondly seven other Sephiroth who, with the three superior, constitute the primordial Man {Adam Kadmon). The

Ensoph and the ten Sephiroth compose “in the sky” the famous number eleven which repeats itself in the sphere of spirits, “in the middle of the air”, thus that in the material world, “on earth”, completing thus the number thirty-three. The Kabbalists stick a lot to numbers, on all at that of eleven. A fragment inserted in the Zohar (Light), their main book, is entitled Idra raba, that is to say the Great Assembly, because it contains the speech addressed by Simon-ben-Jochai to all his disciples, gathered ten in number; the representative master thus the Ensoph in the middle of the ten Sephiroth.(1)

(1.) Franck, Kabbalah, p. 126, note.

4.The number eleven in Masonic decorations.

To assure us that we had entered the true path which leads to the most intimate mysteries of Freemasonry, we just had to discover in the masonic decorations Tensoph with the ten Sephiroth, the Crown at their head.

In the “Great Constitutions” of the Scottish Rite, article 66, there is the description of the decoration in which the members of the Grand Central Lodge have the right to:

“They wear a saltire cord, shimmery white, wide ten to eleven centimeters, decorated with a gold lace of five millimeters on each side; on the tip is a rosette culvert colored. From this cord hangs a jewel formed of three intertwined triangles, surmounted by a crown. This jewel is made of gold or gilded.»

The three intertwined triangles represent the nine Sephiroth emanating from the Crown, which overcomes him and completes the number ten.

The ten centimeter wide white cord represents the ten Sephiroth kids. We say: ten to eleven centimeters, to have something to attach the edge to.

The gold border, half a centimeter on each side, completes the number of eleven centimeters; it represents the Ensoph. (the Infinite) which embraces all creation, or, to speak more correctly, all the emanation by which he revealed himself.

The rosette on the tip of the cord represents the thought or rather the fruitful action of the Infinite, by which he revealed himself in the universe.

The cord worn by the “Masters”, 3rd degree, is blue moiré, eleven centimeters wide; that of the “Masters secrets”, 4th degree, is also blue, but edged with black, and eleven centimeters wide.

The difference in colors in the 4th vice 33rd degree, indicates another idea: it is only at the 33* degree that we arrive at obtain what, in the 4th, we still cry as lost.

At the 29th degree, there are 7 signs, 3 touches and 1 general touching, signifying the 7 Sephiroth lower, the 3 upper and the Ensoph. Eleven in all.

The Chamber of the Supreme Council of the 33rd Scottish degree is illuminated by eleven lights: a candlestick with five branches in Porient, another with three branches in the west, a third with one branch in the north and a fourth with two branches in the south. In addition to the mystical number eleven, we will find the date of the year 5312 (era Jewish) or 1312 (Christian era), Tan of the abolition of the Order of the Templars.

The battery of the same 33° degree is made by eleven blows: first 5, then 3, 1 and 2; which means the same things that the eleven lights. In these two symbols, the lights and the battery, we see brought together the three fundamental mysteries of Freemasonry :

1.The mystery of the fallen Order of the Templars, which hides behind the lower ranks of the secret society: here is Van 1312 crying for vengeance; 2. The mystery of the fallen Synagogue, which is hidden behind the secret society of all Freemasonry: here is the Jewish era; 3. The mystery of the fallen Angel, who is hidden behind the ten Sephiroth, that is to say the divine Trinity and “the seven angels who are always before the throne of God *»: here is the number eleven. Three hatreds conjured against the Lord and his Christ(1)!

(1.) Apocalypse (Revelation,) ch. i, v. 4. — Tobit, ch. xn, v. 15.

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5. Jewish Kabbalah, the dogmatic basis of Freemasonry.

The indications cited were sufficient for us to consider as correct our hypothesis that Jewish Kabbalah is the philosophical basis and key to Freemasonry. This discovery inspired us to come up with the idea for this essay.

Will it serve to open the eyes of these thousands of non-Jewish Freemasons who do not see the slavery to which the Pharisees, the Jews of Kabbalah, reduced them, and in which they hold them captive by mysteries that they do not reveal to them even at the 33rd degree? Will we find there the subjugation of Christian peoples and their political authorities under the domination of Jews?

6.Paganism incorporated into Jewish Kabbalah.

It is not the orthodox synagogue, nor the true doctrine of Moses, inspired by God himself, that the modern Kabbalists represent; this is paganism with which some sectarian Jews were imbued, during the Babylonian captivity. We just have to study the doctrine of Jewish Kabbalah and to compare it with the doctrines philosophies of the most ancient civilized peoples, Indians, Persians, Babylonians, Assyrians, Egyptians, Greeks and others, to ensure that everywhere is taught the same pantheistic system of emanation; Everywhere we find a certain eternal principle from which emanates a first triad, and, after it, the whole universe, no by creation, but by substantial emanation. We are forced to admit, between Kabbalistic philosophy and ancient paganism, there is a connection intimate that is difficult to explain in any other way only by the inspiration of the same author, that is to say of the enemy of the human race, of the Spirit of lies.

7. Satan in paganism.

In the course of this little essay we will bring out the skill with which this inspiration of ancient pagan doctrines succeeded in separating, first, the idea of the three divine persons, known in antiquity with more or less precision, of the idea of their common and inseparable substance, by representing them as emanated, in a more or less remote time,of this common essence; and then to introduce himself in the Trinity, by supplanting either the first or the third person, in order to obtain, from one one way or another, on the part of men, the divine adoration he sought by saying: “I will ascend into heaven, I will establish my throne above the stars of God; I will sit on the mountain of the alliance on the sides of the north, I will place myself above the highest clouds, and I will be like to the Most High. This is where we discover the poisonous source of errors and supernatural hatreds which fill the ancient and modern paganism, as well as the soul of the Jew of Kabbalah and the follower of Freemasonry, with indescribable rage against God and against everyone those who believe in God. (1)»

1. Isaias (Isaiah), xiv, v. 13

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8. The Jews in the fallen Order of the Templars.

Usurper of divine honors, by giving himself as one of the persons beyond the Holy Trinity, the Prince of Darkness knew how to hide in the ancient mysteries pagans, based on Pantheistic Terror. Through them he leads man to incredible debauchery and villainy, not shrinking from the terrible attack of dethrone divine majesty. From the pagan dens this Spirit of evil was able to penetrate, with its criminal doctrine, in the spirit of a certain class of the Jewish people held captive in Babylon. Allied with his new followers, known for tenacity extraordinary of their race, he was able to move the world, and he stirs it again. If the Pharisees did not hesitate to crucify Christ, they will also not hesitate to persecute Christians whose spiritual faith is in direct opposition to their temporal hopes. Let us pass over in silence the times of the Gnostics and the great persecutions of the first centuries, in which the Jews played a role

as important as it was odious, and let us stop at the Middle Ages. The Templars were corrupted in Palestine. In their secret meetings, they renounced Christ, and — this is always the consequence - indulged in debauchery.

(1.) Isaiah, xiv, v. 13.

We no longer have to prove here what the Deschamps, the Pachtlers and so many others have established this perfectly on irrefragable evidence. The fallen Order of the Templars, first by its doctrines and its practices, then by the remains of its scattered members, served as a point starting point for what we call today Freemasonry.

The 30th degree, the rank of Knight Templar, is in union with the 18th degree, the grade of Rosicrucianism, the very essence of Freemasonry. The other grades only serve to hide them from the eyes of "lay people" and inept and untrustworthy brothers.

9. Chain of hatreds and mysteries of Freemasonry.

The points indicated should serve as an introduction to this little thread, to show the reader at first glance the chain of mysterious hatreds concentrated in Freemasonry for the continuation and accomplishment of the work of the Antichrist: "because the mystery of iniquity is already taking place."

If we have succeeded in putting our finger on the gnawing worm of humanity, men more competent than we will perhaps hasten to follow us and complete what we can only touch on.

The fallen Angel seduced the ancient peoples by his lying doctrines; paganism seduced the Jew hypocritical and stubborn; the Jew seduced and corrupted* the religious Order of the Templars, and still deceives today the great credulous mass of Freemasons. Having monopolized the treasures and civil power of this world, the Jew is waging a fierce, merciless war without respite, to the Church of Jesus Christ and to all those who refuse to bend the knee before him and his calf Golden. Gird the Jew's forehead with the royal diadem and put on under his feet the kingdom of the world, This is the true goal of Freemasonry.

Completed, our work would become, all together, a book of universal history, a treatise on theology and philosophy, and an exposition of black magic.

Let us search, and we will find in history, the Freemason; in Freemasonry, the Order fallen from s Templars; in both together, the Kabbalistic Synagogue; in all three, the ancient pagan mysteries, and finally, in all, Satan himself. The fallen Angel seduced the ancient peoples by his lying doctrines; paganism seduced the Jew hypocritical and stubborn; the Jew seduced and corrupted* the religious Order of the Templars, and still deceives today the great credulous mass of Freemasons. Having monopolized the treasures and civil power of this

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1. Thessnl., ch. n, v. 7

We lull ourselves in the hope of bringing back through this work some of the lost spirits, but we have no hope of persuading the evil generation that hides beneath the thirty-three folds of secrets Masonic, and beyond; because that one cannot be convinced by reason; she never gave in than major force. Probably she will be turned away by an uprising due to popular exasperation, or perhaps it speaks to the defection and disgust of those same that she succeeded in subjugating and chaining herself with illicit oaths, that today they are still quite superstitious to believe honest and valid. The current power of the leaders of Freemasonry seems to be coming to an end; but it won't end without one absolutely incredible tragedy. “Unmask Freemasonry,” said Leo XIII, it is to defeat it. » Being stripped bare, all right spirit and every honest heart will detach itself from it, and by that very fact she will fall destroyed and execrated.

"Freemasonry (*CENSORED PHRASE*) By Bishop Léon Meurin, S.J (Chapter 1)" / X

Freemasonry (*CENSORED PHRASE*) By Bishop Léon Meurin, S.J (Chapter 1)

FIRST BOOK

MASONIC DOGMATICS FIRST CHAPTER

THE KABBALISTIC ENSOPH THE MASONIC FIRST CAUSE

1. The dogmas of Freemasonry hidden in its settings and their emblems. The dogmas of Freemasonry are those of Jewish Kabbalah, and in particular, of the book Zohar.

This fact is not admitted in any Masonic document.

This is one of the great secrets that the Jews knew how to keep themselves. We discovered it on the trail of the number eleven.

“To formally prohibit knowledge of its mysteries to the vulgar, the teaching of the Masonic doctrine is veiled, in each of its thirty-three grades, under three decorations and seven conventional emblems,” which are derived from the invisible supreme authority of Freemasonry, like the three upper Sephiroth and the seven lower emanate from the inscrutable Ensoph of Kabbalah.

“The settings are: “1° The Apron; 2° the Cord, and 3° the Jewel. “The conventional emblems are: “4° The Battery; 5° the Order; 6° the Sign; 7° the Password; 8° Touching; 9° the Sacred Word, and 10° the Masonic Age; to which is added, in several grades, the March to enter the workshop *. »

It is therefore there that we will discover the fundamental dogmas of the great Jewish Kabbalah incorporated in the Freemason. “

(1)Paul Rosen, Satan and Co, p. 248.

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2. The Triangle and the Three Points, symbols of the Great Architect of the universe and of man.

Among all the Masonic emblems, the most prominent is the Triangle, either in lines or in points.

According to Kabbalistic masonry, the equilateral triangle is an emblem of the infinite and eternal Trinity of which man is a finite and temporal emanation.

As a line contains an infinite number of points, as a point is to a line, three points in the shape of a triangle are a triangle.

The three points represent a limited and individual form of the infinite Being which is represented by the triangle in lines.

The points that Freemasons add to their names are a profession of faith;

They thereby express their belief in the fundamental and, let us say, fundamentally erroneous dogma of their Order, that man is an individual emanation of divinity, and therefore divine itself: implicitly they are guilty of a audacious deification of man.

Wouldn't the famous triangular hat of the revolutionaries of 1789, adopted by Napoleon, be an indicator of this doctrine? We know even today, in Masonic slang, the hat is called a triangle.

The triangle first raises the question of whether the error of the pagan ancestors, renewed in Freemasonry, does not presuppose knowledge of the true divine Trinity, of which the pagan trinities and the Kabbalistic trinity would only be a counterfeit.

3. The sacred books of the Jews and their knowledge of the Holy Trinity.

The oldest of all the books, the Pentacle of Moses, gives striking evidence that the trinity of persons in God was known from the earliest times.

Indeed, we read in Genesis that before creating man, God said: “Let us make man in our image and resemblance; » and that after the fall of Adam and Eve, God says again: “Behold, Adam has become like one of us. »

It is impossible to suppose that by speaking thus, God made use of the plural of majesty in the manner of princes; because although the second and third person are sometimes found honorarily named in the plural, never, in all antiquity, has a person when speaking of himself make use of the plural. Likewise we cannot suppose that God, speaking in the plural, addressed himself to the angels; for man was not created in the image and likeness of angels. There therefore remains only the only conclusion, that in speaking thus, God wanted to reveal the plurality of persons in his divinity.

The eighteenth chapter of Genesis relates that: “the Lord appeared one day to Abraham in the valley of Mamré. When Abraham lifted up his eyes, three men appeared near him... And he bowed down to the ground and said: Lord, if I have found favor in your eyes, do not pass

the house of your servant. » Meditating on these words, Saint Augustine (1) exclaims: “He saw three, and did not name them Lords (plural), but Lord (singular); because that the Trinity is indeed three persons, but there is no only one Lord God. »

(1.) Contra Maximus, 3, c. 26

Let us add to this testimony the beautiful words of Bossuet which lucidly bring out the divinity of Wisdom so praised by Solomon, and of the Spirit of God by which the prophets spoke. In the evangelical mystery which teaches us that God is one and indivisible, and all together Father, Son and Holy Spirit, "there* says the Eagle of My Waters, are offered to us the incomprehensible depths of the divine Being, his greatness ineffable of its unity and the infinite riches of this nature, even more fertile within than without, capable of communicating, without division, to three equal persons. There are explained the mysteries which were enveloped and as if sealed in the ancient Scriptures. We hear the secret of these words: Let us make man in our image; and the Trinity, marked in the creation of man, is expressly declared in his regeneration (by baptism in the name of the Father and of the Son and of the Holy Spirit.) We learn what this Wisdom is, conceived, according to Solomon, “before all times,” in the bosom of God(1,)” Wisdom which is all his delight, and by whom all his works are ordered. We know that it was she that David saw begotten before the dawn (2.)"

“And the New Testament teaches us that it is the Word (Hebrew: Memra), the inner word of God, and his eternal thought, which is always in his bosom, and by whom all things were made. “By this we answer the mysterious question which is proposed in the Proverbs: “Tell me the name of God and the name of his Son, if you know it.(3.)»

“For we know that this name of God, so mysterious and so hidden, is the name of Father, understood in this profound sense, who makes him conceive in eternity; Father of a Son equal to Him; and that the name of his Son is the name of Word, Word which he eternally generates by contemplating himself, who is the perfect expression of his truth, his image, his only Son, the brilliance of its clarity and the imprint of its substance (4.)

“With the Father and the Son we also know the Holy Spirit, the love of each other, and their eternal union. It is this Spirit who makes the prophets, and who is in them to discover the counsels of God and the secrets of the future; Spirit of whom it is written: The Lord sent me and his Spirit (5,) who is distinguished from the Lord, and who is also the Lord himself, since he sends the prophets, and reveals to them future things.

1. Prov., wine, 22 2. Psalms. six, 3 3. Proverbs., xxx, 4 4. Hebrews, 1, 3. 5. Isaias, 48, 16

“Instructed in such a high mystery, and amazed at its incomprehensible depth, we cover our faces before God with the Seraphim that Isaiah saw, and we worship with them He who is three times Holy (1.) »n and the Holy Spirit, one God in three persons, shown more obscurely to our Fathers, is clearly revealed in the New Covenant.

“Instructed in such a high mystery, and amazed at its incomprehensible depth, we cover our faces before God with the Seraphim that Isaiah saw, and we adore with them He who is three times Holy (1.) »

The texts of the Old Testament so eloquently explained by Bossuet, as, moreover, by the unanimity of theologians, prove that the mystery of the Holy Trinity was known to the Israelites, not in a distinct and clear manner, we admit, but still sufficiently intelligible to elevated minds.

Those who are versed in the oldest books of Jews know that very frequently we find there the mention of the three who are called Jehovah, Memra or Shekhina (Word or habitation of God) and Ruakh hakkadosch or Esch (Holy Spirit or Fire) (2).

They are called the three members, three degrees, three subsistences, three faces, three endings, three persons.

These writers say that Memra or Schekhina emanates from Jehovah, and Ruakh hakkadosch from Jehoçah through Memra* Finally we know the sentence of the (true) Kabbalists: a The Father is God, the Son is God, the Holy Spirit is God, three in unity, and one in the trinity (3.)”

1. Bosauet, Discourse on history, univ., II, ch. xix 2. Deuteronomy. IV, 36 3.(Latin) Josh. Hooke, Treatise on True Religion. V Migne, Theol. course compl., III, p. 369

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4. The general tradition of the pagans and primitive knowledge of the Holy Trinity

Without entering into a discussion on the antiquity of the Rigveta of the Gathas of Zend Avesta, Assyrian tablets, hieroglyphic and cuneiform inscriptions, etc., we consider it historically certain and indisputable that the ancient civilized nations who perpetuated their religious beliefs there did not receive these ideas from Moses or from anyone else.

Everything tends to demonstrate that all nations, the Gentiles as well as the Jews, have, with the exception of the orthodox Jews, drawn their religious doctrines from the same source, and have gradually changed them under the influence of the climate, their morals, of their history, of their individual qualities, and, we do not hesitate to say, under the influence of demons.

This common source must be sought at the ark of Noé, where the human race was not yet divided by the diversity of languages nor by its dispersion over the face of the earth.

This is the only hypothesis that can explain the identity of a certain number of supernatural truths found among all ancient peoples, under radically different names.

The trinity in the divinity, this is a dogma imitative of the human race.

The Indians of the Vedic period worshiped their Forunna, Indra and Agni; those of the Brahmanical period their Brahma, Viscknou and Siva;

The Persians their Ahura (He who is), Mazda (Wisdom) and Atars (Fire);

The inhabitants of Egypt their Ptah (masculine), Rah (feminine) and Ilar; later named Isis, Osiris otllorus; Thebes its Ammon, Alout and Khons;

The Assyro-Babylonians, their Iiin (firmament), Samas, (sun) and Sin (moon); as well as their Assur, Bel and Hea, the gods of heaven, earth and hell;

The Chinese have Tien (sky), Yang (masculine) and Yin (feminine); The Phoenicians their Bant, Kolpia and Mot;

The Germans their Alfader, Wodan and Thor;

The Accadians their Anna, Hea and Mulga (Heaven, Earth and Hell);

The Romans their Jupiter, Neptune and Pluto;

The Greeks their Zeus, Poseidon and Hephaestos, etc., etc...

We do not guarantee the complete accuracy of this enumeration: the ancient religions are still far from being understood.

Modern philology, with its great results, is almost entirely in the hands of professors paid by Masonic governments, and consequently imbued with anti-Christian prejudices, which do not allow them to look at the great figures of pagan Olympus in the light of the primitive revelation reported in the Pentateuch.

But the day is not far away when faith in revelation will shed abundant light on paganism; and each idol will have its well-determined place in the great gallery of counterfeits of the truth.

Let us, however, try to give an example, speaking in particular of the religion of Zoroaster, which, in our eyes, has the merit of having preserved the original tradition with more purity than all other religions. It is in contact with this religion that the Jewish Kabbalah took birth in Babylon. (1)

(1.)Ragon, Philosophical Course of Initiations, p. 24. Frank, the Kabbalah, p. 293.

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5. The sacred books of the ancient Persians and the knowledge of Holy Trinity.

As the Persian Trinity we named Ahura, Mazda and Atars.

Ormazd and Ahrimane are usually cited as the good and bad God of the ancient Persians. This is a Manichean error. Ormazd is the only God recognized and worshiped by the ancient Persians, as well as by the modern Parsis still existing in Bombay. Ahriman is hated and hated like Satan.

The ancient name of Ormazd is Ahura-Mazda. Ahura corresponds to the Sanskrit Asura, and means, according to its root, as (to be), the Being par excellence, the One who is. Mazda means the Great Wisdom. These names are found in the oldest Gathas (hymns), almost always separated from each other, one invoked without the other, Mazda placed sometimes before, sometimes after Ahura; and, what is more curious, Ahuramazda is named several times in the duel instead of the singular or plural (1.)

(1.) Haug, Essays, Gathn, XXVIII, 3: I am going, Mazda Ahura (maybe Hindi: pairigaçai vohu manangha): "I am approaching you two, Mazda Ahura, with a good spirit. » See also Yaçna, XLIX, 4.

In Gathay xxvin, c. 3, Mazda and Ahura are joined by the duel; vao is the dual second person pronoun in the oblique case. From which it is quite obvious that Mazda and Ahura were, in antiquity, considered as two different people.

Ahura corresponds to the Asura of the Indians, the Sky Father; and Mazda to Wisdom which has always been recognized as an essential emanation of God. Solomon speaks of it in this sense, as we have just seen, and Minerva, the goddess of Wisdom, emerged, according to the fable, fully armed from the brain of her father Jupiter.

The Parsis are accused of being fire worshipers. They rightly deny it, if by fire we mean the fire that burns in our homes; but wrongly, if we understand by fire the divine “Fire, son of Ahura-Mazda”. The Zend-Avesta distinguishes five different fires: ordinary fire; one who is nourished with sandalwood and continually maintained in the Fire temples; the one that burned in the first and most famous Persian temple; the one that burns in the regions of the spirits; and finally the atars bérezi-cavo, who is in the presence of Ahura-Mazda, who is always called the Son A'Ahur a-Mazda, emanating from them, and to whom sacrifices and praises are offered, to obtain intelligence, holiness, eloquence, courage, instruction and energy 1.

This Fire corresponds to the Agni of the Indians, the Fire God born from the bowels of Asura (2.)

These three persons, Ahura (the Being), Mazda (Wisdom) and Atars (the divine Fire), respond to Jehovah, Wisdom and Fire (Esh) of the Old Testament, and are found in the Holy Trinity that Christianity adores. This revealed truth must therefore have been known to the children of Noah, who transmitted it to their posterity. With this one assumption which appears to be well founded, it is possible for us to explain this verse from the sacred book of the Persians, otherwise inexplicable: “Praise be to you, Ahura-Mazda, TRIPLE before all your creatures! (3)»

We are in the footsteps of the triangle of Freemasonry and its sacred word Sapientia, which we will encounter many times in the decorations of lodges and brother-masons.

1. Yaçna, LXI, 2. Cf. Haug, essays, p . 269. 3. Kkordah-Âvesla, vu. Qarset Nyayis, v; 1

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6. The infinite substance is negligible for the ancients.

In spite of the reproach and the Ahrimanian wind of the ancient Persia, we are forced to make important remarks.

The first is that the cousins of the Persians, the Indians, have, over time, allowed Satan to identify himself with their Fire God.

The philosophy of Brahmins taught that, from the bosom of the eternal essence, called the Drahme, in the neuter, eminated a trinity of persons; and attributed to Brahma the creation, to Vishnu the conservation, and to Shiva the transformation of all beings and the universe. The adoration of Siva is the regenerator, quickly developed into the abominable cult of the phallus, which we find raw and naked, with the Indo-Perso-Kabbalist doctrine, in French Freemasonry, especially in its adopted lodges.

Listen to the teaching that the recipient receives in the 33rd degree: "The primitive religions envisage The First Cause primarily through the triple aspect of creation, destruction, and conservation... Catholicism invented a God the father, who thought of the preservation of the universe, but he forgot to give a president to the destruction, in its dissection of the First Cause; of the President of destruction he made the Prince of darkness, the Demon.(1.) »

Forgot to admit Satan in the Divine Trinity? It's an audacious blasphemy.

1. P. Roscn, Satan et Cio , p . 287

Another remark is that there exists a very important gap in the theology of the ancient Persians: on and by saying that the totality of the essence of the primary and infinite, which the human cause met with force, just as in the title, to the whole which exists, and is based on logical order, like the trinity of persons.

Although we find in Ormazd the demiurge of other ancient religions, we still do not celestial figure in Persian Olympus, which corresponds to the Ensoph of Kabbalah, {fate, bythos, koïlort or heaven, et cetera} (was written in Latin) of other nations, to the essence which constitutes the inexhaustible and infinite fund of all that exists in the sky and on the earth.

A hypothesis that Ensoph has received the name of Ahu and that he has earned a liking for it, is based on ancient prior honorary deeds which modern Muslims receive by heart from the centuries, without understanding it.

European savants have never seen before in accordance with their beloved sense. It is composed of more ancient bacterial style, and content, in three phrases, writing and motives. In those four terms who are standing and talking, the two foremost, Ahura and Mazda., are united; the three-dimensional, sharp, sign, scene of the professor Spiegel [Whispered, I, v. 1, note), chef, master, seigneur, more like the Seigneur de France; In the fourth place, Ahu, there is an ancient form of Ahura, which is usually translated as "Seigneur". But it is likely that my Lord will surely designate a courtier on two different names, on Ahu and on Ahura; and comes under the name of Ahu rightly opposing the name of Ratu, and that Ratus is a three-line name; The opinion of Ahura is quite acceptable, because Ahura is relative to Brahma (masculine), it is true, Ahu, like Brahma, is infinite in essence and does not develop [expressed], Q % Ahura, like Brahma, the infinitely developed (yakt). Ahu and Ahura correspond to the spirits of Jesus and the Couronne of Kabbalah. This hypothesis, which is also just that it is fond of the reasons for the convictions, explains the first Honokar, represents the doctrine of the simple harmony with the voices of the religions of the people, and we can understand the transmission of the pantheistic ideas of people and their Other people are thirsty, among the Juifs who, despite the great captivity, do not yet want to leave Babylon, the land of exile.

According to the apostles, it is certain that the Talmud was composed in this form in the Babylonian context; This is to confirm the general opinion as it is about the origin of Kabbalah. Kabbalistic doctrine. It is a belief that paganism in rabbinic form; and the Masonic doctrine, which is essentially Kabbalistic, we are yet to choose from the ancient paganism of Ravi, who have a rabbinic bent of mind and are serving the Jewish nation.

Moreover, it is certain that the Talmud was composed at this time in Babylon itself; which would confirm the almost general opinion that this is where we must also look for the origin of Kabbalah.

Kabbalistic doctrine is therefore basically only paganism in rabbinical form; and Masonic doctrine, which is essentially Kabbalistic, is nothing other than ancient paganism revived, hidden under a rabbinical cloak and placed at the service of the Jewish nation.

7. Infinite Being among ancient peoples.

The idea of the infinite Being, source of all that exists, developed among the ancient nations almost at an equal pace. The proof is that it is, basically, everywhere identical in its essential error. It is no longer the trinity of persons in the unity of substance, but it is the Infinite, the Absolute, Eternity, the incomprehensible, unintelligible, empty and without any form Immensity, of which the three persons are nothing more than temporal emanations; instead of being, as revelation and reason want, the subsistence, the subjects, the co-eternal and co-infinite possessors of this common substance.

According to paganism, the primordial Being, which is at the same time Non-being, differentiates itself and reveals itself only after a certain time, by causing the three divinities that the pagans worshiped to emanate from its interior void.

There is everywhere in paganism a certain separation of the divine persons from the divine substance. Everywhere, a Kronos (Time) mutilates his father Ouranos (the eternal Sky).

The President of the Supreme Council of the 33rd degree will allow us to develop his teaching on the First Cause, since he himself refuses to do so, citing the RigVeda of the Indians.

The President says: “There is a First Cause of which man and creation are effects. As we confine and limit our hopes to this world, we do not go further in the study of the First Cause. The religion of the Freemasons, the Masonic Religious Creed, is the positive affirmation that there exists a First Cause, of which man and the universe are the effects, and of which the human soul is a spark, immortal like itself." (1.)

(1.) J. Paul Rosen, Satan et Cio , p . 292

Here now is the development of this Indian doctrine:

The 11th chapter (Anuvaca) of the 10th book [Mandala) of the RîgVécla begins with two hymns recounting the origin of the universe, coming from the womb of Brahma, who is the First Cause of Kabbalah and Freemasonry.

We read there:

“Then there was neither Being nor Non-Being; neither a world, nor a sky, nor anything above it; there was nothing, anywhere, in anyone's enjoyment; neither enveloping nor enveloped; nor deep and dangerous water; there was neither death nor immortality; no distinction between day and night. But Tat {That, the Eternal Supreme Being) breathed without aspiration, alone with Swadha (or Maya: Love, Desire), that which subsists in him. Apart from him, nothing existed of all that has been since.

“The darkness was there; because they enveloped this universe which itself was still a formless mass of water; but this mass covered with its dark envelope was finally determined by the force of contemplation.

"First desire was formed in his mind: and this became the primitive productive seed, which the Sage, recognizing it by the intelligence in his heart, distinguishes in Non-Being as the limit of Being*

“Did this ray of light from these creative acts spread out in the middle? or up? or down?

“This productive seed immediately became intelligence and matter. Who knows exactly and who in this world will declare where and why this creation took place?

“The gods are subsequent to the production of this world; who then can know where it came from, and from where this varied world took its origin, and whether it subsists in itself or not in itself?

“What is this soul? Is it what man sees, hears, etc.? ? is it the heart, mind, perception, memory, etc. ? All of these things are just various names for design. But this soul which consists in the faculty of understanding, it is Brahma, it is Indra, it is Prajapati, the Lord of creatures; these gods are her. Likewise the first five elements, earth, air, ether, water and light and their compounds (horses, oxen, men, elephants), everything that lives and walks or flies, and everything that is immutable (plants, trees), all this is the eye of intelligence.

Everything is based on intelligence; the world is the eye of intelligence, and intelligence is its foundation. Intelligence is Brahma, the Great.”

Freemasons will perhaps already understand what the decoration of their 28th degree means: the white moire cord is worn as a saltire; it has an embroidered eye at the tip. The jewel hanging from the cord is a gold triangle in the middle of which is an eye.

We will find the same Intelligence in the three superior Sephiroth of Jewish Kabbalah. The Rig-Veda, the Upanishads, the Bhagavat-Gita, and finally all the dogmatic sources recognized as such by the Brahmins, teach the same doctrine. We have no need to multiply the evidence. The passage from the Infinite to the finite was for all pagan religions the stumbling block at which they stumbled and failed. But what deserves our attention above all, and what seems to indicate the identity of the Master, who gave the same false solution

everywhere, is this prodigious harmony between the various mythologies, when it comes to determining the first cause of the entire universe and the transition from the Infinite to the finite world.

Mr. George Smith (1.) has published volume 1 which contains a very important new page from Chaldeonno Genesis, confirming what we have just stated.

(1.) The Chaldean account of Genesis

One of the twelve tablets found describes the origin of all that is: here are the fifteen lines that remain:

1. When the sky above did not yet have a name;

2. When the earth below did not yet have a name;

3. And the deep had not yet opened its arms,

4. The chaos of the waters (Tihamat) gave birth to each of them,

5. And the waters were gathered together in one place. SO

6. No tree had yet grown, no flower had blossomed again,

7. None of the gods had yet been born,

8. None of them were called by name, there was no no order among them.

9. Then were the great gods made,

10. Then Lakmu and La kamu were born,

11. And they grew

12. The gods Asur and Kissur were then born...

13. Many days and a long time passed.

14. The god Anu

15. The gods Ashur and

The rest is lost (1.)

(1.) Review of Historical Questions, 1 April 1876, p. 557.

The same doctrine is also found in Egyptian mythology. Amoun is the unknown Father of all beings.

Immediately below it are two principles of opposite nature, which no finite being could understand.

Kneph who represents Intelligence or spirit, and Athor who represents matter, unrevealed darkness. From the mouth of the first comes the world, and between him and the world comes the soul of the world, the genius of Fire, Ptah, whose symbol and immediate agent is the sun.

This is the primordial trinity.

What do the fable of Ouranos and Kronos, and the identical myths of other pagan religions, mean? According to them, the Father represents incomprehensible, infinite and immutable Eternity; he had to be mutilated by his Son, Time, comprehensible, finite and progressing, so that the human mind, struck and dazzled by a strange, bold and moving imagination, would allow the Master Teacher to make the Divinity fraudulently cross the impassable abyss which exists between infinite eternity and finite time, and thus to lower God to the level of his creatures, or to elevate creatures to the rank of Divinity! This irrational and deceptive leap once accomplished, and the human mind transferred from the idea of the infinite to a finite terrain, the rest of the myth ends without doing too much violence to reason and logic, — and the pantheistic lie is established!

8. The Ensoph of Jewish Kabbalah, the infinite essence, the First Cause of Freemasonry.

Jewish Kabbalah teaches on the First Cause, into the study of which the President of the Supreme Council of the 33rd degree refuses to enter, the following:

“Before having produced the Universe, or anything outside of itself, before having taken on any form and imposing any measure on its infinitude, the Ensoph (the Infinite: en=without, soph = limit) was absolutely unknown to himself, and, even more so, to other beings who did not yet exist; he had neither wisdom, nor power, nor goodness, nor any other attribute; because an attribute supposes a distinction, and, consequently, a limit.

It must be conceived, says the text, above all creatures and all attributes. Now, when we have had these things, there is no longer any attribute, image or figure; what remains is like the sea, for the waters of the sea are, of themselves, limitless and formless; but when they spread over the earth, then they produce an image (Hebrew: dimion= imagination), and allow us to make this calculation. The source of the waters of the sea and the jet that comes out of it to spread on the ground, make two.

Then an immense basin is formed, as when one digs a vast depth; this basin is occupied by the water coming out of the source; it is the sea itself and must be counted the third. Now this immense depth is divided into seven channels which are like so many long vessels through which the water of the sea escapes. The source, the current, the sea and the seven channels together form the number ten. This is how the Cause of causes (the Ensoph) produced the ten Sephiroth (numbers). The Crown (on the triple triangle of the jewel of the members of the Grand Central Lodge), is the source from which an endless light springs, and from there comes the name of Infinite, En Soph (without end), for designate the Supreme Cause; for in this state it has neither form nor figure; there is then no way of understanding it, no way of knowing it; It is in this sense that it has been said: “Do not meditate on a thing which is too far above you.” »

“Then a vase is formed as narrow as a point, as the letter (Yod), but into which the divine light nevertheless penetrates: it is the source of Wisdom, it is Wisdom itself, by virtue of which the Supreme Cause calls itself the Wise God (1.) »

1. Ad. Franck, Kabbalah, p. 129.

Here is now one of the questions asked, at the 33rd degree,

by the President - to the Captain of the Guards:

“What did you see when you first entered the Supreme Council?

Answer. — The symbolic word of the First Cause, emitting rays through three intertwined triangles whose vertices bore the letters of the word Sapientia.

Question. — What does this emblem mean?

Answer. — May Supreme Wisdom preside over the work of the Supreme Council and enlighten it with its rays. » At the reception of an Apprentice, 1st grade, the recipient, blindfolded, stands before the Venerable, who, aping Christian baptism, asks his godfather, the Brother First Supervisor:

“What do you ask for him?

Answer. - The light.

The Venerable. - Let there be light! »

Then he strikes three times.

In the third, the Master of ceremonies snatches the blindfold from the recipient, and, at the same moment, the Brother who has mouthed the lycopodium lamp blows strongly and produces a bright light. The answer from the Captain of the Guards, which we have just heard, is the lycopodium of the 33rd degree.

The Jews even give the followers of the 33rd degree invented explanations to confuse them. The true Kabbalistic explanation of the emblem in question, of the three intertwined triangles bearing the nine letters of the word Sapientia on their nine points, is that the divine light emanating from the Ensoph through the Crown, which is hidden here, passes over Wisdom to shine both in her and through her in the eight other sephiroth.

9. Fraudulent transition from the Ensoph to the Kabbalistic Crown.

Let us now consider in the text of Kabbalah, given above, the passage of the finite naked Infinite. If the Crown, Wisdom and Intelligence are the source, the current and the sea, we ask where does the source come from since in the Infinite there is no form? The source is a form, and Kabbalah teaches that the Crown is not the Ensoph. Let us therefore seek the development of the Ensoph until it has revealed itself in the Crown, which is the Source.

The cited text says nothing on this subject; but it offers to the gaze of the dazzled man the sea and the jet of water coming out of a source formed by the Infinite, just as Freemasonry makes its followers look at the lycopod. Man must absolutely be fascinated by a gripping fiction, so that he does not go further in the study of the First Cause", as the President said to the candidate of the 33rd degree. How then does Ensoph manage to reveal himself in the Crown? We ask for a philosophical, rational explanation, without fable or figure.

The given text says: "Then a vase is formed as narrow as a point, like the letter yod, but into which the divine light nevertheless penetrates. » Another text says: Before God was manifested, when all things were still hidden in him, he was the least known among all the unknowns. In this state, he has no other name than that expressed by the question. "He began by forming an imperceptible point: it was his own thought; then he began to construct with his thought a mysterious and holy form; finally, he covered her with a rich and dazzling garment: we want to talk about the Universe whose name necessarily enters into the name of God.

Any serious philosopher will ask: What does this vase as narrow as a point mean? What does it mean: a He began by forming an imperceptible point, which was his own thought? » What does it mean: "A spring was formed?" » It could be neither a material vessel, nor a mathematical point, nor a source of water. — This was his thought! So Ensoph began to think. If in all eternity he had not thought, how could he have begun to think, since in eternity there is no succession, neither first nor then, no past, no future?

Think, blindfolded brother masons!

Can Jewish philosophy satisfy your intelligence?

In Brahma it was desire that was first formed, in Ensoph it was thought.

Reason asks: How could the Infinite think without intelligence, since Intelligence is only the third of the superior Sephiroth?

How to desire without will? It is not intelligence which emanates from thought, but thought which emanates from intelligence, and it is not will which emanates from desire, but desire which emanates from will.

Is it with this reversal of the psychological order existing between intelligence and thought, and between will and desire, that paganism begins in its philosophy? What audacity of the Kabbalistic Jews to offer such an anti-rational doctrine to men who know how to think!

What blindness of serious men who allow their bodily eyes to be blindfolded to allow their intellectual eyes to be more dazzled by the Kabbalistic lycopodium!

10. Fundamental error of all pantheism.

Besides this gross fault against logic and psychology, there is the original sin of every pantheistic system, which Freemasons must blindly and implicitly admit, if they want to deserve the name of Freemasons.

In all these systems it is the passage from the Infinite to the finite which presents to the serious thinker the aspect of a fraudulent maneuver.

Solomon, a great authority invoked by Masons, said to God: “You regulate all things by number, weight and measure (1.)»

1. Sag, xi, 21

It is in number, in measure and in weight that we must seek the difference between the Infinite and the finite; for in God there is neither number nor weight nor measure. In the Infinite these categories are raised above themselves, and are lost in a higher unity.

Let us explain this fundamental truth, since "the league of heretics (said Pope Innocent III in a sermon against the Albigensians) must be destroyed by an instruction (idol; for the Lord does not want the death of the sinner, but that he converts) and may he live.”

There is no currently infinite number; what we conceive as infinite number is the indefinite magnitude or the endless series of numbers.

Any number, however large or small, can be increased and multiplied, diminished and divided; but no division of unity can reduce it to zero, nor can any multiplication raise it to current infinity. Between any actual number and the infinitely large number, as well as between the number one and its infinitely small fraction, there is an absolutely infinite and insurmountable distance.

To cross this abyss between a current number and the infinitely large number, one must have recourse to a number of a superior nature, which contains in itself all possible numbers. It is the divine number: it is the infinite One, — it is the unity of God.

Likewise, to cross the infinite distance between a current number and the infinitely small number, one must resort to the annihilation of all numbers: to zero, to nothingness.

Let us demonstrate these truths, and force the President of the Supreme Council of the 33rd degree, to “go further in the study of the First Cause”. A little “light” will probably do him good.

A mathematical point has no extension, it cannot be divided or enlarged. Between two points, placed at any distance, it is therefore impossible to successively place a sufficient number of points to form a line. The possible number of points between two points is infinite; and infinity can never be counted by successive numbers. If you want to understand the currently infinite number of these points, have recourse to something higher, to the line. The line embraces at once the infinite number of all possible points between its two limits.

A currently infinite number, which could be arrived at by addition or multiplication, is obviously an impossibility. To assert its existence would be no less unreasonable than to make a mathematical point of a certain length, or a mathematical line of a certain width, or a mathematical surface of a certain thickness.

This is so clear and obvious that we immediately see the falsity of the following assertion: the number of grains of sand, stars, atoms is currently infinite; infinite the number of minutes, years, periods or evolutions that the world must have traveled or undergone, assuming that it has existed for all eternity.

The consequence of this lucid and simple reasoning is this: it is absolutely false, illogical and unreasonable to assert that the past evolutions of the universe are infinite in number; that matter, subject to the successions of time, exists from all eternity;—finally, that everything that can be measured, counted and weighed, is eternal, in the strict sense of this word.

If we do not want to be unreasonable, nor allow ourselves to be dazzled by any sophistic lycopod, let us declare it firmly: the previous eternity of the universe is an absurd fable; the Kabbalistic doctrine concerning the Ensoph who began to think, and that of the Yedas

concerning Brahma who began to desire, break eternity by giving it a past and a future; they are therefore anti-rational inventions, deceptions, the aim of which is visible, if one is willing to examine and judge the consequences.

11. Purpose of pantheism.

The separation that we want to establish between the divine substance and the trinity aims to introduce, with the emanation of the trinity, that of the entire universe. It is first of all the negation of the eternity of the divine Trinity; it is then the negation of creation ex nihilo, of this only reasonable solution to the great question on the origin of a world governed with number, weight and measure; it is the negation of the essential difference between God and the universe; it is the lowering of the Creator to the level of his creature or the deification of the creature, in particular, of man; finally, it is a diabolical maneuver seeking to detach men from God by repeating to them this deceptive assurance: “You will be like the gods;(1) » in order to lose their souls for all eternity; in a word, it is a satanic cabal.

12. True idea of the Infinite

If we want to understand past eternity, we must not count successive and real periods of an infinite number, which is impossible; but to bring together, in the mind, all possible periods, both past and future, in a single moment, as if we wanted to shrink a line into a single point which would represent the whole line. We will then have an instant of a higher order, called eternity; immutable moment, in which the past, present and future meet and exist together.

Time is a succession of transitory moments; eternity is a simultaneous permanence of all possible moments.

Time is a series of moments in a continuous succession; eternity is a simple moment in eternal permanence.

Time is a moving moment; eternity is a moment at rest.

“Time,” says Boëce, “is a fluid now; eternity, a stable now.”

Time is the past, present and future of the universe, created with the universe; eternity is the permanent presence of God.

Time is birth, life and death; eternity is permanent life, without birth and without death.

Time is a certain created, partial, successive and transitory imitation or participation of life; eternity, according to Boëce, is the entire, simultaneous and perfect possession of interminable life.

Time belongs to the created universe; eternity to God alone.

Time is created, Eternity is uncreated — it is God himself.

The same reasoning is done for space, and the conclusion is: Space is created, Immensity is uncreated, — it is God himself.

13. Emanation of the Kabbalistic Crown.

The Ensoph, to reveal itself, began to form an imperceptible point, like a Hebrew iod, it is the first Sephirah, the Crown*.

This is the primordial lie of Jewish Kabbalah and Freemasonry, the mother error of their entire system.

The Ensoph is not the eternal Being: it is not God.

Anyone who wants to become a Freemason must renounce their reason and the true God. (1.)

The Hebrew iod represents in Kabbalah the creative, or rather formative, thought of the Ensoph, produced after a certain period, and consequently after a limited, temporal and finite period.

The Scottish Rite gives, at the 12th degree, rank of Grand Master Architect, a jewel which is “a square of metal in the shape of a medal (figure of the world): on one of the faces are engraved four semi-circles (the equator and an intersecting meridian) in front of seven stars (the seven lower Sephiroth), having in the center a triangle (the three upper Sephiroth) containing the letter A. (1.)

1. Léo Taxil, II, p . 340.

The letter A means, like the Hebrew Viod, the Architect of the Universe, the Jehovah or the Demiurge, the Maker of the world.

The Grand Master Architects are most likely unaware that by wearing this medal they are implicitly denying God, the Creator of heaven and earth.

This work is not a philosophical study, otherwise we would enter here into a consideration of pagan fables on the passage from the Infinite to the finite; they are all as antirational as those of Jewish and Masonic Kabbalah.

14. The doctrine of creation ex nihilo, the only reasonable one and true.

If one claims that the difficulty indicated by a rational passage from the Infinite to the finite is also found in the doctrine of creation ex nihilo, one is mistaken; for according to this doctrine,* it is not the divine essence which passes from the Infinite to the finite, from eternity to time; the world is not drawn from the divine substance by any emanation, thus making it equal to God, but it is created from nothing, and consequently it is in no way of the same essence as God.

To fashion a world from pre-existing matter, a finite power is enough. To create a world from nothing, infinite power is required. The greater the power, the less material is required to form something from it. The power of the Lord is infinitely great; therefore it only requires to create this world an infinitely small matter, that is to say zero, nothingness. Forming something from nothing is properly called creating. It is true that: nothing comes from nothing.

But in creation there is not only nihilum, nothingness; there is besides the Almighty, and it is not true to say that with nothingness and the Almighty nothing can be done; it is false to say: Nothing is made by God out of nothing.

Then, nothingness is not the matter that the Almighty would have used to form the universe: it is only the starting point of the work created by divine power.

Only God can create. Creation requires infinite power.

And if you ask why didn't God create the universe sooner? I answer that he indeed created it earlier and at the same time later; because earlier and later are but one moment in eternity.

Time began with the world.

And God, what did he do before creating the world?

Answer. — There was no before: this before coincides, in eternity, with the after. The world was created in the beginning. But before the creation of the world, was there not infinite time?

No, there was no time; infinite time is an absurdity, and this indefinite time, which we imagine before creation, is a pure fiction.

But what is the passage from eternity to time, from immensity to space, from infinity to finiteness, from divinity to creature?

It is not any change in God Himself, it is not an emanation, a diminution, a development, an evolution from within God; but it is a beginning of what did not exist. This transition, this leap, this passage from the infinitely small to the world of extension means this: there was only change in the creature, emerging from nothingness and pure possibility, to begin to exist in reality. Eternity, immensity, infinity, omnipotence have remained immutable as always!

In the dogma of creation there is no contradiction, no nonsense, as in all pantheistic doctrines without exception; there is no departure from divine majesty, as in the Jewish Kabbalah, nor any superstition, as in the idolatrous adoration of the "Architect of the Universe", of which the Freemasons are guilty, - let us hope - it, without meaning to.

15. Kabbalistic error revived in modern pantheism.

The pantheistic error, suggested by the malice of the fallen Angel to ancient peoples and to a certain number of the children of Abraham's chosen race, has never ceased to spread in the world, almost always under the cover of 'an inviolable secret.'

We pass over in silence the doctrines of the various pagan religions in antiquity, and only allude to the discussion between the Pharisees and Our Lord, in which Jesus Christ, the Word of God, by whom all things were created, is called , in opposition to the kabbalistic ideas of the Pharisees: “THE PRINCIPLE”: "The principle which I am speaking to you(1.)" We only want to touch on the beginning of the Gospel of Saint John, obviously written against the false doctrine of Jewish philosophy, which had already begun to corrupt the ideas of certain Christians, and to sow the seeds of the formidable heresy of the Gnostics, precursors of the enlightened. Saint John opposes the kabbalistic system of emanation with the simple truth, saying: “In the beginning was (and not: after a long time emanated from the Ensoph) the Word; and the Word was in God, and the Word was God (and not any diminution of the infinite light and splendor of God). He was in the beginning (that is, from all eternity) in God. »

(1.) Frank, p. 160

Let's also leave the narration of the story to other pens of Jewish Kabbalah, its origin in Babylon and its influence on Hermetic philosophy, on the Gnostic sects, on the Templars in Palestine and on various sects of the Middle Ages; let us simply note that Spinoza, son of Portuguese Jews, after having studied the Talmud and Kabbalah, and after having been excommunicated, in 1655, by the Orthodox synagogue of Amsterdam, dared the foundations of modern pantheism, now taught by almost all the professors appointed to universities by Masonic governments.

According to Spinoza, there is only one substance, which develops in the universe. Spinoza is the father of modern pantheism.

In 1720, a Latin book appeared in Cosmopolc (London): Pantheisticon, written by Jean Toland, printed in a few copies which were never put on sale. This book proves that, since its reformation in 1717, Freemasonry has taught pantheism in private.

The author reduces all masonry to the pantheism of Spinoza. On page 42, he says: This The Brothers support, in the absolute sense, not only the freedom of thought, but also of action, while repudiating, however, all license. They are the bitterest enemies of all tyrants.

Their greatest number resides in Paris, in Venice, in Holland, and a few even in the city of Rome; but they abound principally and more than in any other place, in London: there they have constituted, so to speak, their seat and as it were the citadel of their sect.... It is clear that I do not wish to allude to the English Royal Society, nor at the French Academy, nor at any other public society... After their banquets, they dismiss their servants, because they are profane and ignorant; They then close the doors as is necessary according to the custom of the ancients, and start the conversation on different subjects. »

Page 78:

"The Pantheists must perhaps accuse themselves of having a double doctrine, one exoteric, that is to say external or popular, and the other esoteric, that is to say internal or philosophical, and of reveal this secret philosophy only to friends of recognized goodness and prudence. But who can doubt that they are acting wisely in this way? No religion, no sect likes to be contradicted. The vulgar believe that everything comes from heaven (revealed by God). It is therefore necessary that something else be in the heart and in secret meetings, and something else in the street and in public speeches. It is a frequent usage among the ancients and among the moderns. They, in truth, while condemning such dissimulation, do not fail to use it quite often. » Page 81: "So we see, in this way the Pantheists live in security in an environment full of dangers. » Page 40: a Nothing is lost in the universe: things only change place. Consequently, although the creation of nothingness is not admitted by the Hebrew Kabbalists, nor by other philosophers, we can nevertheless say that all things are created, in the sense that they move in such a way as to move away from nothingness. infinity already past and to approach the infinity of the future. And since the number of movements is eternal, like the number of things that move, yet there is no movement nor any thing that is eternal, each thing being made anew and hence created. »

Here is Kabbalah named and cited with perfect fidelity. Jean Toland, born in Ireland, an apostate Catholic, a Protestant defector, and finally an infidel of the worst kind, wrote this book for the Brother Masons. The title of this book has often been misquoted. Here is how it is found on the original and unique edition, which has become very rare:

Pantheistic; or the formula of the Socratic society divided into three parts, as of the Pantheists or members, it contains manners and axioms, name and philosophy, liberty, and a law that is neither deceptive nor deceptive.

It is preceded by a diatribe about the ancient and new groups of scholars and about the infinite and eternal Universe. It is proposed to follow the double philosophy of the Pantheists and the idea of the best and most decorated man, a dissertation. Cosmopolis 1720

Latin: Pantheisticon; sive formula societatis Socratîcœ in tres particulas divisa, qute Pantheistarum sive sodalium continet mores et axiomata, nomen et philosophiam, libertatem et non fallenetem legem neque fallendam.

Praemittitur de antiquis et novis eruditorum sodalitatibus et de Universo infinito et œterno diatriba. Subjicitur de duplici Pantheistarum philosophia sequenda et de viri optimi et ornatissimi idea, dissertatiuncula. Cosmopoli. MDCCXX.

In French: “Pantheism, or rule of the Socratic Society, divided into three parts, containing the morals and doctrines, tendency and philosophy, freedom and law incapable of being deceived or deceived by the Pantheists or Members. Preceded by a study on the ancient and modern societies of learned men, and on infinity and the eternity of the universe. Follows a dissertation on the double way of following the philosophy of the Pantheists, and on the virtuous and perfect Man. Cosmopolis. 1720.”

« Panthéisme, ou règle de la Société socrati-que, divisée en trois parties, contenant les mœurs et les doctrines, la tendance et la philosophie, la liberté et la loi incapable de se tromper ou d'être trompée des Panthéistes ou Sociétaires. Précédé d'une étude sur les anciennes et modernes sociétés d'hommes érudits, et sur l'infinité et l'éternité de l'univers. Suit une dissertation sur la double manière de suivre la philosophie des Panthéistes, et sur l'Homme vertueux et parfait. Cosmopole. 1720. »

“The perfect man” is the one that masonry forms in its first eleven degrees.

Let us now come to the philosophy of the Coryphees of modern pantheism, and we will see that they did not, for so to speak, that copying the main bases of Jewish Kabbalah.

It was to be expected that the Masonic governments, guided ultimately by the Jews, would place on the chairs of philosophy, in all their universities, Freemasons teaching Masonic doctrine, that is to say Kabbalah, veiled under more or less unreasonable and illogical formulas and principles, such as we find them among the Fichtc, the Schcllihg, the Hegel, the Cousin and among all the other seducers of the youth of the schools.

The Hindus, as we have seen, taught: "Then there was neither Being, nor Non-Being, nor a world, nor a sky, nor anything above it, neither enveloping nor enveloped, nor death nor immortality: but THAT (Tat) breathed without aspiration, alone with Swadha (Desire), which subsists in him. Desire was formed in him: and this became the primitive productive seed which the wise man distinguishes in Non-Being as the bond of Your Being. »

This lying and outrageous fiction to human reason is found repeated in Jewish Kabbalah: this Before having produced the Universe, before having taken on any form and imposing any measure on its infinity, the Ensoph was unknown to himself, he had neither wisdom nor power, neither goodness nor any other attribute. Then he began by forming an imperceptible point, it was his own thought. »

“By this very fact that God, withdrawn into himself, is distinguished from everything that is finite, limited or determined; because we cannot yet say what it is, we designate it by a word which means nothing or Non-Being (Ayin) (1)”

1. Frank, p. 138

The same sophism, which destroys the idea of God in its germ, is faithfully copied by the pantheist professors of whom we have just spoken.

Schelling has already repeated it by saying: “The eternal One has, from all eternity, the desire to generate itself: this desire is the first ray of the will, the will! God, creating himself, speaking his own desire, poses his intelligence, his light!..." What an abyss of false notions!

Hegel, even bolder than Schelling, returned to the ancient apogee of pantheism: “Primitively, before the creation of nature and finite spirit, God without envelope is in himself, since he is indifference or the absolute identity of Being and Non-Being.

This God prior to the world has none of the positive attributes which belong to the contemporary God, because he is thought identical with itself, not knowing itself.

"The absolute manifests itself as spirit, passing from being to become: he becomes himself, he realizes himself! It is only after having rested outside of itself, in nature, that, returning to itself, it acquires consciousness and becomes spirit, knowing itself as spirit. »

It is these kabbalistic follies, these sacrilegious falsehoods, that youth must study and learn like true wisdom! The Kabbalistic Jews, who know the last word, make fun of this high, scientific, philosophical, sublime spirit of these young intelligences which, by degrading their reason, stupidly screws up the business of these Jews.

16. The Ensoph as Void or absolute Nothingness.

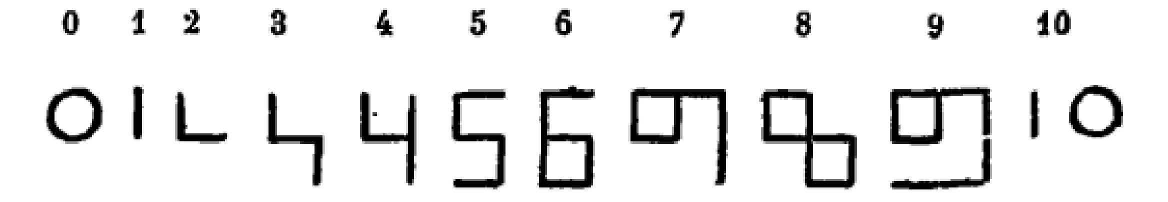
It was a truly diabolical trick to separate the infinite essence of the three persons, necessarily subsisting in it in an absolutely inseparable manner. Human reason is surprised and dazzled by this thought as false as it is bold, and it easily gives way to imagination, which the author of this gigantic fraud can now play with without difficulty, to introduce himself. even in the Holy Trinity and to be “like the Most High”.

It is only the first step that costs; we did it. Before appreciating this fundamental doctrine of Jewish philosophy, let us note the various titles, no less mystical than pompous, by which Kabbalah designates the First Cause.

The Ensoph is the Occult of occultas. {Ternir miccol têmérim), “the Nameless One”, “the Mystery of mysteries”, “the Cause of causes” (Illath ha illoth), te the Ancient of ancients”, “the Old of days” (Attik Yomim), the “All”, the “Non-Being”, the “Nothingness”, the “Nothing”, etc. It is represented by an empty circle which must be the origin of the ten Sephiroth. Although it itself is not one of the numbers, it gives value to numbers.

The Arab, influenced by Hebrew, calls the zero çafar, and designates it by a circle which is, like the Infinite of Kabbalah, without beginning, without end, and empty in its interior. The English word cifre, the French figure and the German ziffer are derived from it (1)The Ensoph and the ten Sephiroth together constitute the mystical number eleven (1.)

(1.) Allow us to put forward a fairly plausible hypothesis here. According to Kabbalah, the ten Sephiroth (numbers) emanate from Ensoph (the Infinite, represented by a circle without beginning and without end). Each Sephirah (number) emanates from the previous one. The inventor of the so-called Arabic numerals, probably a disciple of Hermes Trismegistus, took as the figure of the Ensoph a circle, the zero; for the figure of the first Sephirah, the Crown, nicknamed the long face, a long line, it is the number 1. He then added, for each of the other numbers, another similar line, up to the number 9; he completed the list of ten Sephiroth, or numbers, by joining the sign of the Ensoph to the first Sephirah, forming the number 10, conclusion of the first ten, and so on polishing each new ten. To find this idea, we just have to dismember (for example using matches) the Arabic numerals as follows:



Philosophically, infinite Being is not in emptiness, but, on the contrary, the fullness of Being. Kabbalah, by stripping Potre's idea of all real forms, kept only the abstract idea of existence without any substance. She confuses, like Hegel after her, the being which designates existence and the being which designates essence or substance. [To be existent and to be essence.) Latin ([Esse existentiœ et esse essentùr.)

We cannot admit that the same thing, in the same relation, is and is not at the same time. To violate this principle of logic is to renounce reason itself. If by being Kabbalah and Ilegel mean existence, it is absurd to say that the First Cause, Ensoph, exists at the same time and does not exist; if they mean substance or essence, it is equally absurd to say that the First Cause, the Ensoph, is a substance and at the same time is not one.

They give a double meaning to the word being when they affirm that the First Cause is at the same time Being and Non* Being. According to them, there is Being because it exists, and Non-Being because it is empty of any substantial form. “We understand by Non-Being,” says the Sepher Jetzirah, “that which we cannot conceive of either by its cause or by its essence; it is, in a word, the cause of causes; it is this that we call primitive Non-Being, because it is prior to the universe(1). By emptying the Infinite of all substantial form, it remains in our mind, which carries out this operation of abstraction, the idea of existence.

1. Frank, p. 160

Existence without any substance is therefore only a pure abstraction which exists nowhere, except in the thought of the person making the abstraction. It could therefore not have existed before there existed a substantial and intelligent being. It is therefore false that the Ensoph, the absolute primordial Being, this infinite void, was the First Cause of all that exists.

It is through this sophism, by playing on the word being, that Kabbalah, the old and the new, was able to give itself a philosophical basis.

In truth, understood as an empty and purely abstract Existence, the Ensoph is absolutely nothing, the Absolute Nothing or Void, incapable of desiring, of revealing itself, etc. Kabbalah therefore has neither reason nor logic in asserting this.

17. The Ensoph as absolute fullness of being.

The true infinite Being, as common-sense philosophers understand it, is not the absolute Void of all essence, but the absolute plenitude of Being; all possible realities are included in their infinitely perfect degree.

This is the true idea of God. It is obtained, not by making the substantial qualities of created beings disappear, but by removing all limits, all limits from them; thus the idea of substance also belongs to the creature and to the Creator, but in an essentially different way.

In this way, the infinite Being is infinitely great and absolutely simple, comprising in its substance all possible perfections in an eminent and infinite degree. This absolute being is, because of its infinity, incapable of dividing itself by producing from its bosom more or less limited Sephiroth, like rays of a primordial light, or like rivers of a primary source, which weaken and diminish in proportion to their distance, finally dying out and drying up completely.

Furthermore, in the truly infinite Being, Intelligence and Will exist from all eternity, not in a latent state not yet developed, but in their complete, infinite and immutably active perfection and energy. If therefore Jewish or Hegelian Kabbalah wants to consider the Ensoph, not as an empty zero, that is to say as the pure abstract Existence of all substance, but rather as

the plenitude of all possible Substance, it must be explained philosophically: he needs arguments drawn from reason, and not just images of the sea or light, which are not infinite; it must demonstrate to us that it is not against the very nature of the Infinite to detach any particle from its substance, to make a single drop or a single spark emerge from its bosom, however small it may be, without implicitly affirming the composition of the Infinite, without maintaining that through its emanations this Infinite is neither diminished in itself, nor increased outside of it, nor divided in its being, nor multiplied by new beings!

May she explain to us how the emanated forms, the Sephiroth, do not constitute, if they remain in the bosom of the Ensoph, forms in itself, and that they do not cease to be divine, if they leave of its interior. There is no philosophical answer to these questions. It is necessary to pose them to overthrow all pantheistic and kabbalistic systems. The idea of God is the infinite fullness of all possible perfections. The idea of the Kabbalistic Ensoph is either absolute Void, infinite Nothingness, a perfect Zero, or an infinite divisible Being, which is an obvious contradiction. God is the Supreme Being; the Ensoph is a purely mental abstraction, an imaginary idol, foolishly worshiped by Kabbalistic Jews and Freemasons as the First Cause.

18. The Ensoph in Masonic emblems.

In the Scottish Rite, the circle is not often used as a symbol of the Ensoph, because this "First Cause", the Unknown of unknowns, is not susceptible of worship. But in the rite of Misraïm we find it quite frequently in the decorations. This last rite, fundamentally and almost exclusively Jewish, represents Kabbalah more clearly and more completely than the other rites.

At its 18th degree, the jewel is a triangle within a circle, signifying the three upper Sephiroth contained in the Ensoph. At the 25th degree the circle is contained within a triangle, indicating the doctrine that the Ensoph, although being nothing of all that is, is nevertheless found in all that is, and in the first place, in the three superior Sephiroth . In the same direction the circle is, at the 26th degree, in a double triangle, and, at the 27th degree, in a triple triangle.

The Scottish Rite knows the circle divided into four parts. A compass opened at 90 degrees and embracing a graduated quarter circle, is the jewel of the Perfect Master, at the 5th degree. We will again see that the Ensoph developed into four worlds. The material universe, to which we belong, is one. This world is therefore, so to speak, a quarter of the revealed Ensoph. In its entirety, the Ensoph is represented by a perfect circle which has neither beginning nor end. Each of the four worlds emanating from him is a quarter of it. It's absurd, but this is the real explanation of this quarter circle.

End of First Chapter

"Freemasonry (The*CENSORED PHRASE*) Bishop LÉO N MEURIN , S. J . (Chapter 2)" / X

Triade intellectuelle.	2. Sagesse. 3. Intelligence.
Triade morale. . . .	4. Amour, Grâce, Grandeur ou Miséricorde. 5. Justice ou Rigueur. 6. Beauté.
Triade physique. . .	7. Force ou Triomphe. 8. Splendeur ou Gloire. 9. Base ou Fondement, et

Freemasonry (The*CENSORED PHRASE*) Bishop LÉO N MEURIN , S. J . (Chapter 2)

THE UPPER SEPHIROTH AND THE HOLY TRINITY

1. Emanation of the ten Sephiroth.

(See plates A and B.)

Before giving an overview of the Kabbalistic doctrine on the subject of the ten Sephiroth emanating from the Ensoph, as much as they interest Freemasonry, we place them here in their anthropological order. The three superior or intellectual Sephiroth represent the head of primordial man; the next three, or morals, are his two arms and his chest; the other three, or physical, are the middle of the body and the two legs, and the tenth is placed under his feet. (1)

We name the numbers:

2, 7, 10 and 11: the Middle Column.

3, 5 and 8: the Pillar of Grace.

4, 6 and 9: the Column of Justice.

5, 6 and 7: the Holy King.

8, 9 and 10: the Matron or the Queen.

By the union of the Holy King with the Matron, the universe is generated; and through the union of the Matron with the Holy King, individual beings are ultimately brought back to divinity and merged with its essence.

These exits and re-entries of beings are another form of the Indian doctrine of Vedauta: “The wise considers Brahinc as the source of all beings. As the spider emits and takes up its thread, as the plants emerge from the earth and return to it, so the universe comes from the Inalterable and enters into it. »

We find the terms of Indian philosophy much superior to those of Jewish Kabbalah, although the doctrine is basically the same.

For example, of this lustful representation that we have seen, Vedanta says, in quite philosophical terms: “This universe is indeed Brahman, because it comes out of him, breathes in him and enters into him. So worship him. » The social life of the Indians is based on the same idea of the Purusch, primordial Man or Brahma.

From the head of Brahma came the Brahmins, the caste of priests and sages; from his shoulders, the Kschatriyas, the caste of kings and warriors; from its innards, the Vaissyas, the caste of merchants; and from his feet, the Soudras, the caste of workers and farmers.

We will see the Masonic Kschatriyas of the 30th degree, the Kadosch Knights (saints), immediately follow, to protect them, the Jewish Brahmins of the Upper Triad of the 31°, 32° and 33° degrees.

To fully understand the nature of the Architect of the Universe, before whom the Freemasons bow the knee, and who has succeeded in supplanting in their minds the true living God, the Creator of heaven and earth, we must consider this that Jewish Kabbalah understands by the emanation of the ten Sephiroth, and by the Sephiroth themselves.

We have already seen that, according to Kabbalah, the Ensoph, the Infinite, is above everything, even above what is being and thinking. He is the universe; but the universe is not him. In this unlimited state it could not be understood by the intellect, nor could it be uttered by words. As such he was, in a certain sense, Ayin (Non-Being).

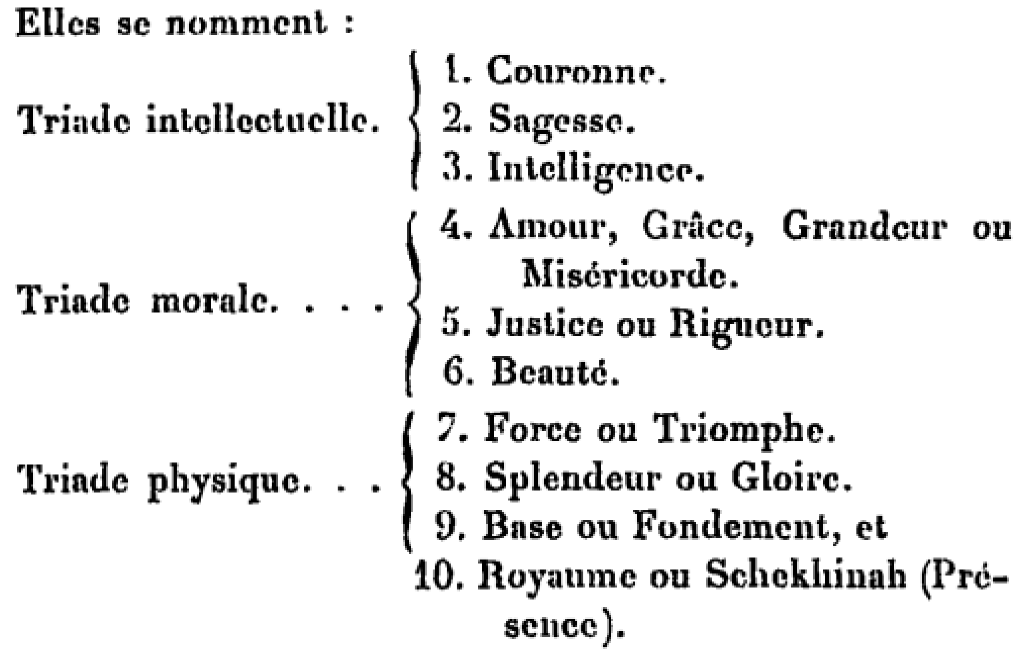
In order to be known and understood, the Ensoph had to become active and creative. Now, the act of creation involves an intention, a desire, a thought and an action, and therefore, properties or qualities belonging, as Kabbalah affirms, to a finite or limited being; moreover, the imperfect and circumscribed nature of the creature excludes the idea that it is the direct work of the infinite and the perfect. Therefore,

the Ensoph had to become creator by means of several intermediate beings, that is to say the ten Sephiroth, emanating from him like rays from a center of light.

The desire to become manifest and known, and hence the idea of creation (emanation) is co-eternal with the inscrutable divinity. The first manifestation of this primordial desire is called the first Sephlrah, the Crown, a spiritual substance which existed from all eternity in the Ensoph, and which contains within itself nine other Sephiroth.

The ten Sephiroth constitute between themselves and with the Ensoph a strict unity, and represent the same being under different aspects.

They are called:



Elles se nomment :

Triade intellectuelle. 1. Couronne. 2. Sagesse. 3. Intelligence.

Triade morale. . . . 4. Amour, Grâce, Grandeur ou Miséricorde. 5. Justice ou Rigueur. 6. Beauté.

Triade physique. . . 7. Force ou Triomphe. 8. Splendeur ou Gloire. 9. Base ou Fondement, et

10. Royaume ou Schekhinah (Présence).

Voici les termes hébreux des dix Séphiroth.

1. Kether.	6. Tiphereth.
2. Khokhma.	7. Netzakh.
3. Binah.	8. Hod.
4. Khésed.	9. Jesod.
5. Din.	10. Malkhuth.

Intellectual triad.

1. Crown. Intellectual triad.

2. Wisdom.

3. Intelligence.

Moral triad.

4. Love, Grace, Greatness or Mercy.

5. Justice or Rigor.

6. Beauty.

Physical triad.

7. Strength or Triumph.

8. Splendor or Glory.

9. Basis or Foundation, and

10. Kingdom or Shekhinah (Presence).

Here are the Hebrew terms for the ten Sephiroth.

1. Kether.

2. Khokhma.

3. Binah.

4. Khéscd.

5.Din.

6. Tiphcrcth.

7. Netzakh.

8. Ilod.

9. Jesod.

10. Malkhuth.

Now, when the Unknown of unknowns assumed a form, he produced all things in the two forms of male and female, without which nothing could continue in its existence in another form.

However, the first Sephirah, the Crown, is so close to the esoteric unit, the Ensoph, that it often seems to merge with it; and on the other hand, it is really distinct and different.

It is also called: this I am", "Jehovah" and the "Holy Ancient", the Ensoph being "the Ancient of the ancients".

Opposite (the Ancient of the ancients), the light of the "Ancient" is darkness.

Wisdom, the second Sephirah, when it proceeded from the "Holy Elder", emanated as male and female (androgynous, hermaphrodite), because developed Wisdom is Intelligence, the third Sephirah. Thus were obtained the male and the female: Wisdom, the father, and Intelligence, the mother, from the union of which the other pairs of Sephiroth emanated by degrees. (1)

(1.)Zohar, ni, 290.

These first three Sephiroth, the Crown, Wisdom and Intelligence, constitute the first Triad of the Sephiroth decade. It is the divine head of the archetypal, primordial and celestial Man (Adam Kadmon).

From the union of the second and third Sephiroth two opposing principles are born, Grace, a masculine principle, and Justice, a feminine principle.

These two principles form the arms of the archetypal Man; the first gives life, the second death. They unite in the common center of Beauty, which is the chest tfAdam Kadmon. These three principles form the second Triad of primordial Man, and represent his moral qualities, like the first his intellectual qualities, and the third his physical qualities.

From the second union emanate the masculine Sephirah, Strength, and the feminine, Splendor, constituting the two legs of Adam Kađmon and generating the ninth Sephirah, the Base or Foundation, the sap and the marrow, the power of generation and growth in nature.

From this point of view, Adam Kadmon is called Sabaoth (armies). This Triad is also called Natura nalurans (Nature that generates), the physical world being Natura naturala (Nature that generates).

The tenth and final Sephirah, the Kingdom, designates the unity, harmony and domination of the three preceding classes of attributes.

2. The ten Sephiroth in Masonic settings

After this exposition of the Kabbalistic doctrine, it is not difficult for us to give the meaning of the majority of Masonic decorations and emblems.

In the grade of Master, 3rd degree of the Scottish Rite, the jewel is a triangle; at the grade of Private Secretary, 6th degree, it is a triple triangle or three intertwined triangles; on the medal of the Grand Master Architect, 12th degree, you will find seven stars, the seven lower Sephiroth, having in the center a triangle containing the letter A: the three upper Sephiroth and the Architect of Universe (1.)

1. Léo Taxil, p . 240

In the Masonic triangles there is either a Hebrew Iod, or an S, or an eye. It is the same Triad, containing the symbols of the three main Sephiroth: 1° of the Crown which, as Great Architect of the Universe, takes the name of Jehovah; 2° of Wisdom, and 3° of Intelligence, whose eye sees everything.

The representation of two intertwined triangles is fully explained by the union of the Holy King with the Matron, that is to say by the great fundamental and sovereignly immoral principle of Kabbalah, that the existence of all beings, both spiritual as material, is due to the union of a male principle with a female principle. We are morally sure, of all the Christians deceived by this device of the Kabbalistic synagogue, Freemasonry, there are only a very limited number who are at all aware that by adorning themselves with Masonic decorations , they are guilty both of the most terrible blasphemies against God and his holy Trinity, and of the use of emblems whose lewdness is such that we cannot give the explanation here.

3. Anomalies in the upper Sephiroth.

Kabbalah is very explicit in stating that the ten Sephiroth are the main attributes of God. (1)

(1.) Franck, p . 128

Now, it is clear that Intelligence, Wisdom, Grace, Justice, Beauty and Glory can be understood as divine attributes; but what escapes our understanding is that the Crown, the Triumph, the Foundation and the Kingdom are of this nature. God is neither a Crown of any king, nor a Kingdom under any king, nor the Triumph of any triumphant, nor finally a Foundation of any building.

What do the Sephiroth so named relate to? Then, Intelligence is not the result or effect of Wisdom, but on the contrary, the faculty whose perfect development leads to Wisdom. Why then this reversal of the natural psychological order?

Thirdly, it is a generally received and sure doctrine that the first son of the Holy Trinity generates the second, the Word or Wisdom, by its intelligence; as the human mind produces words by its human intelligence. The first of the three superior Sephiroth should therefore be Intelligence. Why supplant it with the Crown?

Fourthly, Grace or Love, which is produced by the will, and everywhere constitutes the third person of the Trinity, why should it be placed in the fourth place instead of the third? If it is absolutely necessary to place the Crown between the three divine persons and the Ensoph, why send the Grace back between the lower Sephiroth, and not admit four superior Sephiroth?

We would not have asked these questions if we were dealing with any pagan people. But do Jews knowing their holy Scriptures, as frequent quotations prove, deserve the excuses which any man would willingly grant to pagans destitute of the assistance of the prophets instructed by the Spirit of God?

Freemasons have no idea of Kabbalistic doctrines; they are taught them by unintelligible emblems of which they do not know the key. The Jewish leaders of Freemasonry are careful not to put their blindfolded followers in the footsteps of Kabbalah.

4. The truth about the Holy Trinity.

Let us tell them, to give their minds true light, that in divinity there is and cannot be any separation between nature and the divine persons.

Persons in God can only be subsisting relations in the divine essence; they are therefore in no way divisible or separable from the essence.

Without the three subsistences already named there cannot be having divine substance or essence, as without the divine essence or substance there cannot be divine persons. The separation made by Jewish Kabbalah between the essence which only develops after the desire to manifest itself, and the successive manifestations of the divinity, is a capital and fatal error. It must have been done for a fundamentally perverse purpose.

Yes, there are eternal processions in the divine substance, which in itself can only be one of an absolute and infinite unity. This divine unity does not enter into ordinary numbers, because it is a unity of a higher order than everything that is subject to number, weight and measure. The number One in the divine substance is not counted as the number one followed by two.

The eternal processions in the very bosom of the divine nature are not its effects, as Arius affirmed; nor mutations of the same person, as Sabellius said and the Swedenborgians say; because they are not processions outside the divine nature, but spiritual processions within the interior of the eternal substance, similar to, but infinitely superior to, the procession of our thought, word or wisdom produced by our intelligence, and to the procession of our love produces our will.

In God the procession of the interior word is called the Word or the Son. This last name is as just as the first, because generation signifies the origin of a living being produced from a living principle, according to the similarity of its nature. Now, the Word is a conception of intelligence; it is also the similarity of the thing it represents; and it is of the same nature as that from which it proceeds; therefore the Word proceeds from its principle according to the mode of generation, from a completely spiritual generation. For this reason, God can and

must be called: God the Father, and his Word: God the Son, Besides the procession of the Word by the immanent action of the intelligence of God, there is, as in the human spirit , a second procession by the immanent action of the will: it is divine Love.

Love does not proceed, like the Word, according to its similarity with the thing loved, but according to the inclination of the magnet towards the beloved. Therefore, love does not proceed by way of generation, but by way of inhalation. Therefore, in God, the Love of the Father and the Son is also called the Holy Spirit, which proceeds from the Father and the Son as from one principle. The eternal object of the Word is the truth of the divine essence; that of Love, the goodness of this same essence. In the interior life of spiritual beings—and God is the spiritual Being par excellence—there are only two actions, that of intelligence and that of will. Therefore, there are only two processions in God, the generation of the Word and the spiration of Love. There are, therefore, only three divine persons in God: the Father, the Son and the Holy Spirit. These three persons possess in common an indivisible divine substance; they are therefore not three gods, but one God.

The Word or the Son is also called Wisdom, although wisdom is, like strength, justice, beauty, mercy and all other essential properties, common to the three divine persons. It is especially in the Old Testament that the name Wisdom is appropriate to

Word of God, by whom everything was created. Kabbalistic Jews were well aware of the book of Wisdom, written by Solomon. And, what is worth noting, the ancient Persians, from whose philosophy the Jews borrowed the main lines of their doctrine to Judaize it in their Kabbalah, also recognized Wisdom (Mazda) as a divine person who merged with their Jehovah. (Ahura) into a single Deity, Ahura-Mazda or Ormazd, from which the Fire (Atars) proceeded.

There would be a whole book to write on Wisdom, the Word, the Logos, who is transformed into the goddess Pallas Athene or Minerva, and other similar figures of the Olympus of ancient peoples. The Jews of Kabbalah did not invent the idea on which this great figure is based; they followed the divine revelation and the general belief of antiquity, according to which personal Wisdom is an emanation

direct and immediate of the first divine principle.

We therefore believe that we are in true recognition in the three Sephiroth: Intelligence, Wisdom and Grace, a memory, although corrupted, of the three divine persons known in the Old Testament under the names of Jehovah, Wisdom and Holy Spirit or Fire, and among the Persians under the names HL Ahura, Mazđa and Atars. The other divine attributes, such as justice, beauty, etc., are common to the three persons and cannot constitute new persons.

The division of the Sephiroth, between greater than three in number and less than seven in number, is another indication of the knowledge that the authors of Kabbalah had of the divine Trinity and the seven angels of which their sacred books also mention.(1)

(1.) Tobit, ch. XH, v. 15

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5. The Great Architect of the Universe.

The Masonic equilateral triangle, without any other addition, represents the Great Architect of the Universe of Freemasonry. It is the Crown with its Wisdom and Intelligence.

The Jewish Kabbalah, always rich in images to captivate the human mind, contains a passage which allows us to conclude again that its doctrine is derived from Indian philosophy, through the medium of Persian philosophy, as its sacred number of thirty -three has already indicated this.

In the third part of the Zohar (fol. 288(1)), we read;

“The Ancient, whose name be hallowed (the Kether, the Crown), exists with three heads which form only one; and this head is the highest among high things. And because the Elder, whose name be blessed, is represented by the number three, all the other lights which enlighten us with their rays are also included in the number three. »

1. Franck, p . 141

The famous Trimurti in the underground temple of Elephanta Island in the port of Bombay, represents the gigantic head of Brahma, with the three heads of Brahma, Yischnou and Siva. The doctrine is the same, why shouldn't the symbols be the same?

Did Dante know this Trimourti? Did he study Kabbalah which began to be known by non-Jews in his century?

How striking is the description he gives of the three-faced Lucifer! “The monarch,” he writes, “who reigns over the empire of eternal anguish, appeared from the middle of his chest, outside the frozen pond; and I am no taller next to a giant, than giants next to his arms: how tall must his whole height be! If he was as beautiful as he is now hideous, since he dared to raise his proud face against his Creator, it is not strange that he has become the source of all evil.

" Oh! what was my astonishment when I saw three faces on his head, one from the front, red as blood, the others, joined to it, emerging from the middle of each shoulder and meeting at his high and proud forehead. The face on the right appeared blackish, and the other, on the left, the color of those who live on the banks of the Nile (1).

1. Dante, canto xxxiv dcl Inferno

Lucifer has always been called God's ape. Unable to succeed in being like the Most High, he made a caricature of him. Let the Freemasons not blame us if we tell them that, as their “Great Architect of the University” is the ape of God the Creator, so Freemasonry, which is essentially his work, is a monkey of the Church, which is the work of the Son of God. The consideration of thirty-three degrees proves the correctness of this remark.

6. The Great Architect of the Universe, quite other than the Creator of heaven and earth.

The intimate connection between the doctrine of Kabbalah and paganism, and consequently, of Freemasonry with the ancient pantheistic errors, is a certain proof that the Great Architect of the Universe, adored by Freemasons, does not is in no way the God of Christians, who created the universe from nothing.

We do not repeat the innumerable proofs of Eckcrt, Claudio Jannet, Deschamps, Pachtler, Léo Taxil, and other valiant champions of Christianity; we limit ourselves here to demonstrating the perfidy with which we attempted, and unfortunately succeeded in confusing the large number of Freemasons, during the famous discussion, within Freemasonry, on the necessity of belief in a Personal God.

As we know, the vast majority of English Freemasons, despite their enlistment in masonry, are still attached to the Christianity of the Anglican High Church, and believe in a God, Creator of heaven and earth.

A declaration from the Masonic authorities, decreeing that, to be accepted as a Mason, it was not required to believe in the personality of God, would have thrown the English lodges into disarray and seriously compromised the existence of the Freemasonry. masonry in England.

One of the fine qualities of the English character is common sense, which is not easily offended by metaphysical ideas transgressing the laws of reason.

The question of the personality of God, or, to speak in Masonic jargon, of the "Great Architect of the Universe", was, in September 1875, submitted to the Congress of Lausanne.

The Scottish delegate, F. Mackerscy, after attending the first preliminary meeting of one of the Committees, left Lausanne, and published in a circular, in the name of the Scottish Council, that the Congress had not expressed its belief in a God staff.

This declaration presented great danger; it could frighten the good and dry mass of ordinary Freemasons, who have never taken the trouble to lift the Masonic blindfold from their eyes, and are nevertheless very useful to the lodge. It was therefore necessary to oppose another declaration, which, while safeguarding the true pantheistic Masonic doctrine, would be sufficient to reassure consciences by confusing intelligence.

The Supreme Council of Sovereign Grand Inspectors General of the 33rd degree of the Ancient and Accepted Rite of Freemasonry for England, Wales and the dependencies of Great Britain, therefore sent, May 26, 1876, to the authorities who were subordinated, a Circular dated No. 33 of Golden Square. (Note the number 33 and the golden square, which signify the supreme place in the world given to golden freedom.) It was signed by the two delegates of the said Supreme Council to the Lausanne Congress. In this Circular which is before us it is said: "If the Scottish delegate had remained until the end of the Conference, he would not have dared to make the untenable declaration that the Congress had not expressed its belief in a personal God,... because the point on which the Congress most strongly insisted, was to establish, as the absolute and fundamental principle of the Ancient and Accepted Scottish Rite of thirty-three degrees, the belief in the personality of God as the Author, the Creator, the Supreme Creator, the Great Architect of the Universe, the Supreme Being." If this Circular skillfully spared the "superstition" of Christian Masons, by naming the Supreme Being recognized by Freemasonry, "the Creator" of the universe, it no less skillfully safeguarded the true Masonic doctrine by explaining the expression " the Creator" by the addition of the words "the Supreme Creator", which imply a gradation in the office of creating, and the existence of lower creators or architects, subordinate to the Supreme or Great Architect of the Universe. To create here means to organize.

The Crown, the first of the Sephiroth, is not the only "Architect of the Universe", she is only the "Great", but under her impulse and direction, Wisdom (masculine) and Intelligence (feminine); Mercy (masculine) and Justice (feminine); as well as Strength (masculine) and Glory (feminine); or, to summarize these lower architects, the Holy King and the Matron, they too, masoned to build and perfect the three worlds outside the World of emanations or sephiric.

If our deduction is not erroneous, and if the Crown is the Fallen Angel, he is indeed a personal Being; he is the Supreme Creator of the Universe, the first organizer, or rather disorganizer of the world.

The cited document continues: "It was the hope of the members (of Congress) that under the definition given, no one could become a member of the Ancient and Accepted Scottish Rite without belief in a personal God, and that one would be alienated from and that we would keep free thinkers away, contrary to the practices of certain other corporations; these, by receiving them into their bosom, reveal a tendency to become purely materialistic. »

Here again we spare the weakness of those who still believe in a God Creator of heaven and earth, and at the same time we safeguard the Kabbalistic doctrine of the Lodge, by making a distinction between purely materialist free thought and that which, alongside eternal matter, admits a Spirit, as, in fact, Kabbalah admits.

There follows the Circular's evidence for these assertions, which, as we see, are essentially ambiguous and clearly equivocal. The first is the testimony of one of the delegates present. This “solemnly declares that one of the great purposes of the Congress has been to prove to the world by its manifesto, that the Ancient and Accepted Scottish Rite of Masonry would never admit into its ranks anyone who did not believe in God as a Personal God, the Creator, Author and Governor of all things, Jehovah.

This proof has the same value as the assertion already made.

We have already seen it, and we will see it again, Kabbalah gives the name “Jehovah” to its Great Architect of the Universe, Lucifer.

The second proof is taken from the eighth paragraph of the declaration of Masonic Principles: "Masonry posits that the Supreme Creator has given to man, as the most precious good," etc.

And this memoir ends with the exclamation: “If these words do not designate the one God, who is above all, and who is a personal God, no language could do so. »

This proof confirms the difference already made between the Supreme Creator and the lower creators.

The Council, if it had been sincere, would it not have done better to simply say: God who brought the Universe from nothing? This addition would have completely cut short this unfair ambiguity. The spirit of lying and hypocrisy is so rooted in Freemasonry that men, in all other respects very honorable, do not believe it beneath their dignity to resort to equivocations that an impartial eye perceives a first sight. The more we advance, the more we will find the same false and lying spirit, inspired in Freemasonry by the one who “is a Liar and father of lies (1)”.

1. Saint Jean, vin, 44,

Finally, the best proof that we rightly appreciate these equivocal statements from the Masonic authorities will be this fact: following the Lausanne Congress, the Council of the Grand Orient of France, in a meeting held in 1877, eliminated from its Masonic constitution the affirmation of the existence of God, a condition hitherto necessary for the admission of candidates. In 1878, the Grand Lodge of England adopted the following resolution, in which the same ambiguity was immediately recognized: it declared that, "concerning the belief in the existence of the Grand Architect of the Universe as one of the principles on which Freemasonry is based, we cannot allow a formal negation of this principle to be expressed, and we cannot recognize those who deny it.

The Grand Lodge would have done better not to declare anything, because it was not a question of the existence of a Grand Architect, but of God who brought the Universe from nothing. However, the equivocation had its success.

We went even further. The Grand Orient of France having sent a communication to the Grand Lodge of England, in which it denies "that the Grand Orient of France, in revising the terms of the articles of its constitution, wished to make profession of atheism and materialism", the Grand Lodge of England called in the Prince of Wales, its visible leader, who in no way bound the invisible leaders. She and he had the Secretary of the Grand Lodge respond in these terms: “Belief in God is the first principle of all true Masonry; this principle is not recognized by the Grand Orient of France; he cannot ask his Grand Lodge to revoke its decision and participate in the destruction of what English Masons have from time immemorial considered as the first and essential condition of their Masonic existence (1)."

(1.)Weekly Register, February 21, 1885.

We could multiply the testimonies of the followers of Masonry themselves to show, which we will see later, how the Brothers are gradually formed, from religious indifference in the lower degrees, to the anti-Christianism of the Rose- Cross at the 18th degree, to the perfect pantheism of the religious philosophy of the Jews in the highest degrees, and finally to Luciarianism. The Masonic light, promised to lodge candidates, ends in the darkness of Kabbalistic theosophy and the cult of Lucifer.

The Scottish delegate to the Lausanne Congress, Brother Macksey, was absolutely right: the Great Architect of the Universe of Freemasonry is not God the Creator adored by Christians and by all sensible men. Freemasonry is guilty of the crime of idolatry and Satanism.

End Chapter 2

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nèrent leurs ennemis, le treizième et le quatorzième du mois d'Adar; ils instituèrent une fête perpétuelle qui devait être célébrée le quatorzième et le quinzième du mois d'Adar. Nous voilà sur les traces de l'origine de la première et de la dixième Séphiroth *Kéther* et *Malkhuth* : L'HOMME ARCHÉTYPE C'EST LE JUIF, LA COURONNE SUR SA TÊTE ET LE ROYAUME A SES PIEDS. N'est-ce pas là un des plus grands mystères de la Kabbale? Ne trouverons-nous pas là l'avant-dernier secret de la franc-maçonnerie [1]?

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CHAPTER III

KÉTHER-MALKHUTH, THE CROWN OF THE KINGDOM

1. Origin of the Sephiroth CROWN and KINGDOM.

KÉTHER-MALKHUTH, THE CROWN OF THE KINGDOM

But where does the Crown come from which we see interpolated between the Ensoph and Wisdom, between the eternal substance and the three divine persons?

To explore this important question further, we consulted the Hebrew Bible. Now, in the book of Esther we found the Kèther-Malkhuth. King Ahasuerus asked that Queen Yasthi with her royal diadem be brought before him and before the princes of the kingdom. The queen refused.

Then the beautiful Jewess Esther was elected in place of the disobedient and dethroned Vashti. She was crowned by Ahasuerus himself with the royal diadem taken from Vashti, and Mordecai, her uncle, was honored and decorated with the royal diadem that Haman lost for wanting to extirpate the entire Jewish race.

In these passages, the royal diadem is called Kèther-Malkhuth. After the fall of Queen Vashti, after that of the prime minister Haman, and after the elevation of the Jewess Esther to the throne, after the elevation of the Jew Mordecai to the first place in the kingdom of King Ahasuerus, the Jews exterminated their enemies , the thirteenth and the fourteenth of the

month Adar; They established a perpetual festival which was to be celebrated on the fourteenth and fifteenth of the month Adar. Here we are on the trail of the origin of the first and the tenth Sephiroth Kèr and Malkhuth:

THE ARCHETYPICAL MAN

THIS IS THE JEW, THE CROWN ON HIS HEAD AND THE KINGDOM AT HIS FEET. Is this not one of the greatest mysteries of Kabbalah? Shall we not find there the secret of Freemasonry(1)?

(1.) See Plate B

2. Political application of Kéther-Malkhulh.

After writing these lines, we encountered in Mr. Drumont's book, Testament of an Anti-Semite, p. 142, the following confirmation of our presentation: In the Israelite Archives of October 16, 1890, the Jew Singer directly addresses Mr. de Bismarck and says to him without further preamble: “I beg you to reread the magnificent book of Esther, where you will find the typical story of Haman and Mordecai. Aman, the all-powerful minister, is you, Monseigneur; Ahasuerus is William, and Mordecai is German socialism, inaugurated by the Jews Lassalle and Marx, and continued by my namesake and coreligionist Singer. You wanted to demean and annihilate Mordecai, and it was you, the great chancellor, who became his victim! »

What imprudence on the part of this Jew Singer! He draws the attention of the world to this book of Esther where his co-religionist Mordecai appears crowned with Kèther-Malkhuth, whose image the Rosicrucians of the 18th degree, these obedient knights of the Jews, wear at the top of their jewel on their loyal breasts!

“The fear of the power of the Jews,” says Holy Scripture, (1) “had generally seized all peoples. The Jews therefore made great slaughter of their enemies; and by massacring them, they repaid them for the harm that they had prepared to do to them. »

(1.) Esther, ch. ix.

In Susa itself they killed five hundred men, not counting the ten sons of Haman.

The number of those who had been killed in Susa was immediately reported to King Ahasuerus.

“The king said to Queen Esther: How great, do you think, must be the carnage that the Jews are wreaking in all the provinces? What more do you ask, and what more do you want me to order? — The queen replied: "I beg the king to order that the Jews have the power to do

again tomorrow in Susa what they did today, and that the ten sons of Haman be hanged. The king commanded this to be done, and immediately the edict was posted in Susa, and the ten sons of Haman were hanged; and the next day the Jews killed another three hundred men in Susa; And in all the provinces they killed their enemies in such great numbers that seventy-five thousand men were enveloped in this carnage. »

This supplication of the beautiful Jewess reveals to us all the cruel character of her race when she has victory in hand. Woe to the peoples whose masters the Jews have made themselves!

This is how the Jews understand the words of David: "The praises of God will always be in their mouth; they will have two-edged swords in their hands to take vengeance on the nations and to punish the peoples, to bind their kings with chains at their feet." , and the great among them, putting irons on their hands. (1)»

The festival they call Purim, February 14, the Jews celebrate in memory of their deliverance from the tyranny of Haman, through the courage of Esther and Mordecai. "The Jews then undertake to rob all the Christians they can, mainly children. That night, they sacrificed only one, pretending to kill Aman. And while the body of the sacrificed child is hanging, they mock around it, pretending to do it to Haman. With the blood collected, the rabbi makes certain breads kneaded with honey, triangular in shape, intended not for the Jews, but for their Christian friends. (2) »

"Jews give their own children at the age of thirteen a crown as a sign of strength.(3)"

(1.) Psalm CXLIX. (2.) Henri Desportes, The Mystery of Blood, p. 311. (3.) Ibid, p. 258

The Crown on his head and the Kingdom at his feet, this is the ideal of the Jew, practically and perseveringly pursued since Jehovah chose the posterity of Abraham as his people of choice. Adam Kadmon, the Primordial Man, is the archetype of the Jew. The Jew is the Man par excellence.

All the phraseology so well known about Man and Humanity, their deliverance, their freedom, their rights, etc. , must be understood firstly of the Jews; then, by communication, from affiliates of the Jews, that is to say the Freemasons; because it is only in Freemasonry that Man is formed, it is only at the eleventh degree that man becomes perfect, so as to be able to answer the question:

"Are You Sublime Chosen Knight?

Answer: — My name is Emmarek, a true man in all occasions(1.) »

Emmarek, in Hebrew, means: I am purified.

“Apart from the Jewish people and individuals Judaized by Masonic mysteries, there are no true men, other nations are only a variety of animals(2). »

It is the doctrine of the Talmud which for the Jew is moral theology, just as its sister, Kabbalah, is theology dogmatic.

But as we have already said, if the Freemasons are deceived by the Jews, the Jews are deceived by the enemy of the human race.

Do we not see the tempter hidden under this “royal diadem” Kèther-Malkhuth, as before in the form of the serpent?

The apple of Paradise is changed into a crown.

Do we not hear the words of the tempter, later repeated to Jesus, showing him all the kingdoms of the world and their glory: All these things I will give you, if you will fall down and worship me (3)?

(1.) Paul Rosen, p. 251. (2.)Talmud. Y. Pontigny, the Jew according to the Talmud, p. 105.
(3.) S. Matthew, ch. zv, v. 8, 9.

The Jew did not respond, like Jesus: Get away, Satan, for it is written: “You shall worship the Lord your God and serve him only(1).”

We will see: they really adore Lucifer in Masonic lodges. The Jews are free to adore the royal diadem as their golden calf: Satan, under the name of Kether, has taken his place above the Holy Trinity.

(1.) S. Matthew, ch. iv, v. 10.

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sept Sephiroth. Au centre est un agneau en argent, couché sur un livre portant *sept sceaux*, chaque sceau marqué d'une des lettres ci-dessus.

Les chrétiens seront indignés de ce travestissement blasphématoire d'un des plus chers symboles de leurs livres sacrés [2].

Nous avons déjà mentionné les *sept étoiles* devant un triangle sur le bijou du 12e degré.

Un autre symbole complet sont les *onze* signes et attou-

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CHAPTER IV

THE LOWER SEPHIROTH AND THE SEVEN ANGELS

1. The seven Ameschaspentas or Archangels of the Persians.

The Kabbalists borrowed the first principles of their philosophy from the Persians. We have already found in the great figures of Ahura, Mazda and Atars the reminiscence of the Holy Divine Trinity, known, although more or less disfigured, among all ancient civilized peoples.

We have recognized this Supreme Trinity in the Intelligence, Wisdom and Grace of Kabbalah which constitute the three Sephiroth immediately following the Crown.

Will we find the other seven Sephiroth and the seven stars of the Masonic jewel among the Persians? It seems to be so.

The seven Ameschaspentas, blessed immortals, known at Avesta, are (1):

1° Ahuramazda (in Zend: Ormazd), the name of the supreme God, and at the same time that of the first archangel, of the representative of God in the spiritual world. He is also called Spenta-mainyus, the beneficent spirit. His opponent is Angro-mainyus (Ahrimane), the evil spirit, Satan.

2° Vohu-mano (Bahman), the good spirit, who inspires the good thoughts, words and actions. His opponent is Akomano, the evil spirit.

3° Ascha-vahista (Ardibihist), the genius of truth, of light and benign fire. His opponent, Andra, appears represent melancholy.

4° Kschatra-vairya (Scharevar), the genius of combat, of victory and supreme domination, which has as opponent Saur va, perhaps the spirit of weakness.

5° Spenta-Armaïti (Spendarmat), the good goddess, the ideal of feminine goodness and beauty. His opponent, Naonghalthi, is the spirit of pride.

(1.) See plate C.

6° Haurvetat (Khordat), the genius of health and strength. His opponent, Tarie, represents illness.

7° Àmretat (Amerdat), the genius of life and immortality. His opponent, Zaric, is the genie of death.

We do not believe we are doing violence either to Kabbalah or to Zend-Àvosta, it is suggested, however with some reservation, that there is a connection between (1):

The Sephiroth and the Ameschaspentas,

Justice and Vohu-mano,

Beauty and Sponta-Armaïti,

The Triumph or the Force and Haurvetat,

The Glory or Majesty and Àsha-vahista,

The Foundation and Àmretat,

And Royalty and Kschatra-vairya.

It would take too long to go into detail on this interesting question.

(1.) See plates A and C.

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2. Archangel Ahuramnzda and the Kabbalistic Crown.

If these connections are as founded as they are probable, only the Crown and the Archangel would remain.

Ahuramazda, whose identity has yet to be established: the Crown at the head of the upper Sephiroth, and Àhuramazda at the head of the seven Persian archangels.

The striking resemblance of other figures, both superior and inferior, of Persian mythology to the upper and lower Sephiroth of Jewish Kabbalah, we seems a very strong argument to admit the identity of the archangel Ahuramazda and the Sephirah Kether. In this case, the elevation in Kabbalah of the first of the lower spirits above the divine superior Trinity, would provide a new proof of the realization of the Luciferian vaunting: “I will ascend to Heaven, I will establish my throne above the stars of God, I will place myself above the highest clouds, and I will be like the Most High. (1)»

(1.) See plate C.

We could say that among the Persians too, the first archangel arrogated to himself divine honors by naming himself of the same name as the Most High, if the truly diabolical figure of Ahriman did not put an obstacle to this assumption. (1)

3. A revolution in the Kabbalistic sky and the fallen Angels.

A completely extraordinary confirmation of Lucifer's intrusion into divinity appears to present itself in the bizarre doctrine of Kabbalah, concerning a sort of revolution in the invisible world of divine emanation(2), which would have taken place before the formation of the current world.

(1.) Isaiah, ch. xiv.

(2.)Franck, Kabbalah, p. 153

This idea, foreign to the doctrine of the Sephiroth, announces a fall and a rehabilitation in the very sphere of divine attributes, a creation which failed, because God had not descended with it to remain there,... a spontaneous emanation of its own substance, tumultuous and disordered.

Such an emanation is incomprehensible and even absurd, if we admit that infinite Wisdom is its source; but it becomes explainable and entirely rational, if we look for the belief of all ancient peoples, and especially of the Persians, on the revolution of the fallen angels and on the archangel Lucifer who became Satan. Far from having taken place between the three upper Sephiroth, this tumultuous fall and disorder was accomplished, according to the universal belief of antiquity, in the middle, of the lower Sephiroth, which, in fact, are only substitutes for the seven created spirits, known by other religions, as well as by the Old and New Testaments.

Kabbalah places Samael at the head of Hell, the Kingdom of Darkness and the Tohu-Bohu of the Bible.

“The Seven Tabernacles, or hell proper, offer to our eyes in a systematic framework all the disorders of the moral world and all the torments which are their result. (1)” (See plate B.)

4. The seven Sephiroth in Masonic decorations.

In Masonic symbols, the number seven is found quite often. Let's give some examples: At the 17th degree, the jewel is a heptagon; on one of the faces, in each of the corners, the letters B.-.D.-, S.- are engraved. P.*. H.-. G.-. F.*., meaning: Beauty, Divinity, Wisdom, Power, Honor, Glory, Strength, the names of the seven Sephiroth. In the center is a silver lamb, lying on a book bearing seven seals, each seal marked with one of the letters above.

Christians will be outraged at this blasphemous distortion of one of the most cherished symbols of their sacred books. (2)

We have already mentioned the seven stars in front of a triangle on the 12th degree jewel.

Another complete symbol are the eleven signs and touches found in the 29th degree. There are, at this grade, seven signs, three touches, and one general touch, signifying the seven lower Sephiroth, the three upper ones, and the Ensoph.

The Pelican, a much sought-after symbol of Freemasonry, taken from Christianity, is found in the 18th degree, and itself signifies the Ensoph; the three jets of blood which flow from his breast, pierced by himself, are the three superior Sephiroth; seven small pelicans represent the seven lower Sephiroth (3), exits from the Upper Triad.

(1.) Frank, p. 169.

(2.) Apoeni., ch. v, v. 1.

(3.) Carlisle, Manual of free-masonry, p. 296

At the 17th degree, we also perform a walk of seven steps in a heptagon, and in the grade of Kadosch, 30th degree, we give each other the philosophical kiss which consists of seven kisses on seven places on the face. (1)

5. The seven Angels in Holy Scripture.

What do the seven lower Sephiroth mean in Kabbalistic doctrine? Are they a reminiscence of what Scripture knows?

The leader of young Tobit, revealing himself, said: “I am the Angel Raphael, one of the seven who are always present before the Lord." (2)

And Saint John writes to the seven churches which are in Asia: "Grace and peace be to you through Him who is, and who was, and who will be, and through the seven spirits who are before his throne."(3)

1. Lé o Taxil, We Brothers II, 270.

2. Tobit, xn, 15.

3. Apocalypse., i, 'i.

The passage taken from the book of Tobit is proof for the antiquity of the doctrine of the seven Angels. We are not making a rash judgment in saying that this is one of the truths contained in the primitive revelation preserved together with the idea of the divine Trinity, among all ancient peoples.

In Solomon's temple, the seven-branched Candelabra was the symbol not only of the planets, but also of the seven Angels recognized in the Old Testament. (See plate G.)

Kabbalah, having its origin in the time of the Babylonian captivity, may have borrowed this idea of seven Angels not only from the Old Testament, but also from the custom of the Persian kings, which, according to the book of Esther (i, 14), always had around their throne the seven principal lords of the Persians and the Medes. These princes never lost sight of the king; they used to sit first after him. However, let us add, in this the kings of the Persians imitated the heaven of their God: the king being, in his majesty, an image of the divine majesty of Ahura-Mazda surrounded by the seven Ameschaspentas.

Raphael tells Tobias about the seven spirits who are always before the throne of God. Tobias was taken prisoner by the Assyrians long before the Persian kingdom was reestablished in the time of Shalmanesar. Now, we do not know that the Assyrians also had the custom of placing seven princes before the throne of their king. The origin of the Persian doctrine of the seven archangels is therefore lost in antiquity.

It was known even before the separation of the Indians and the Persians, long before Zoroaster, who seems to have lived about a thousand years before Jesus Christ, in the time of King Solomon.

Without entering into research which would distract us from the aim of this study, we dare to say it, it is sufficiently demonstrated that neither the Kabbalists nor the Freemasons invented the number of the seven Spirits which play such a great role in their mysteries, and of which they probably understand neither the origin nor the great scope.

6. The seven Angels and the number Eleven in Brahmanism.

(See plates D and E.)

The Lord known in Indian religion under the name of Brahme, in the neutral, corresponds perfectly to Ensoph of Kabbalah and the Bythos of Gnosis. Brahma, Vishnou, and Siça represent the Holy Trinity.

Alongside these deities, the early Vedic times name the Adytias, the sons of Aditi, a goddess representing Infinity. Adi, in Sanskrit, means the beginning.

The Adityas are therefore deities corresponding to the lower Sephiroth of Kabbalah, and to the Angels of the Holy Writing.

There are twelve Adityas if we include Brahma and the Trinity, and without them only eight or seven. Aditi had indeed eight sons; but approaching the higher gods, she came only with seven, having rejected the eighth, Mart-Tanda, the Sun. These seven Adityas are the seven Sephiroth of the Persians or the seven Angels of Holy Scripture. This is how the Vedas recognized these eleven gods in the sky. The sky is the first of the Tri-Loka or Tri-Bhwena, “the three worlds", Svarga, Bhoumi, Patala: Heaven, Earth and Hell. At the head of the second world is Mart-Tanda, the Sun, the son rejected by Aditi and named in the second quintessential Aditya world. He presides over the Firmament and composes, with the eight Vasus and the two Asmns, the “eleven gods on earth. By his unique position, this Aditya by excellence corresponds to the Metatron of Kabbalah.

Siva, the Transformer, has a dual character; as A Reformer, he is good, and corresponds to the Holy Spirit of Holy Scripture; as Destroyer, he is a terrible God, corresponding to our Satan. As such, he is called Roudra, the Howler, and lives, with his ten Howler children, the Patala, hell. The eleven Rottdras are “the eleven gods at middle of the air.”

Tri-Dasa, three times ten, thirty, is the round number for the “thirty-three” deities: the 12 Adityas, the 8 Vasus, the 2 Aswins and the 11 Roudras.(1)

(1.) Dowson, Classical Dietionary of Hindu Mythology.

The Indians were very keen on the number of eleven. THE body of Brahma-Prajapati, Lord of creatures, is composed of ten members making with him eleven Prajapatis.

The ten Prajapatis or Rischis, Sages, are probably the ten Patriarchs from whom the human race is descended.

Their names are on our plate E.

Vischnou was also to have his retinue of ten. There are ten avatar as, incarnations of this god, which we indicate on the same board.

7. The number Eleven and the seven Angels in Buddhism.

(See plate F.)

Buddhism recognizes as the first Being Adi Buddha, the Supreme Sage, and at his side eternal matter. Metempsychosis is its general law. The path to travel through all beings is matter until nirvana. The inhabitants of the visible universe are divided into six ways:

1° the inhabitants of hell;

2° animals;

3° the Pretahs or starving demons, tormented by hunger and thirsty, dwelling at the bottom of the sea, among men in the forests, in human form or in that of animals;

4° the Asouras or Genii, at the seaside or in the escarpments of Mount Soumérou, the Olympus of Buddhism.

These first four classes are what we call the four poor conditions;

5° men;

6° the Devas or gods, living on the four floors of Mount Soumérou.

To these six classes, we must add the Nagas or dragons, the Garondas or marvelous birds, the Kinnaras and many other beings who are, like all the preceding ones, subjected to an ascending or descending metempsychosis according to their merit or demerit.

On the fourth floor of Soumérou begins the series of six superimposed heavens, which constitute the World of Desires, their inhabitants still being subject to concupiscence.

In the first heaven live four gods who preside over the four parts of the world; the second is called the heaven of thirty-three, because Indra makes his stay there, with as many characters, having reached like him, through their virtues, from the human condition to that of the Devas; the third is called the heaven of Yama, because this god resides there with other people similar to him; in the fourth, called Stay of Joy, the five senses cease to exert their influence; it is there (the purified beings, having reached the degree of buddhisatva, which precedes absolute perfection, come to dwell while awaiting the moment of descending on earth as Buddha, Sage; in the fifth heaven, of conversion, the desires, born from the five atoms or principles of sensation, are converted into purely intellectual pleasures; finally, in the sixth, dwells the Lord Iswara, who helps in the conversion of others, also called the King of the genies of death. these last four upper heavens reside within ethereal matter.

Above the six heavens of the World of Desires, a second series of superimposed heavens begins, which constitute the World of Forms and Colors, whose inhabitants are still subject to one of the conditions of material existence, form or color. There are eighteen degrees of superimposed levels in this world of forms, according to the degrees of moral and intellectual perfection of its inhabitants.

Follows the Formless World composed of four superimposed heavens, whose inhabitants are distinguished by even more elevated attributes. Those of the first inhabit Yether; those of the second reside in knowledge; those of the third reside in annihilation; and those of the fourth, above which there is nothing more, equally exempt from the conditions of localized knowledge, and from annihilation, which does not admit of locality, are designated by a Sanskrit expression which literally means neither thinking nor non-thinking. It is this last degree that we call Nirvana, the supreme goal of the Buddhist's desires and hopes. To obtain Nirvana is to escape from the scale of beings and the vicissitudes of existence; it is to be totally freed from the bonds of the body, from successive migrations, and, so to speak, from the consciousness of oneself; it is quietism pushed to the absolute, to the impossible, to annihilation. (1)

A Buddhist book relates the legend of King Rawma who fathered thirty-two sons. These thirty-two princes married their thirty-two cousins, and each had thirty-two children.(2)

1. Migne, Dictionary of World Religions.

2. Migne, the Sacred Books of the Pagans, zi, p. 478

This legend surely has connections with the doctrine of the Sepher-Jezirah (book of Formation), the oldest Kabbalistic book, the first proposition of which is this: "It is with the thirty-two marvelous paths of the Sa - that the world was created by the LORD, the Lord of hosts, the God of Israel, the living God, the Almighty God, the supreme God who inhabits eternity, whose name is sublime and holy." (1)

With the Eternal Himself, this number is 33. It is enough for us to have found even in Buddhism the number eleven, always bearing the stamp of the double pagan lie: the separation of the Trinity or of the divine persons of Unity of their essence, and the essential identity of the creature with the Creator.

8. The number Eleven and the seven Angels among the Assyro-Babylonians. (See plate G.)

The religion of the Assyrians and Babylonians has undergone too many changes for us to describe it here. Let us content ourselves with the inscription on the obelisk of Salmanasar II. She places Assur, the Asura of the Indians and the Ahura of the Persians, at the head of all the great divinities, who are twelve in number.

(1.) Franck, Kabbalah, p. 56

From this number of thirteen deities, we believe we must eliminate the last two who alone bear the feminine character: Bellis, the wife of Bel, and Istar, the daughter of Sin. They are pure abstractions, and their worship does not go back to the first centuries of this religion. As Assur corresponds to Ahura, Anu corresponds to Ahu, and Bel and Bea to the other two superior or intellectual Sephiroth; Bin, Sin and Samas, to the three moral Sephiroth; Merodakh, Nergal and Ninip, to the Sephiroth of the physical order; and finally, Nusku, the Bearer of the Golden Scepter, to the last Sephirah, Malkhuth, the Kingdom. Freemasonry can boast of having inherited all the idols of ancient paganism!

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ne sont pas des fantasmagories faites pour tromper les niais, mais des déductions philosophiques dignes de penseurs sérieux.

Voilà la nourriture intellectuelle dont se rassasient les soi-disant libres penseurs, les panthéistes et les francs-maçons, tous des dupes de la philosophie kabbalistique des Juifs.

Notre planche A exhibe le Monde de fabrication, qui n'a besoin d'aucune explication, puisqu'il est implicitement contenu dans le Monde de création.

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CHAPTER V

THE FOUR WORLDS OF KABBALAH

1. The world of emanations.

Kabbalah has more than one Achilles heel. The Zohar places great emphasis on its assertion that the ten Sephiroth are not creatures of the Ensoph, which would constitute a diminution of its strength. They form, he says, a strict unity, both among themselves and with the Ensoph, and represent only different aspects of the same Being; as the different rays of the same light, appearing to the eye, are only different manifestations of the same light. For this reason, they all take part in the perfections of the Ensoph.

As emanations of the Infinite, the Sephiroth are therefore infinite and perfect like the Infinite; and NEVERTHELESS they constitute the first finite things. They are infinite and perfect when the Ensoph communicates its fullness to them, finite and imperfect when this fullness is taken away from them!

To believe in this impossible duality, we must abandon the rules of logic and lull ourselves in the illusion of a divine plenitude that is at the same time finite and infinite.

Obviously, if this plenitude is infinite, it must be absolutely indivisible; So when it is removed, if indeed it can be removed, absolutely nothing will remain.

Not being composed of parts, it cannot be removed in part, and left in part.

The conjunction of the Sephiroth, or, to speak the language of the Zohar, the union of the Holy King and the Matron produced the Universe according to their own image. If these two characters are infinite beings, the child of their union must also be infinite. However, the Universe is not infinite. We must therefore note a new contradiction.

The Zohar distinguishes four worlds: the first world is the world of emanations (Olam Aziluth); the second, that of creation {Olam Beriah); the third, that of training (Olam Yezirah); and the fourth, that of manufacturing (Olam Asiah).

The world of emanations is that of the ten Sephiroth, represented by ten concentric circles, the Ensoph being their central point. As we have just demonstrated, this world is a hybrid being, sometimes finite, sometimes infinite.

2. The world of creation.

The Briatic world, or creation, is inferior to that of the emanations, because it does not emanate directly from the Ensoph, but through the intermediary of the Holy King and the Matron. This world, also called Throne, for being at a greater distance from the Ensoph, is endowed with more limited and more circumscribed powers than the celestial Sephiroth.

The celestials are called the Pavilion of the Ensoph, and are of a light less brilliant than the point or the Crown, but “being still too bright to be looked at, the Pavilion has in turn spread outside, and this extension served as clothing. It is as everything is done by a movement which always descends; It is thus finally how the universe (1) was formed. » The terms Pavilion and Clothing are taken from the 2nd and 3rd verses of the psalm: “Lord, my God, you have brilliantly revealed your magnificence. You have clothed yourself with testimonies and beauty: light surrounds you like a garment. Spreading out the sky like a pavilion, you give it the waters for vaults. »

(1.) 1. Franck, Kaballah, p . 160.

Every reasonable man immediately understands that such a gradual degradation, possible for light and for everything finite, constitutes an absurdity for the Infinite.

The Briatic world is formed by a single being, the angel Melathrone, called by this Greek name, because he is immediately below the throne of God, and constitutes the garment of Shaddai (Almighty). We have already said it, by unique position it corresponds exactly to the Mart Tanda of the Vedes.

One of the passwords for the rank of Sovereign Prince of the Royal Secret is Shaddai. This Sovereign Prince is called to veil and protect the Almighty of Freemasonry. It is like his garment. For this, he occupies the 32nd degree, serving as Metathrone to the Masonic King who sits at the 33rd and supreme degree.

It is the Metathrone which, according to Kabbalah, governs the visible world and maintains the unity, harmony and movement of all spheres. He has under his command myriads of subjects from the Yeziratic world. There is no need to demonstrate how arbitrary this whole doctrine is.

3. The world of training.

From the Metathrone descends the Yeziratic world, that is to say of the formation or narrowing, of which the Sephiroth are even further removed from the Ensoph, and consequently even less luminous than those of the Briatic world.

They are, however, still free of matter. It is the abode of angels, enveloped in luminous garments, who assume visible forms when they appear to men. The myriads of these angels are divided into ten categories, obviously in honor of the ten Sephiroth. Each of the angels is assigned to a part of the universe from which it takes its name.(1)

(1.) Franck, p . 168. — Zohar, i, 42.

Having only the work of Mr. Franck at our disposal, it is impossible for us to guarantee the accuracy of the enumeration and the coordination of the ten categories of subordinate angels ranked under this Metathrone which we present on our table. With all necessary reservation, we assume the following order to be probable:

The Metathrone represents in the world of Spirits, the Ensoph; Ouriely the angel of Light, and Nouriël, the angel of Fire, the Sephiroth of Wisdom and Intelligence; Rachmiël, the angel of Mercy, the Sephirah Grace or Mercy; Zadkiël, the angel of Justice, the Sephirah Justice; Nogah the angel of the planet Venus, the Sephirah Beauty; Meodiin, the angel of the planet Mars, the Sephirah Triumph; Tahttriëty the angel of Purity, the Sephirah Glory; Padael, the angel of Deliverance, the Sephirah Base or Foundation; Raziël, the angel of Secrets, and Yolsem haschammaïm, the substance of heaven, seem to represent the Sephiroth Kether and Malkhuth, the Crown and the Kingdom. We invite scholars to correct this hypothesis, if necessary.

4. The world of manufacturing.

From this world of formation finally emanated the fabricated material world, of which the ten Sephiroth are composed by means of the coarser elements of the preceding worlds, and consist of a material substance, limited by space, and perceptible to the senses in a multiplicity of forms. This world is subject to continual change and corruption.

Let us note here that this doctrine is a corruption of the 6th verse of the psalm cm. David said: “You have founded the earth on its stability. » The Hebrew word for found is iasad; whence comes the name iesod, which we have already noted to be the name of the ninth

Sephirah, Foundation or Base? Jewish philosophy therefore regards the material world as a natural production of the divine Being, as a procreation of its grosser elements generated from it by the union of the Holy King and the Matron, which will serve as a model for the procreation of bodies men and animals.

The Kabbalists were shameless enough to attribute such animality to the divinity. They really needed it to cover their monstrous doctrine which makes matter emanate from divine substance. How does this divine substance descend from the Ensoph to reach the Base?

The Ensoph being too pure and luminous to be able to contain in itself matter and any germ of corruption, and creation ex nihilo being considered by Kabbalah as impossible, here is how Jewish philosophy explains the origin of matter:

“From the Spirit comes a voice which identifies itself with him in the supreme thought. This voice is basically nothing other than water, air and fire, the East, the South and the West and all forces of nature; but all these elements and all these forces merge in one thing: in this voice which issues from the Spirit. (1)

(1.) Franck, Kabbalah, p . 160

This voice having issued from the “Cause of causes”, which is also called the primitive Non-being [Ayin Kadmon), it is true, in this sense, that the world was produced from nothingness! »

Obviously, if the pure light of the Ensoph and of the Crown can be changed into a material voice, or produce one, and if this voice is nothing other than matter, we can easily prove that matter is drawn from substance. Divine. The difficulty is, however, very great to make people understand who like to think that these metamorphoses of infinite and divine light into a voice, and of this divine voice into water, air and fire, are not are not phantasmagoria designed to deceive simpletons, but philosophical deductions worthy of serious thinkers.

This is the intellectual food with which the so-called free thinkers, the pantheists and the Freemasons, all dupes of the Kabbalistic philosophy of the Jews, are satiated.

Our Plate A exhibits the World of Making, which needs no explanation, since it is implicitly contained in the World of Creation.

5. The four worlds in the Masonic decorations.

Do they, the Grand Master Architects of the 12th degree, understand the four semi-circles engraved on their medal? And do they believe in the existence of the Sephiroth, the Metatron and the ten categories of angels? If they don't believe in it, why do they adorn themselves with their decoration?

And the Princes of the Tabernacle, of the 24th degree, what idea do they have of the small golden globe surmounted by a double triangle, circled with rays, having in the center the word Jehovah? Do they know this meaning, that “the Great Architect of the Universe” made our globe by the union of the “Holy King” and “the Matron”? Do they know that through the loves of these two celestial personages, represented at the 29th degree by a Cross of Saint Andrew, the luminous rays of the Ensoph were propagated and changed into a pitch which, deep down, was only the material of which this globe is composed? If they know this, can they in conscience wear this jewel on their left hip, and thereby profess that they believe in these pagan follies which the Jews are the first to mock?

Likewise the Kadosch Knights, the Inquisitors, Inspectors, Commanders, and the Sovereign Princes of the Royal Secret, these initiates of the 30th, 31st and 32nd degrees, understand that the four worlds owe their existence, according to Kabbalah, to the quadruple union of the male and female Sephiratic principles, each union represented by a Greek tau, and the four tau arranged around the mystical "point", thus forming the Teutonic Cross? They do not fail to wear this embroidered cross on their cords or on the bib of their Masonic aprons, and as gold jewelry. By this very fact, they constitute themselves as continuators of the ancient filthy cult of the phallus. The Jews of Kabbalah taught them this way, and they blindly do what they order them to do. Blind obedience is the greatest Masonic virtue. It is a profoundly blind obedience... even beyond the 33rd and last degree!

End Chapter 5.

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La philosophie juive de la Kabbale est fausse sous tous les rapports intellectuels, et foncièrement mauvaise et désastreuse sous tous les rapports moraux.

Calquée sur la philosophie perse, elle lui est infiniment inférieure sous le rapport de la morale. L'amour de la vérité et de la pureté, la haine de *Satan Ahrimane* et de tous les mauvais esprits, inscrite sur chaque page du *Zend-Avesta*

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CHAPTER VI

THE EARTH MAN

1. Kabbalistic Man, an emanation of the Sephiroth.

According to Kabbalistic doctrine, the earthly man is an image of the heavenly man. (See Plate B.)

The human soul is composed of three elements: 1° a spirit (nischmah), emanation of the intellectual triad of primordial man; 2° of a soul (ruakh), emanation of the moral triad, and 3° of a vital spirit (néphesch), emanation of the physical triad. The body of man is composed of two elements: 1° of its model form called by modern kabbalists, the individual principle, and by modern necromancers, the perispirit, which descends with the soul during its incarnation and constitutes the principle individual (1,) and 2° of its material part.

In the body reside the vital spirit and inner forces. The veins, bones and flesh form the material part, and the skin is like the firmament and a tunic that covers everything.(2)

1. Franck, p . 176, 2. Franck, p . 173-191.

The spirit enlightens the soul; the soul imposes its law on the vital spirit, and the vital spirit acts on the body. During sleep, the soul ascends to heaven to report on its day.

The “model form” of the body, which descended with the spirit into this world to be incorporated into a body prepared by human generation, rises after the death of the body with the spirit into heaven, where it is presented by the Matron to the Holy King. If the spirit is not worthy of returning to the divinity from which it came, it is forced to transmigrate into another body, whether human or animal, to undergo a new test, and so on until until it is completely purified. Finally, beyond the grave, among the different degrees of existence, also called the seven tabernacles, there is one, designated under the title of "Holy of holies", where all the united go to unite with the supreme soul and complement each other. There, everything comes into unity and perfection; everything merges into a single thought, which extends over the universe and fills it entirely... In this state, the creature cannot be distinguished from the Creator: the same thought enlightens them, the same will animates them; the soul as well as God commands the universe, and what it orders, God executes. (1)

2. Deification of man in Freemasonry.

The Kabbalistic doctrine on human nature can hardly be represented by emblems; we find it without any veil in the teaching of Freemasonry.

“This is the whole of the secret teaching of the Supreme Heads of Masonry... Recognizing the existence of a First Cause of which man and creation are effects, and of which the human soul is a spark, immortal like her. »

“The works of the 5th degree—Perfect Master—are intended to demonstrate that man, being finite, could not steal from nature its most hidden secrets, nor create the sciences and the arts, if his intelligence were not not a direct emanation from the First Cause. »

This is primary information provided by the Grand Minister of State and Grand Orator of the Supreme Council to the recipient of the 33rd degree (2)

1. Frank, p. 189 2. Paul Rosen, Satan and Co., p. 253 and 293

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3. Appreciation of the deification of man.

Note that the teaching of the “Grand Minister of State” is not very philosophical; for in the first place, every direct emanation of Being which is infinite, and therefore indivisible, can only be an emanation equally infinite in the interior of its substance, and hence only a relation subsisting in the infinite substance. An emanation outside of its substance implies a limit, a divisibility, a composition, of which the infinite Being cannot be capable, as everyone knows.

Secondly, the reason given to prove that human intelligence is a direct emanation of the Infinite is futile in all respects; for it is not true that, to understand the secrets of nature or to create the sciences and the arts, human intelligence must necessarily be a direct emanation from the Infinite. An intelligence created by God, brought into existence by his divine

omnipotence, is, by its very nature, endowed firstly with a created light, capable of penetrating through the accidents of things to their substances, and secondly of an intellectual eye, capable of seeing what the rational light presents to it. This psychological process, which is called hearing and understanding, requires no more than these two created faculties, the intellectual light and eye.

Thirdly, if human intelligence were a direct emanation of God, it would be like God himself, knowing all things and incapable of making mistakes, which it is not.

Should we call this perverse doctrine the deification of man or the anthropomorphism of God? The Kabbalists formed their divinity after human nature, notwithstanding the doctrine of their Bible which teaches that, on the contrary, man was formed in the image and likeness of God.

It is agreed among all philosophers that the aim of all philosophy is to satisfy the human mind about the great questions: What is man? What are its origin and purpose? What is the nature of the world? What is God?

A philosophy which gives satisfactory answers to these questions, without offending the first rational and self-evident truths, without contradicting itself and without basing itself on gratuitous hypotheses, is a healthy and true philosophy, worthy of be adopted by every intelligent man.

Kabbalistic philosophy does not meet these conditions, regarding its doctrine of divinity.

She was no happier explaining what man is. The tripartition of the soul is an error too often refuted for us to worry about it anymore. It destroys the unity of the Soul. The triple source of these three powers, sought in the three triads of the archetypal Man, is a hypothesis without any foundation. The divinity of human intelligence, due to its substantial origin from divine Wisdom, is an absurdity, because with the divinity of this part of our soul would be given at the same time its eternity, its omniscience and all the divine attributes, which are inseparable from the divine substance.

There are no sparks coming out of the Infinite. The Infinite is not a limited fire from which sparks can emerge. This bursting forth of sparks from an infinite sea of fire, and their final absorption, or relapse, into the boundless furnace of divinity are pure imaginations. Our Souls are neither fire nor sparks; and God is neither sea nor fire. The image used to promote this false doctrine is neither a logical deduction nor a philosophical argument. Likewise, the final confusion of souls with the Ensoph strips them of personality and any idea of deserved reward. The number of Souls that have left the Ensoph for all past eternity, and the number of souls that have returned to its bosom, would be two infinite numbers, which is also absurd. The divinization of human intelligence is the height of its pride, and its subjection to error and bad will is an insult to divinity.

Finally, all this doctrine on the origin and destiny of man must inevitably result in a demoralization of the human race and the eternal loss of Souls.

The Jewish philosophy of Kabbalah is false in every intellectual respect, and fundamentally evil and disastrous in every moral respect.

Modeled on Persian philosophy, it is infinitely inferior to it in terms of morality. The love of truth and purity, the hatred of Satan Ahriman and all evil spirits, written on every page of the Zend-Avesta, are absolutely missing from Kabbalah. Obviously the goal of Kabbalah was not to enlighten the minds of its followers nor to improve their morals.

4. Practical and political purpose of Kabbalah.

The spirit of Kabbalah corresponds entirely to its first principle, Kether-Malkhulh, and to the goal of the Babylonian Talmud. Kabbalah is the dogmatics of heterodox Jews, the Talmud their morality and canon law. The Talmud and Kabbalah are twin children of the political spirit of the Jewish people, taken as a separate people, mixed with all the nations of the world, without ever amalgamating with them; it is the supreme leadership of this strange people, as the civilized world still knows it today. How to explain, philosophically, the Kèther-Malkhuth, the Royal Crown, which, split into a Crown and Kingdom, embrace the other Sephiroth as the first and last among them? Neither the crown nor the kingdom are divine attributes.

Is Kabbalah really a Jewish cabal? Is it secretly taught and propagated with the aim of placing the crown on the head of the Jew and under his feet the kingdom of the Universe? Is it for this purpose that it is written in Kabbalah that the “Crown, the Kêlher, is the principle of principles with which all diadems are adorned and all crowns formed”?

The goal of Freemasonry is universal domination, and Freemasonry is a Jewish institution.

Imbued with Kabbalistic philosophy, is Freemasonry not established to be the instrument of the Jewish people?

If this is not so, let them explain to us with better philosophical reasons than those of Kabbalah, the presence, in the Sephiroth, of the Kèther-Maïkhuth, of this royal diadem which sparkled on the head of the beautiful Jewess Esthcr and her uncle Mordecai.

The place that the representatives of the Jews had once occupied in the kingdom of Darius, son of IIystaspc, is the glorious ideal which seems to have inspired the philosophy of Kabbalah.

And if the Jew Mordecai, adorned with his Kether-Malkhuth, and receiving the homage of all the Persian people, is a typical character continued in the history of the Jews of all times, what brilliant light does not spring forth on the Kabbalah and the Freemasonry, and on their ethnopolitical importance! (1)

Archetypal man, the man par excellence, the model of all men, is the Jew!

(1.) Carlile, Manual of Frecmasonry, p . 177.

5. The Jew, the Man par excellence.

Carlilc, a Masonic authority, gives the following definition of the name Jew: “The original meaning of the name and distinction of Jew was that of a man wise and perfect through devotion to science. The word has the same meaning as Jehovah; literally, it is the God of Man, the Holy Spirit, or the inspired Spirit of man.

True or perfect man, is this an identical term with Jew? The eleventh degree of the Rite of Perfection and the Rite brought to America by the Jew Stephen Morin, did not yet bear the title of Sublime or Illustrious Elected Knight, but of this illustrious Elect, Chief of the twelve tribes" or "Illustrious Knight of the twelve tribes ." Now the tribe of Judah was the head of the twelve tribes; the perfect Man is therefore the Jew. Richard Carlilc's definition is masonically orthodox.

End of Chapter VI

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hommes, une émanation directe de cet homme céleste. Il nie la divinité du Fils de David qui est Dieu et Homme, et il affirme sa propre divinité et se dit lui-même Homme et Dieu!

En pervertissant ainsi toute la révélation divine, le Juif s'applique superstitieusement toutes les grandes prophéties et promesses faites au Christ et à son Église.

Considérons la force immense qu'une idée révélée, majestueuse et ravissante, mais faussée et naturalisée, doit avoir

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CHAPTER VII

PSYCHOLOGICAL ORIGIN OF THERE KABBALAH

1. The best possible world.

What then is the origin of this unbridled pride which leads the Jews to call themselves Humanity par excellence, and each Jew a true Man, above any other human creature? We have no doubt: it is the mystery of fallen Lucifer, repeated in the fallen people of God.

It is difficult to make this mystery understood to those who do not have an exact idea of the supernatural destiny that God, the Creator, had given to his intelligent creatures, both angelic and human.

If unbelievers don't admit what we're going to say, they will find there at least a clear, coherent and intelligible explanation of the most intimate source of this extraordinary phenomenon that the Jew represents in universal history, as well as in the most secret springs of Freemasonry.

Divine wisdom, having wanted to create the best possible world, created a world of intelligent beings, capable of understanding his divine Majesty, of loving his infinite Goodness, and of enjoying with him his eternal Beatitude. Now, enjoying a deserved good is infinitely better than enjoying an undeserved good. Merit has a moral value that fortune does not possess.

It was therefore better to give free will to intelligent creatures, so that they could merit celestial happiness.

But free will implies the possibility of prevarication, and consequently of moral evil, of sin. Nevertheless, it was better to allow evil in this way than not to grant free will to intelligent beings. In making sin possible, God does not create it; sin always remains the work of the creature as it abuses its free will.

But the glory of God being infinite, and not being able to be completely represented by any created being and necessarily starting from a limited nature infinitely distant from God, these intelligent beings could not yet constitute an absolutely perfect world, nor the best possible world. The best possible creature is according to its nature intrinsically impossible.

Divine Wisdom nevertheless knew how to bridge this distance, and build a bridge over the necessarily yawning abyss between the creature and the Creator. This link, bringing the finite closer to the Infinite, is sanctifying grace, or “the Charity of God poured out in our hearts by the Holy Spirit who has been given to us”. (1)

Through charity we have “received the spirit of adoption in which we cry: Abba, Father. Indeed, the Spirit itself bears witness with our spirit that we are children of God. But if we are children, we are also heirs of God. » (2)

From this adoption of children of God, it follows logically that we must distinguish a double end or vocation of man: the natural end and the supernatural end.

We have absolutely nothing in our nature which entitles us to the inheritance of heaven; just as a son of the people has no right to the king's inheritance.

It is likewise impossible that. by our natural good deeds we deserved this divine inheritance; for no act of finite value can merit infinite reward. Now, the sanctifying grace, spread in our hearts by "the Spirit who dwells in us", (3) joins morally to our actions. By this union of two cooperating elements, our good actions take on a double nature, of human nature and divine nature; because of the first we deserve a reward, and because of the second the merit acquires an infinite value. The celestial glory responds in all justice to this human-divine merit.

This is the best possible world. Before the infinite value of sanctifying grace every measure of imperfection in the nature of the creature disappears, and the least of men can gain as much celestial glory as the most perfect of angels. God was in no way obliged to destin man to the supernatural end which is heaven. In doing so, He showed us immense kindness that we in no way deserved.

A king can thus adopt one of his subjects by giving him and his posterity princely dignity, on the condition of serving him loyally. Neither this subject nor his children could claim in any right this dignity with its princely honors and enjoyments.

Princely dignity is what we have called divine grace, by which we are children and heirs of God.

(1.) Rom., v, 5. (2.) Id., wine, 15-17. (3.) Ibid., 11.

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2. The best possible creatures and their downfall.

Certainly, if the subject who became a prince, of whom we have just spoken, were guilty of treason against the king his benefactor, the king would not act unjustly by inflicting on him the punishment he deserves and by dismissing him from his royal palace, he and his entire family, who would thus be reduced to his first condition of simple subject. Even if the children of this rebel did not participate in their father's crime, they would nevertheless suffer the consequences, and would be deprived with him, and because of him, of princely dignity.

This is original sin; it consists essentially in this that we are born without the original sanctifying grace, which we should have, but which our first father lost for himself and for all his posterity. Nothing is more just than this deprivation of original sanctifying grace, which was not due to us. This loss brings with it the deprivation of the heavenly inheritance, to which we have no right.

3. The true Man-God, archetype of deified men.

The sin of our first parents, having been committed following a temptation suggested by Satan, was not judged by God with the same rigor as the sin of Satan, which was the result of his will alone without any seduction. God's mercy, as infinite as his justice, found a way to save man with his consent, and to return him to his first heavenly destiny, while satisfying the extreme rigor of justice.

As our supernatural acts, coming from a double source, from human will and divine grace, are deserving of a reward of infinite value; thus an expiatory sacrifice, offered to divine justice by a person bearing a dual nature, the divine from all eternity, and the human, by assuming, in time, a human body and soul, was capable of satisfying the demands of justice as well as divine mercy.

This is the supreme reason for the incarnation of the Son of God. As Man and God, he offered himself to his Father as a burnt offering to redeem fallen humanity.

As Man, he could be the representative and substitute of the human race, by dying on the cross; and like God, he could give his sacrifice infinite value. In this way he could recover, in our name, the lost paradise, and reestablish the merciful intention of God towards us. These truths, so simple, and at the same time so sublime and so consoling, form the basis of revealed religion. The Son of God made man and conqueror of death, is the archetype of all those who believe in him: “Through his sacrifice, he became for all those who obey him, the cause of eternal salvation. » (1)

(1.) Hébr., v, 9

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4. God's true chosen people.

To introduce the Savior of the world into the world, and to prove his divine mission and authority, the Wisdom of God chose a people and destined them to be the depositary of the promise made to the human race to send them a Redeemer. Through these people, God wanted to strengthen and clarify this precious promise by means of miracles and new prophecies. This chosen people was to bear in themselves and in their temporal kingdom, the image and figure of the future Messiah and King of the people of God, as well as the symbol, the type and the anticipation of the true people of God, reconciled to its Creator through the sacrifice of the Redeemer. The future King and his Kingdom, Christ and his Church, had to be conceived and understood in the sense of a spiritual king and kingdom, because they themselves could have no other mission and destination than to be in this world the earthly type, the temporal beginning and the mystical, but real, anticipation of the eternal Kingship and Kingdom. This final realization of all the figures and prophecies was to be established in heaven, under the eternal scepter of the same divine Redeemer, who by his precious blood would have acquired for himself the celestial Kether Malkhuth, under which the glorious chosen people of God will rejoice.

In this future celestial Kingdom was to be accomplished, and will be accomplished, the primordial purpose for which God had created the world. There will exist, in all eternity, the best possible creation: innumerable creatures, angelic and human, endowed with intelligence and free will, knowing God “by seeing the light in his light” 1, and contemplating the divine essence and its infinite beauty: adopted children of God, similar to him, “because they will see him as he is 2” and this face to face 3”,

(1.) Psalm xxxv, 10 (2.) I John, m, 2. (3.) Cor XIII, 12

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loving him of their own will and embracing him forever “in trembling with an indescribable and glorified joy." (1)

5. The Jewish idea of God's chosen people.

Let us note here the radical error of the heterodox Jews. They did not understand the spiritual meaning of all the prophecies and figures of the covenant that God had made with their nation. They imagined that the promised King would be an earthly king, his Kingdom a kingdom of this world, and Kether-Malkhuth a crown similar to those of the kings of human nations. For them, the promised King was to be the King of all nations, his Kingdom was to extend over the entire earth, his royal diadem to contain all the royal diadems, which would only be a flow, a partial emanation. This is how, in his hope, the Jew would be the supreme temporal master of the universe, and all the predictions of his prophets would come true in their material sense. If we want to appreciate the hope and pretension of this unique people in the human race, let us read some passages from the Old Testament in its meaning.

(1.) 1 Pet., 1, 8

Moses having brought all the people of Israel said to him: Listen, Israel.... You are a holy people and consecrated to the Lord your God. The Lord your God has chosen you to be his own people, unique among all the peoples on earth. It is not because you exceeded all the nations in number that the Lord united himself with you and chose you for himself, since on the contrary, you are fewer in number than all the other peoples. But it is because the Lord has loved you, and has kept the oath which he made to your fathers in bringing you out of Egypt by his omnipotent hand, in redeeming you from this sojourn of servitude and taking you out of the hands of Pharaoh, king of Egypt. You will therefore know that the Lord your God is himself the strong and faithful God who keeps his covenant and his mercy to a thousand generations towards those who love him. » (1)

“Why did the nations (goïm) shudder? and why have the peoples plotted in vain? The kings of the earth have risen and the princes have gathered together against the Lord and against his Christ. Let us break their bonds and cast away their yoke from us. Ask, and I will give you the nations for your inheritance, and the boundaries of the earth for your possession. » (2)

“Sit at my right hand until I make your enemies a stool for your feet. The Lord will bring forth the scepter of your power out of Zion: rule in the midst of your enemies. The Lord is at your right hand; he has broken kings in the day of his wrath. He will judge among the nations, he will complete the ruins: he will crush the heads of many on the earth. (3)

(1.) Deuteronomy, ch. vii, 6, 9 (2.) Ps. ii. (3.) Ps. 109

“Arise, O Jerusalem, receive the light, for behold your light has come, and the glory of the Lord has risen upon you. Yes, darkness will cover the earth, and a dark night will cover the peoples; but the Lord will arise upon you and his glory will be seen to shine among you.

"Nations will walk in the favor of your light, and kings in the splendor that will rise on you! Lift up your eyes and look around you, all those you see gathered here are coming for you; your sons will come from far away and your daughters will come to you from all sides.

“Then you will see and you will have an abundance of law, and your heart will marvel and overflow itself, when you are filled with the riches of the sea, and all that is great in the nations will come and give himself to you. You will be flooded by a crowd of camels, by the dromedaries of Midian and Epha.

“All will come from Saba to bring you gold and incense. The children of foreigners will build your walls, and their kings will do you service, because I have struck you with my indignation, and I have shown you mercy by being reconciled to you. Your doors will always be open, they will not be closed day or night, so that you may bring you the riches of the nations and their kings. For the people and the kingdom that are not subject to you will perish, and I will make these nations a terrible desert... The children of those who humiliated you will come and bow down before you; and all those who decried you will worship the traces of your footsteps. You will suck the milk of nations, you will be fed from the breasts of kings... I will give you gold instead of brass, silver instead of iron, brass instead of wood, and iron instead of stones... All your people will be a righteous people; they will possess the earth forever, because they will be the shoots that I have planted, the works that my hand has done to give me glory... I am the Lord, and it is I who will do everything These wonders will come to an end, when the time comes. »(1)

(1.) Isaiah, ch. 60

Read these prophecies, hear them in the literal and earthly sense, and you have the solution of the riddle, the explanation of the feverish activity, you have the DREAM OF THE JEWS. They believe themselves to be the people destined by Jehovah to rule over all nations. The riches of the earth belong to them, and the crowns of kings must only be emanations, dependencies of their Kether-Malkhuth.

6. Naturalization by the Jews of Man and God's chosen people.

In their blindness, the Jews do not see and do not want to see everything that leads to giving the cited texts, the number of which we could increase a hundredfold, a spiritual interpretation. For example, in the first text cited from the second psalm, there is the verse: “The Lord said to me: You are my son; I have begotten you today. »

These words are addressed to him who is called the Christ of the Lord. It is therefore necessary to explain the context in such a way as to be in harmony with this verse. Now, David could not say of his own person that she was the son of the Lord “begotten” by him today. The verb "jalad" properly means to give birth, to generate and not to create. David's prophetic eye therefore had in view the future Messiah whom he sings about in a large number of his psalms. The Son of God is actually begotten of God the Father in eternity. The word “today” confirms this exegesis, because in eternity there is neither past nor future, it is a perpetually permanent “today”. The Jewish explanation of this text in the natural sense is therefore incompatible with the verse which is its context.

Likewise the other text, taken from Psalm 109, must absolutely be interpreted of the future Messiah, and in no way of the king of the Jewish people. THE . divine Savior himself proves this by asking the Jews: “How do we say that Christ is the son of David, since David himself expresses himself thus in the book of Psalms: this The Lord said to my Lord: Sit at my right hand until I make “your enemies a stool for your feet?” If then David calls him Lord, how is he his son?

If the Jews had better studied their holy books and given faith to divine revelation, they would have understood the words of their prophet Isaiah: “God himself will come and save you.”(1) — “A Virgin will conceive and give birth to a son who will be called Emmanuel (2) (God with us); for to us a little child has been born, and to us a son has been given, and he will be called the Wonderful, the Counselor, GOD, the Strong, the Father of the future age, the Prince of Peace. » (3)

“There shall come forth a shoot from the stem of Jesse, and a flower shall spring up from his root, and the spirit of the Lord shall rest upon him.»(4) From all these texts and a number of similar ones, the Jews could and should have concluded that the promised Messiah must be at the same time God and Man; as God, he would be the Lord of David, and as Man, the son of David.

(1.) Isaiah, xxxv, 4. (2.) Isaiah, vii, 14. (3.) Isaiah, ix, 6. (4.) Isaiah, xi, 1, 2.

Finally, in the truly grandiose and imposing text that we cited thirdly, there are passages from which they should have concluded that the great promises enumerated by the prophet had gone to the spiritual Jerusalem, to the holy Church of the Savior. For he said to him: “Your children from far away will bring you their silver and their gold, and will dedicate it in the name of the Lord your God and of the holy Israel who has glorified you,” that is to say, of the Messiah Jesus Christ. “All those who decried you will worship the traces of your footsteps and will call you the city of the Lord, the Zion of the Holy One of Israel.»(1)

From the spiritual Jerusalem, they should have lifted their eyes even higher, to the heavenly Jerusalem, for the prophet adds: "You will no longer have the sun to light you by day, nor will the light of the moon shine more for you; but the Lord himself will become your eternal light and God will be your glory. Your sun will not set, nor will your moon be diminished, for the Lord will be your everlasting light, and the days of your tears will be over.»(2)

(1.) Isaiah, 60, 9, 14. (2.) Isaiah, 60, 19, 20.

We see, by his unbelief, by his ambition and his avarice, the Jew misunderstood the spiritual, supernatural and divine character of the promised Messiah and his kingdom. He boldly substituted himself for the Messiah and made his nation the kingdom of God.

Jesus Christ, like God-Man, is the model and archetype of saved men: but the Kabbalistic Jew considers the archetypal Man as an emanation of his Ensoph, and constitutes himself, to the exclusion of other men, a direct emanation from this heavenly man. He denies the divinity of the Son of David who is God and Man, and he affirms his own divinity and calls himself Man and God!

By thus perverting all divine revelation, the Jew superstitiously applies to himself all the great prophecies and promises made to Christ and his Church.

Let us consider the immense force that a revealed idea, majestic and ravishing, but distorted and naturalized, must have on a people who have been imbued with it for thousands of years, and hold to it with a more than prodigious tenacity and obstinacy. For the Jew, the idea of universal domination has become like his religion; it has taken root in his mind, it is there as if petrified and indestructible.

7. The idea of the man and the people elected in Freemasonry.

The tripartition in the thirty-three degrees of Freemasonry is already known to us. The Kabbalistic doctrine brings down light from above to the tiniest degree of the universe by eleven figures in each of the three worlds. Freemasonry will raise its followers, from the outer darkness of the profane, to the summit of its Masonic light by three times eleven degrees. The first part of its mysteries must form the Man or the Jew, the second, the Pontiff, and the third, the Kabbalistic Sovereign. The profane are Judaized there, they first become Jews by adoption and participation, then Pontiffs and finally Sovereigns. It is by means of Freemasonry that the Jew, who is by race and birth, will dominate the entire universe, the Kether on his forehead and the Malkhuth of the world at his feet.

This is his future. Jehovah promised him and Jehovah is faithful to the covenant with his chosen people!

Men must therefore become elected by participation. The last triad of the first eleven degrees perfects man, so that he becomes one of the elect, that is to say, a member of the Jewish people.

The 9th, 10th and 11th degrees of Freemasonry are the grades of Elect of the Nine Elect of the Fifteen and Illustrious Elect Knight.

It is true, these elected officials will be made to swear to avenge the death of the Grand Master and to constitute themselves the knights defenders of the Jews; but the dangers of vengeance are not too dear a price for the honor of being called by the Jews a pure, perfect and chosen man! They also have the advantage of wearing a dagger as decoration: the Chosen of the Nine a dagger with a silver blade and a gold mount; the Chosen of the Fifteen, a golden dagger with a silver blade, and the Illustrious Chosen Knight, a dagger or short sword with a gold hilt and silver blade.

In the second series of eleven, we find in the 14th degree, the rank of Grand Elect perfect and Sublime Mason, also called the Grand Scotsman of the Sacred Vault. The touches of this degree are similar to those of the 11th degree. The vow made by the Most Chosen Knight for his own person is renewed by the perfect Great Elect for the true people, that is to say Judaized. Finally, in the third series of eleven, the 30th degree is that of the Grand Elect Knight Kadosch.

Among the Jews, he is the Knight par excellence who swears hatred and vengeance against Kings and Pontiffs for the death of the last Grand Master of the Templars, Jacques Bourguignon Molay.

This strange mixture of a fallen chivalry imbued with feelings of hatred and vengeance with a theosophical hierarchy, based on Kabbalah, the philosophical doctrine of the fallen Synagogue, will lead us later to the consideration of the second essential element of Freemasonry , the abolished religious order of the Templars.

End Chapter VII

"Freemasonry (*Censored Phrase*) by Bishop LÉON MEURIN , S. J . (Chapter VIII)" / X

Mettre le Talmud et la Kabbale à la portée de tout le monde, c'est soustraire aux Juifs le secret de leur force étonnante au milieu des nations et, avec lui, peut-être, cette force elle-même.

L'influence de ces deux ressorts occultes s'est fait et se fera toujours sentir partout où il s'agit d'augmenter les richesses ou le pouvoir des Juifs, ou de nuire à ce qu'ils considèrent comme une secte abominable, c'est-à-dire la religion de Jésus-Christ.

Freemasonry (*Censored Phrase*) by Bishop LÉON MEURIN , S. J . (Chapter VIII)

CHAPTER VIII

HERMES TRIMEGISIST AND THE JEWISH KABBALAH

1. Jewish origin of Hermetic philosophy.

Like the morality of the Talmud, the dogmatics of Kabbalah was kept secret by the Jews with a care and fear which reveal at the same time great human prudence and the bad faith of a criminal conscience. It has always been the policy of the Jews to conform, in their attitude towards other nations and in their domestic conduct, to the principles and rules contained in these two books; They never made them known to non-Jews or even to those Jews whose discretion did not match the immense importance that secrecy had for the security and civil existence of any nation.

To make the Talmud and Kabbalah available to everyone is to deprive the Jews of the secret of their astonishing strength among the nations and, with it, perhaps, this strength itself.

The influence of these two occult forces has been and will always be felt wherever it is a question of increasing the wealth or power of the Jews, or of harming what they consider to be an abominable sect, that is to say the religion of Jesus Christ.

Egypt appears to be the first to be endowed with a so-called patriotic philosophy, but in reality derived from Kabbalah.

The principal author, if not the authors, of the philosophical treatises known as Hermes Trismegistus or "Mercury thrice great" was a follower of Kabbalah, and for this reason, probably a Jew from Alexandria.

Isaac Casaubon, who died in 1614, expressed this opinion. We have no historical data to confirm this assertion, but the content of Hermetic philosophy will prove it beyond evidence.

The fraud by which this Jew places his so-called divine revelations in the mouth of the ancient Egyptian divinity Hermes, and of his son Thoth or Tat, is too gross for us not to be content to merely mention it.

2. The Hermetic Unity and the Knbbalistic Ensoph.

(See plate G.)

Hermes, wanting to give his son Tat the image of God, as much as one can imagine him, said: “The Unity, principle and root of all things, exists in everything as principle and root. There is nothing without principle; the principle derives from nothing but itself, since everything derives from it. He is himself his principle since he has no other.

“Unity, which is the principle, contains all numbers, and is contained by none; it begets them all, and is not begotten by any other.”(1)

(1.) IV. The Crater or the Monad. Hermes Trismegistus to his son Tat. Translation by Louis Ménard, Paris, Didier and co*, 1867, p. 34.

“There is a Creator and a Master of this entire universe. The place, the number, the measure could not be preserved without a creator. Order cannot be made without a place and a measure; so we need a master, oh my son. Give God the name that suits him best, call him the father of all things; because he is the only one, and his proper function is to be a father, and if you want me to use a bold expression, his essence is to generate and create. And as nothing can exist without a creator, so he himself would not exist if he did not constantly create... He is what is and what is not, because what is, he has manifested ; what is not, he holds within himself... He has no body and has many bodies, or rather all bodies; for there is nothing that is not Him, and everything is Him alone. This is why he has all the names; for he is the only father and therefore he has no name, because he is the father of all."(1)

“Everything is a part of God, so God is everything. In creating everything, he creates himself without ever stopping; for his activity has no end, and just as God is without limits, his creation has neither beginning nor end. »(2)

These quotations are sufficient to demonstrate the system of pantheistic emanations, and the identity of the Hermetic Unity with the Kabbalistic Ensoph.

3. The number eleven and the primordial Man of hermetic philosophy.

The higher triad emanating from Unity is called Intelligence, the Word and the Fire God or the spirit.

Hermes, to leave him with the name he arrogated to himself to deceive the Egyptians, reestablished the ancient trinity, which Kabbalah had to pervert to introduce Kether, the Crown, on the head of the Jew. He put himself more in harmony with the Bible.

"Intelligence, the null and female God, who is life and light, generates through the Word (Logos) another creative intelligence, the God of Fire and Spirit (Pneuma), who in turn formed Seven Ministers, enveloping in their circles the sensitive world and governing it by what we call Destiny. (3)

“Unit rationally contains the Decade, and the Decade contains Unit .”(4)

(1.) V. The invisible God is very apparent. Ibidem, p. 37. (2.) Ibidem, p. 291. (3.) Poimandres, Ibidem, p. 6. (4.) XIII. Recognition. Ibidem, p. 100.

This is the number eleven of Hermetic philosophy: the Unity which is the source of the divine Triad, Intelligence, Word and Spirit, the latter being, in turn, the trainer of the Seven Ministers.

4. Appreciation of the philosophy of Hermes Trismegistus.

The Jews of Alexandria appear to have wanted to remove the dangerous Sephiroth from the Crown and the Royalty introduced by the Jews of Babylon into their archetypal Man, not for love of the truth, but solely for the political direction of the Jewish people.

The Hermetic system reestablishes the holy biblical trinity known to the Jews, but perverts the true revealed doctrine by introducing a distinction: that between the Unity and the Trinity, and by teaching that the Universe emanates from the divine substance.

This false doctrine was enough for them to prepare the minds of the Egyptians for the intellectual domination of the Jews, and to prevent the spread of Christian doctrine in their country.

Nothing proves the existence of hermetic books in a time before Christ. On the contrary, the precision with which they enunciate the mystery of the Holy Trinity, and their fertility in procreating the various systems of the formidable Gnostic heresy, are proofs that their origin is due to the insight of the Jews, who wanted by this system to pervert Christian doctrine from its birth, and thus save Jewish influence in the domain of intelligence, and, through this, in the government of the world, at least in that of Egypt.

What Hermetic philosophy was for the Egypt of its time, other systems were to become for other countries and other times.

5. Hermeticism and Freemasonry.

We do not see the Hermetic mysteries in any way represented in Freemasonry, either by symbols, passwords, sacred words, or other veils of their doctrine, as we have seen for the mysteries of Kabbalah.

Hermeticism was specially intended for Egypt, it adapted to its beliefs and flattered its national passions.

Brother Ragon (1) attaches alchemy to Hermetic philosophy, as he does magic to Kabbalah. In this he is not entirely wrong.

When asked “What is the most perfect number? he answers: The number 10, because it contains the Unity which made everything, and zero, symbol of matter and Chaos, from which everything came; he therefore understands in his figure the created and the uncreated, the beginning and the end, power and force, life and nothingness. »

“Ordo ab Chao” is the motto of the Supreme Council of the 33rd and last degree. This is still the Kabbalistic doctrine. Paul Rosen(2) says that the idea of the hermetic and kabbalistic grades of the 22nd and 28th degrees is to establish the reign of rationalism and to affirm the absolute impossibility of the miracle. Our exposition proves that all Freemasonry is based on Kabbalistic and Hermetic doctrines which are basically identical.

(1.) Masonic Orthodoxy, followed by occult masonry and hermetic initiation, Paris, Dentu, 1853. (2.) Paul Rosen, Satan and Co, p. 199.

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6. The occult author of the Hermetic doctrine.

We have rightly concluded above that, if the Jew deceives the world through Kabbalah, he is, in his turn, deceived by Satan, who only seeks the destruction of souls by his elevation, in the minds of mortals, above God. The name under which we honor him is indifferent to him, provided that we honor him and do not worship the true God. In Kabbalah it is called Kether, in the Hermetic doctrine it takes the name of Intelligence and Poimandres. (From the Greek, Shepherd of men.)

With incredible audacity and effrontery, this fallen angel puts himself at the head of all this Alexandrian philosophy. The beginning of the first book, called Poimandres, shows us all the appearances of Satan and the terrible impression that his appearance always makes on the

soul of the one he visits in a diabolical ecstasy. Hermes writes: “I was thinking one day about beings; my thoughts soared high, and all my bodily sensations were numbed as in the heavy sleep which follows satiety, excess or fatigue.

It seemed to me that an immense being, without determinate limits, called me by my name and said to me: 'What do you want?

“hear and see, what do you want to learn and know?

“Who then are you? I replied.

"—I know what you desire, and everywhere I am with you.

“—I want,” I replied, “to be educated about beings, so as to understand their nature and know God.

" — Receive in your thoughts everything you want to know,

“he said, I will teach you.”

"At these words, he changed his appearance and immediately everything was revealed to me in a moment, and I saw an indefinable spectacle. Everything became a soft and pleasant light which charmed my sight. Soon after, frightening and horrible darkness descended, of sinuous; it seemed to me to see this darkness change into some sort of humid and murky nature, exhaling smoke like fire and a sort of smoke; mournful noise. Then there came an inarticulate cry that seemed the voice of light! A holy word descended from the light on nature, and pure fire rushed from damp nature to the heights; it was subtle, penetrating and at the same time active.

“And the air, by its lightness, followed the fluid of the earth and the water, it rose up to the fire, from where it seemed suspended. Earth and water remained mixed, without one being able to see through the other, and received the impulse of speech that could be heard coming from the upper fluid.

"Have you understood," Poimandres said to me, "what this" vision?

“—I’m going to learn it,” I replied.

"—This light, he said, is me, Intelligence, your "God, who precedes moist nature out of darkness.

“luminous word (the Word) which emanates from Intelligence,

“he is the Son of God.

"What do you mean? I replied.

"—Learn it, that which in you sees and hears is the Word,

"the word of the Lord; Intelligence is the father God. They "are not separated from each other, because union is their life.

"—Thank you," I replied.

"Understand the light, then," he said, "and know it. »

"At these words, he looked me in the face for a long time, and I trembled at his appearance. »

It is difficult to ignore in this story the diabolical trick which arrogates to itself the throne of the Most High, and claims to be the principle of the Word of God.

Psellas, a learned Byzantine writer, who died around 1079, said in his work On the Action of Demons, about this Poimandres who made himself God the Father: "This sorcerer seems to have known the Holy Scripture very well, it is from there that he left to expound the creation of the world. He was not afraid sometimes to copy the very expressions of Moses, as in this sentence: "Grow in increase and multiply in multitude," which he obviously borrowed from the Mosaic story.

"It is not difficult to see who was the Poimandres of the Greeks; he is the one that among us we call the Prince of the World or one of his people. Because, says Basil, the Devil is a thief, he plunders our traditions, not to turn his people away from impiety, but to color and embellish their false piety with true words and thoughts and thus make it plausible and acceptable to the majority. »

The same stratagem is still practiced by Freemasonry. The words: truth, liberty, fraternity, equality, virtue, fatherland, beneficence, etc. have a completely different meaning in the mouth of a Freemason than in that of a layman or in a dictionary.

Pius IX said very rightly: "We must give back to words their true meaning. »

7. The deification of man, the confessed word of the hermetic gnosis.

Dragging man into his eternal abyss is indeed the goal towards which all Satan's efforts aim. The means is always either pride, or avarice, or lust. He always suggests that man become like the Most High. The human Soul, says Hermes, of divine origin and incarnated for a certain time, must return to the divine light through Gnosis, knowledge or science.

Having descended by the seven ministers also called the seven princes of harmony, or the seven governors of the world, it must ascend through them.

“O intelligence,” said Hermes, “enlighten me further on the manner in which the ascension takes place. First, says Poîmandrès, the dissolution of the material body delivers its elements to metamorphoses; the visible form disappears; the character, losing its strength, is given over to the devil; the senses return to their respective sources and merge into the energies (of the world). Passions and desires enter into irrational nature; what remains thus rises through harmony, abandoning to the first zone the power to increase and decrease; in the second, the industry of evil and cunning, become powerless; to the third, the illusion of desires; to the fourth, the vanity of command; in the fifth, unholy arrogance and reckless audacity; in the sixth, attachment to riches; and in the seventh, insidious lies. And thus stripped of all the works of harmony, he arrives in the eighth zone, retaining only his own power, and sings with the beings hymns in honor of the father. Those who are there rejoice in his presence; and, having become like them, he hears the melodious voice of the powers which are above the eighth nature and which sing the praises of God. And then they ascend in order to the father, and abandon themselves to the powers, they are born in God; this is the final good of those who possess Gnosis: to become God. »

It is always the same lie of one who is a liar from the beginning, and wanted to be like the Most High!

Should not Freemasons reflect and say to themselves that the truth cannot be where the tail of the ancient serpent shows itself so recklessly?

What fraudulent consolation is that by means of which Hermes bewitches his son Tat: “Do you not know that you have become God and son of the One, like me? » (1)

And he ends the dialogue by showing once again where the false wisdom of Gnosis came from: “Learn from me, my son, to celebrate the silence of virtue, without revelation? to no one the regeneration which I transmitted to you, lest we be regarded as devils. » (2)

The prince of darkness still hates the light, and bandits the eyes of his followers.

(1.) From the Renaissance, p. 101. (2.) Ibidem, p. 104.

End of Chapter VIII

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Les kabbalistes juifs ne pouvaient permettre au christianisme de s'établir dans le monde, sans lui faire une guerre acharnée, semblable à celle qu'ils firent à Jésus-Christ lui-même. Cette guerre fut, sur le terrain de la doctrine, le Gnosticisme.

Afin de faire mieux comprendre le système le plus parfait du Gnosticisme, inspiré par leur Kabbale et élaboré par l'hérésiarque Valentinien, nous ajoutons à ce chapitre un des-

Freemasonry (*Censored Phrase*) By Bishop LÉON MEURIN, S. J. (Chapter IX)

CHAPTER IX

GNOSTICISM AND THE JEWISH KABBALAH

1. The numbers Eleven and Thirty-three in Gnosticism.

The Jewish Kabbalists could not allow Christianity to establish itself in the world without waging a fierce war against it, similar to that which they waged against Jesus Christ himself. This war was, on the ground of doctrine, Gnosticism.

In order to better understand the most perfect system of Gnosticism, inspired by the speaker Kabbalah and elaborated by the heresiarch Valentinian, we add to this chapter a drawing of this doctrine which will highlight the essential identity and the accidental difference existing on the one hand between Jewish Kabbalah and Gnosticism, and on the other between Gnosticism and Christianity. It will result that Gnosticism is only Kabbalized Christianity.

(See plate H.)

First drawn by Rhenanus, this drawing was added by Pamélius, in his edition of the works of Tertullien, in 1616, to the book against the Valentinians. We have given it a slightly different form to make it easier to understand for Freemasons who will recognize it in their decorations.

We find in Gnosticism all the elements of Jewish Kabbalah. The numbers Eleven and Thirty-three, the three spheres, the separation made between the Divinity and the various persons, the Trinity, the seven angels, the revolution in heaven, and especially the two sexes, the masculine and the feminine, attributed to the Bons, Gnostic name of the Kabbalistic Sephiroth, which means eternal beings.

2. The Gnostic Bythos and the Kabbalistic Ensoph.

According to the Gnostics, there are different levels in the Universe depending on the dignity of the beings who inhabit them. Within the most sublime height, remains the Depth, Bythos, a name which in no way suits the one who occupies the highest place. He is the Infinite, the Immense, the Eternal, the Invisible, the Incomprehensible, just like the Ensoph.

The idea is the same; the name is changed to give the impression: that is to say, Kabbalah in place of Christianity. More consistent than Kabbalah, Gnosticism gives its Supreme Being a spouse. Why shouldn't he have it, since the other aeons enjoy theirs? But where to find it if not in himself?

If Ensoph can generate the Crown on his own and thus become a hermaphrodite, Bythos can also, in this same quality, generate Sigé, the Silence, a feminine being. As Depth is in contradiction with its exalted place, so is Silence with its kind. However, Bythos makes his daughter his wife, it is she who will be the mother, grandmother and great-grandmother of the celestial aeons, venerated, in their settings, by the Freemasons. This divine couple begot, in the depths of silence, two children, one male and the other female. The Gnostics always insisted that their doctrine was kept in the deepest silence. In this, they and their successors, the Freemasons, are very religious: they imitate their supreme God and his spouse in a perfect way.

We will not repeat here the observations made on the separation between the Infinite and the divine persons. The refutation of the Kabbalistic doctrine is also that of Gnosticism.

3. The Gnostic Nous and the Kabbalistic Kether.

The son of Bythos and Sige is called We, the intelligent Spirit.

He is perfectly like his father and in every way his equal. Only he can understand the immense and incomprehensible greatness of his father. Just like Kether in relation to the Kabbalistic Ensoph, and Intelligence in relation to the Hermetic Unity, the Nous, too, is called the Father of all, because it responds, as we have demonstrated, to God the Father, which true Israelites and Christians worship, in the first divine person, separated from the divine substance, here called the Depth.

If Kether, the Crown, was replaced in Hermetic philosophy by Intelligence, Gnosis followed Hermes Trismegistry. The Jews had no political reasons for the emerging Christianity; it was only religious hatred that they bore him; They therefore had no reason to substitute the Crown on the head of the archetypal Man of the Jew for the first person of the Trinity. They knew well that the Father begat the Word by intelligence, of a purely spiritual generation, and, consequently, without the help of a feminine being; for they taught this truth very well through the mouth of Poimandres.

4. Gnoticism and the Holy Trinity.

In their hatred towards the emerging Church, the Jews used a means other than those they used in ancient Perso and in Egypt. The heretical venom was to dissolve the doctrine on the Holy Trinity and on the person of Jesus Christ. We find God the Father in the 3rd aeon, God the Word in the 5th, and God the Holy Spirit in the 32nd; but how degraded, dissected and made ridiculous!

God the Father, under the name of Us, Intelligence, receives as his wife Aletheia, the Truth; with her he generates the Logos, the Word, who is married to Zoê, the Life! From Us alone, without the intervention of his spouse, is generated the last couple of celestial aeons, Christos, the Christ, and his spouse Pneuma-hagion, the Holy Spirit become woman! And the Freemasons misraimites imagine that the Jews teach them the most sublime of all philosophies!

Hermeticism, notwithstanding all the perversity of its doctrine, shows in its triad: Intelligence, Word and God of Fire, still a little decency; but Gnosis, the so-called science par excellence, outrages reason, common sense, decency and modesty at the same time.

The Divinity and the Trinity having received companions, form with them the divine Ogdoade, Huitaine, represented in the 90th degree of the Rite of Misraïm by a square in a four-pointed star.

Now the Word and the Life first engendered the Anthropos and the Ecclesia, the Man and the Church, and then five pairs of aeons, and the Man and the Church engendered six. These eleven couples with their divine companions bring the number of eons from eight to thirty. The thirtieth aeon is Sophia, Wisdom, who plays such a great role in all these Jewish systems and in the Masonic decorations.

5. The revolution in the Gnostic heaven.

There follows the story of the strange uprising in the sky, about which Kabbalah has already told us. It is repeated in the Pleroma of the Gnostics. It seems that the Inspirer of these two philosophical systems had his part in it.

We, the Intelligence, knowing alone the incomprehensible Bythos, the common Father of all, desired and attempted to make him known to the other aeons; but his mother Sigè, the Silence, forbade him. It is the same lady who, according to Tertullian, (1) also enjoins her dear heretics to maintain profound silence. Nevertheless, a great desire to know the Supreme Father was kindled in the hearts of the aeons, and a revolution was about to break out; when the youngest of the aeons, Sophia, the Wisdom, overcome by curiosity and envying Us, who alone enjoyed the Father, left her place, without her husband Teletos, the Perfect, and tried to deepen the Depth.

(1.) Against Valentinianus, c. ix.

But she had attempted the impossible; she was on the verge of fainting, if Horos had not intervened to calm her and bring her back to her place.

This Horos the Limit, is a wonderful being. Formed by Bylhos himself, it is located outside the Pleroma, the upper Heaven or Olympus of the Gnostic eons.

The Term of Infinity is an absurdity. But let's leave serious thoughts aside: no one needs them here.

Sophia, brought back to reason by Horos, repented of the passion which had carried her away, and was restored to her husband.

But, through this passion, poor Wisdom had conceived and given birth to a formless and abominable being, whom the guardian Horos took care to reject from the Pleroma which he infected, into the Kènoma, the Dung of the Pleroma; it is formless Matter, because the male principle had not contributed to its generation.

It should not be surprising that this divine Wisdom could have been a male woman, an aphrodithermes, since her great-grandfather was a female man, a hermaphrodite, who had given birth to Sigê, his daughter and his wife.

Let us note that this whole tragicomedy was invented to dazzle, like the Masonic lycopod, human reason, so that it does not notice the mortal somersault of the Infinite to the finite, accomplished by the birth of a horrible abortion from the bosom of divine Wisdom!

Tranquility having been restored in the Pleroma, We hastened to procreate another syzigie, or couple of aeons, to prevent a repetition of the revolution happily subdued. This couple is Christos, the Christ, and Pneuma Hagion, the Holy Spirit, as we have already said.

This is a most atrocious blasphemy. If the Pneuma Hagion is of the feminine gender and the companion of Christos it is a detestable thought; if he is of the masculine gender, the idea is twice as horrible.

The task of these two aeons was to instruct and appease the eleven pairs of ignorant and seditious aeons.

We have now reached thirty-two eons. One is still missing to perfect the Kabbalistic-Gnostic system.

The aeons, satisfied with the instruction received from Christ and the Holy Spirit, united to give Us a sign of their gratitude. They resolved to train Feon as perfect as possible, giving him what was most precious to each of them.

This is the origin of the 33rd and last aeon called Jesus Sotér (Greek), Jesus the Savior.

Jesus is everything the mule aeons are, and he has everything the female aeons are. We just have to go through the list on our board.

Here then is the Kabbalistic number of eleven: the first eight and main aeons with the three most important placed at the end, and the number Thirty-three, adding the twenty-two aeons from the Word and Man. The tripartition of this number is as obvious as that of the thirty-three degrees of Freemasonry.

We ask, however, who, among the Freemasons who wear the jewelry representing these "endless fables and genealogies,"(1) still believes in them today? And if they don't believe it, why do they become the dupes of the Jews?

6. The Kabbalistic Khokhma and the Gnostic Akhamoth.

The abortion of Wisdom, driven out of the Plerôma and thrown into the Kenôma, the Dunghill or the Evacuation of the Plerôma, received the name of Àkhamoth, the Wisdoms. (2)

(1.) I Timothy, i, 4. (2.) Psalm XLVIU, 3. "My mouth will speak the wisdoms. »

Àkhamoth, corruption of Khakhemoth in Hebrew, is the plural of Khokhma, Wisdom (see p. 50). The idea suggested by this plural is that infinite Wisdom decomposes into the finite, like a line into its individual points; the Wisdoms are children of Wisdom.

The second act of the Valentinian tragedy therefore plays out outside the Pleroma, in the Epicurean void, assuming that there is a Void where God is not present. We must not count the errors of the Gnostics, we will never end them!

The exiled Akhamoth found herself desolate, alone outside the Pleroma, she had neither form nor face; it was an abortive and defective thing. Touched with pity, the higher gods decided the aeon Christos to descend with the Pneuma Hagion to give Akhamoth a form drawn from his substance, but not from his science.

Then were formed: from the passions that Akhamoth had inherited from his wise mother, material substance; of its conversion, the animal substance; and in addition a small spiritual nest egg that his mother had left him, the spiritual substance.

Her tears became the streams and the sea; his laughter, seeing Christ, gave birth to light!

The aeon Christos, tired of his existence outside the Pleroma, returned with the Pneuma Ilagion and sent another paraclete, Jesus Soter, the 33rd and last of the aeons, with the whole band of satellite angels, who had been formed with him through all the celestial aeons.

Akhamoth admired the beauty of the angels, fell in love with them, and gave birth to spiritual substance after their image.

This is the origin of the three substances, the material, the animal and the spiritual, resulting from the passions, the conversion and the imagination of the runt Akhamoth! We immediately recognize the three triangles of the archetypal man of Kabbalah, the intellectual, the moral and the physical.

7. The Architect of the Universe in Gnosticism.

Akhamoth having formed with the named aids the three elementary substances, fills the third circle, called the Sabbaton or Septenary, on the basis of the seven circles it contains.

She began by forming various creatures. The first creature is the One whom we Christians worship as the only true God, the Creator of heaven and earth, the Demiurge. She formed him from animal substance, being incapable of forming spiritual beings, because the spiritual was not consubstantial with it.

The “Perfect Masters” Freemasons of the 5th degree, who still believe in God, will be deeply shocked to learn that this God to whom they pray is only found, on their apron, in the third and last of the three concentric circles, in the middle of which is a square stone (the world) bearing the letter J (Jehovah). (1)The "Great Architect of the Universe", if he is our God, is nothing other than an animal creature of an abortion born by Wisdom rebelling against his grandfather Us.

1. Léo Taxil, IL p . 433.

Christian Freemasons, we urge you to study the mysteries of your secret society, and you will be terrified to learn that it is nothing but a gigantic and blasphemous imposition of the fallen Synagogue.

How long will you remain under the dishonorable yoke of the Jews?

From this blind and unconscious Demiurge, led by Akhamoth, all visible things were formed; on his right side animate things, and consequently he is the Demiurge; on his left side inanimate things, and from this head, he is the Demiurge. He is a new Hermaphrodite or Aphrodithermes, also called Metropater, mother-father, and King.

This Demiurge then formed the universe represented, on our plate H, by the third globe below the Kènôma.

Below his throne he fixed seven heavens or angels. Note the repetition, outside the Pleroma, of the Kabbalistic number of eleven. Akhamoth, elusive like Bythos, forms with the three elementary substances emanating from it, a Tetrad or quaternity, from which emanates the Sabbaton or the septenary formation which, with the Tetrad, constitutes the number eleven of the universe.

It would do us no good to follow Valentinian in his absurd fables about the origin of each of the earthly things that we know. Ovid's metamorphoses are much more witty and interesting.

Let us say, however, that one of the creatures of the Demiurge is Diabolos, the Devil, into whom entered, without the knowledge of his trainer, a spark of spiritual substance which, as we have seen, had not been communicated by Akhamoth to his creature, the demiurge Jehovah. The Devil is called the Kosmocrator, the Prince of the world. By his spiritual nature he is superior to Jehovah. This is a new way to become like the Most High! »

The society of spiritualists will be grateful to us for having taught them the noble origin of their god who is superior to that of Christians.

The earth we inhabit is located in the middle of the seventh heaven. Each man is a small stone, crude,(1) when he is still “rude, ignorant and uneducated”, and cubic, when he is “polished and civilized” according to Masonic ideas.

Man's animal soul comes from the Architect of the Universe, and his spiritual soul from Akhamoth.

Man's body is not made of the earth that we know, but of an invisible, fluid material capable of being melted and molded.

No one will know where it comes from, where it exists, and what this philosophical fluid is, source of the “perispirit” of modern spiritualists, (2) unless we say that it comes “from the pituit and spit of Wisdom” (3)that Freemasons adore.

1. Léo Taxil, I, 421; II, 43. 2. “Nothing is new under the sun!” » Eccl., i, v, 10. 3. Tertullian, c. xxxv.

We omit the atrocious blasphemies that Gnosis teaches about Our Lord Jesus Christ and his holy Mother, the Virgin Mary. Jewish hatred is concentrated there in a very brutal way. We are loath to report them.

At the end of the world, the body of man, which is nothing but dung, will be annihilated. Likewise will be the souls of the Khoïkoi, hytic men, who are of an entirely material disposition. The souls of the psychikoi, psychic men, by nature of an animal disposition, will ascend into the heaven of the Demiurge, unless they convert to the doctrine of the secret sect of the Gnostics who all have elected souls. The pneumatikoi, the spiritual men, have all spiritual souls who ascend into the Pleroma of Bythos, the Depth, where they will become the wives of the angels who are not yet married!

So the comedy ends!

Alas! we have many reasons to fear that these poor deluded souls will instead descend into the bythos, the depths of hell, where they will continue to be the slaves of the fallen angel. This is how the tragedy will end!

8. Gnosticism in Masonic emblems.

It would be tedious to go through the ninety degrees of the rite of Misraim. (Egypt). Suffice it to say here that in the last grade, that of absolute Sovereign Grand Master, the password is Sophia, the Greek word for Sapientia or Wisdom. We have seen the ridiculous role this goddess plays in Gnosticism.

Freemasons must say: Happy incontinence of this feminine eon which is the true cause of our existence!

Instead of Sophia, the 90th can also say Isis, to which we answer Osiris. (1)This alternative demonstrates the essential identity of Gnosticism and Hermeticism, and proves that Freemasonry hides its mysteries in different forms which all serve to express the same idea.

The hieroglyphic sign of the same 90th Misraimic degree is a triple circle enclosing a four-pointed star, having in the center a square containing a radiating Delta, with the Hebrew Iod in the middle. The three circles symbolize the three spheres: the Plerôma, the Kénoma and the Sabbaton; the four-pointed star and the square are the symbols of the sacred Ogdoad; the triangle represents the last three aeons, and the Hebrew Iod the Demiurge Jehovah, the “Great Architect of the Universe”.

(1.) Léo Taxil, II, 404.

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9. Purpose of Gnosticism.

We obviously see that Gnosticism was Jewish Kabbalah adapted for a special purpose, that of infiltrating the nascent Christianity to destroy it.

Crushing the infamous heresy of the Nazarene has always been the most ardent and hateful desire of the fallen Jews. Saint Paul, in defending himself against the Jews before Governor Felix, said: "I confess before you that, following the sect they call rubberwood, I serve my Father and my God. »(1)

As their fathers tore the body of Jesus Christ with their bloody whips, thus the Jews of the first centuries tried, through Gnosis, to tear his divine person and nature to shreds, by dividing them between these imaginary beings that they created for this purpose and called masculine and feminine aeons.

Having failed at first attempt in this diabolical work, notwithstanding the alliance of their Synagogue with heresy, they persevered with incredible tenacity in attacking Christian dogma by always creating new sects, daughters of Kabbalah; and they ended up associating with the dissolving venom of their Kabbalistic doctrine, the cunning and the violence of human passions: they created Freemasonry, the alliance of the fallen Synagogue with a fallen Order of religious chivalry.

To the hatred of Satan and the Jew was joined that of the Apostate, a triple bond is difficult to break." (2)

Hell, the Synagogue and the Apostasy, united together against the Lord and his Christ, this is the history of the world for centuries and centuries.

(1.)Acts, xxiv, 14. (2.) Eccl IV, 12.

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cèrent à adorer Satan, prenant pour exemple les peuples idolâtres de leur temps.

L'esprit humain, une fois dévoyé, cherche toujours à expliquer les vérités qu'il connaît selon les exigences de son idée préconçue ou selon les désirs de ses passions. Cependant, ce n'est que rarement qu'il est parvenu à donner, sans rougir, à Dieu le nom de Lucifer et à Lucifer le nom de Dieu.

Ce cas se trouve réalisé entre autres dans la secte des

Freemasonry, (*Censored Phrase*) By Bishop LÉON MEURIN, S. J. (Chapter X)

CHAPTER X

THE OPHITES AND THE JEWISH KABBALAH

1. Jewish origin of the sect of the Ophites.

(See Plate I.)

The doctrine of the Ophites, worshipers of the serpent, is, like Gnosticism, a daughter of Jewish Kabbalah.

The Jews of Kabbalah, apostates from the true revealed doctrine, had logically reached revolt against Jehovah and voluntary subjection to the yoke of Lucifer, the enemy of God. Not wanting to worship God, they began to worship Satan, taking as an example the idolatrous people of their time.

The human mind, once misguided, always seeks to explain the truths it knows according to the demands of its preconceived ideas or according to the desires of its passions. However, it is only rarely that he managed to give, without blushing, to God the name of Lucifer and to Lucifer the name of God.

This case is found among others in the sect of the Ophites, the precursors of the Freemasons, all worshipers of Lucifer in the form of the serpent. Besides the magic number of eleven, the Hebrew terms of Akhamoth, the Wisdoms, and of Jaldabaoth, head of the heavenly militia, sufficiently demonstrate the Jewish origin of this sect. Moreover, it was only

a development of Jewish Gnostic principles, intended for the boldest of sectarians; as, in our time, forest masonry and the order of Judges, Philosophers, Grand Commanders unknown (1) are established for the most ardent and the most advanced between the Masters and the Kadosch.

(1.) Leo Taxil. The Cult of the Great Architect, p. 211, 233.

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2. The number thirty-three in the doctrine of the Ophites.

The first principle, the supreme Being which derives everything, is, as among the Valentiniens, (1) the Bythos, the Depth, which they also call, with Zoroaster, Kabbalah, Hermeticism and the Gnostics, the Source light.

From Bythos emanates (2) Ennoia, Thought, and from Thought (3) Pneuma, Spirit, feminine principle, mother of all life, and Wisdom from above. (1 footnote) To this last principle is subordinated another eternal principle, (4) Hyle, the matter which develops into (5) Water, (6) Darkness, (7) Abyss and (8) Chaos.

(1.) "Wetzer and Welte, Encyclopedia: Ophites.

Delighted with the beauty of eternal Wisdom, Sophia, these first two mothers, Ennoia and Hyle, united with her, were fertilized in the divine light and gave birth to two new fathers, one mule and perfect, (9) the divine Christ, and the other feminine and imperfect, (11) Sophia Akhamoth prouneikos, the Wisdom of wisdoms, which precedes antagonism (between Good and evil). It is imperfect because it only received the superabundant portion of the dew of light. It is therefore an imperfect germ of eternal life.

Pneuma, the Wisdom from above, was to realize the creative idea in the celestial world, and Akhamoth, the Wisdom preceding the struggle, in the earthly world.

While Christ, like his mother Pneuma, rises in the primordial light and forms with the two first principles, Ennoia and Hylé, (10) the holy Church, prototype of the Church of the Pneumatics, Sophia Akhamoth set in motion the inert mass of Chaos, which hovered free for the first time on water. She attracted all matter to herself, was obscured by this vision, and, torn from the kingdom of light, lost consciousness of her high origin and of the kingdom from which she had emerged.

The Ensoph of Kabbalah with his ten Sephiroth is therefore reproduced once again. The Bythos represents the ineffable divine nature; Ennoia, God the Father; Christos, God the Son, and Pneuma the Holy Spirit. The seven Angels before the throne of God became: Heavenly Church, Imperfect Wisdom, Matter and its four divisions. Ever growing aberration!

Let us follow the Ophites into their second world, "the middle air", according to the Vedas, in which the number eleven occurs.

Sophia Akhamoth, who retained in her fall a fund of divine light, forgot in her state of decadence everything that was superior to herself, and imagined that she was herself the supreme power. To exercise her creative virtue, she gave birth to the demiurge (1) Jaldabaoth; Jal, supreme leader, Zabaoth the heavenly militia. He is the God of the Jews, the Jehovah of the Bible.

This Demiurge, a perverse and dominating nature, also wanted to separate himself from everything that was superior, to make himself independent of his mother Akhamoth, and to pass himself off as the supreme God. To this end he created an Angel in his likeness; this one created another, and so on until the number was six, and together they formed (1-7) the seven Prinùes of the Planets. In their turn, these created (9) man, a shapeless mass, crawling on the earth, to which Jaldabaoth communicated the soul. Unbeknownst to him, a ray of light, which, through a secret disposition to Akhamoth, his mother, he received from her, was transmitted from his being to the nature of man. Man drew to himself the light of all creation, and soon presented, no longer the image of its creator Jaldabaoth, but the likeness of the supreme God himself.

At this sight, the wrathful Demiurge cast terrible glances into the very depths of matter, and, its image being reflected there, there was born a being full of hatred, malice and envy, (8) Satan, ophiomorphos, in the form of a serpent, and the perfidious One resembling Ahrimane to us Persian.

In his rage, the Demiurge produced (10) woman and other earthly existences in order to hold man captive in this gross and tiny sphere. He forbade him, in order to erase Akhamoth Wisdom and all relations with the higher world, from eating from the tree of science. But Wisdom sent to his aid the genius (11) Ophis, Serpent, who persuaded the man to eat the forbidden fruit.

Man thus arrived at the knowledge of his origin and his high destiny.

The third part of the drama of the Ophites follows.

The first human couple was then thrown by Jaldabaoth from the ethereal region of paradise, where they lived in ethereal bodies, onto the dark earth, and were enclosed in opaque and earthly bodies. During this time, Wisdom had withdrawn from the Demiurge the divine seed of light and had distributed its rays to men. (1) The spirit Ophis had been drawn into the abyss with man; he had materialized in his fall, and had become a small Satan, a copy of the Great Devil Ophiomorphos. Out of a feeling of pride, jealousy and vengeance towards men, who had been the cause of his fall, he generated six spirits, constituting with them (2-7) the seven spirits governing the earth and the material world , who, since then, have been in

constant hostility with the human race. Jaldabaoth, for his part, sought to hinder the free flow of divine light in man. Although it succeeds in the majority of men, Wisdom knew how to reserve for itself a small number of offenses which preserved the seed of divine light.

Finally Wisdom Akhamoth addressed his mother Pneuma, and he asked her, the supreme God sent Christ to the aid of men. Jaldabaoth having given birth Jesus from a Virgin, Christ was united with him at the time of his baptism in the Jordan. Jesus Christ then worked miracles and announced the unknown god. Jaldabaoth, deceived, had Jesus Christ crucified by the Jews. Wisdom and Christ resurrected Jesus and gave him an ethereal body. Jesus communicated his science to a small number of Elected Ones, (10) the Pneumatics, who at the end of the world will enter the Pleroma; (9) Psychics will have a fate similar to that of the Psychics of Gnosticism, and (8) Physicals will stay with Jaldabaoth in Gehenna.

After having demonstrated, by the simple account of the doctrine of the Ophites, its intimate relationship with the doctrines already exposed, and the repetition in it of the kabbalistic numbers of eleven and thirty-three, which we find in Freemasonry, let us add the remark, that some among the Ophites considered Ophis as a good spirit, as a symbol of Wisdom, and this, in a pantheistic sense, as the universal soul spread throughout humanity and throughout nature, from which everything emanates and into which all things return after having been purified. These Ophites, who were the Ophites proper, (1 footnote) but who were only small in number, had introduced among them a serpent cult similar to that of Marcion. They fed a living serpent in a chest or cave behind their altar, believing that Jesus Christ was the serpent that deceived Eve. They made him lick and thus consecrate the Eucharistic bread placed on their table, which they shared; after which they each kissed the snake. (2 footnote)

(1.) Wetzer and Welte, loc. cit. (2.) August., de Illaeres, c. VIII.

The Setites and Cainites are a degeneration of the Ophites.

The Setites said that Cain, Abel and Seth were the three strains of the three diverse races, the Hylics which owe their origin to evil spirits, the Psychics which received the being of the Demiurge, and the Pneumatics resulting from a divine seed, derived from Sophia Akhamoth.

Obviously the Pneumatics respond to the intellectual triad of the primordial Man of Kabbalah, the Psychics to the moral triad, and the Physical to the lower triangle of this imaginary character, covering the physical part.

The Cainites taught the existence of two forces, a higher one, Sophia, Wisdom, and a lower one, Hystera (uterus, vulva). This founded heaven and earth. Eve received Cain from the celestial Sophia, Àbel from Hysiera. Sophia had taken under her special protection Cain, whom she had endowed with superior knowledge, so that, being stronger, he killed the weaker descendant or favorite of the Iystera. They extended the cult of Cain to Cham, to the

Sodomites, to Esau, to Korah and to all the reprobate characters of the Old Testament, up to Judas Iscariot, as to so many pneumatic natures, perpetually attacked by the evil Demiurge, always protected by the good Sophia and transformed over so many eons, models of humanity (1).

(1.) Welzer and Welte, Cainites.

The beliefs and practices of the Ophites had their models in antiquity; for, at all times, Satan has believed it necessary to perpetuate the memory of his victory over Eve, and celebrate his triumph with a special honor attributed to the Serpent who, by his nature, is a worthy representative of the Devil's malice.

3. The lore of the Ophites in Freemasonry.

Paul Rosen gives in his book, Satan and Co, a chart representing all the combined systems of old and new initiations. The serpent is first found in the shape of a circle in the middle of the painting, in the glory that emanates from the triangle. It is the eternal divinity. On the circle are two male larvae and two "Middle Chambers", emblems of the eternal development of divinity by means of generation. Then comes a serpent impregnating a woman by his defilement; it is Lucifer impregnating Eve and generating Cain through her. Six other representations show the serpent of Osiris, the serpent of paradise enveloping the tree of the science of Good and Evil and biting into an apple; the serpent Knaphis, god of Elephantine, island of the Nile; the Python of Greek mythology; the Indian serpent and the bronze serpent of the Israelites, — all walking on their tails according to the ancient fable, which says that God's curse: "Thou shalt crawl on your belly" (1) implies that formerly the serpent walked on its tail and that he does not accept this punishment.

Let us now see the information that the Most Respectable gives to the 30th degree, to the neophyte of mastery:

“I am going to introduce you to the hero of the symbolic drama in which you have just taken an active part, I mean our master Hiram.... His past was a mystery. Sent to King Solomon by the king of the Tyrians, worshipers of Moloch, this character, as strange as he was sublime, knew how, from the moment he arrived, to impose himself on everyone. His daring genius placed him above other men; his spirit escaped humanity, and everyone bowed before his will, and before the mysterious influence of the one called: the master.... Goodness and sadness were painted on his darkened face, and his broad forehead—listen carefully, my Brother—reflected both the Spirit of Light and the genius of Darkness—”

The venerable Speaker continues: “No one knows the homeland or the origin of this dark character, whom his genius elevates above all men and who has the vulgar multitude in profound contempt. But he who thus lives as a stranger among the children of Adam is not,

in fact, a descendant of the first man. If their first mother is also his mother, Adam was only Cain's nurturer.

“Listen carefully, my Brother, to the genealogy of Hiram, the true founder of Freemasonry, and you will understand that the sons of Hiram form, in the midst of human society, an elite race. Let us go back to the first days of the world, when Adam and Eve were still in Eden. Eblis,(2) the Angel of Light, could not see the beauty of the first woman without coveting her. Could Eve resist the love of an angel?.... Cain was born. His soul, spark of the Angel of Light, Spirit of Fire, elevated him infinitely above Abel, the son of Adam.... But God, jealous of the genius communicated by Eblis to Cain, banished Adam and Eve of Eden to punish them both, and after them, their descendants, for the weakness of Eve.

(1.) Gen., iii, 14. (2.) “Corruption of diabolos; it is one of the names of Satan; This is exactly the name by which the Mohammedans designate the fallen Angel. » Léo Taxil II, p. 104.

“Adam and Eve hated Cain, the involuntary cause of this iniquitous sentence, and the mother herself transferred all her affection to Abel. As for Abel, his heart swollen by this unjust preference, he returned Cain contempt for love. A more cruel ordeal was soon to break the heart of the noble son of Eblîs. Aclinîa, the first daughter of Adam and Eve, united to Caius by a deep and mutual tenderness, and despite their wishes and prayers, Aclinia was given as wife to Abel, by the will of Jehovah Adonai. This jealous God had kneaded the slime into Adam and had given him a servile Soul; also he feared the soul free from Cain!...

“Driven to the limit by the injustice of God, by that of Adam, Eve and Abel, Cain struck the wrong brother. Adonai, this god who was to drown so many thousands of men in the waters of the flood, made the death of Abel a crime unworthy of forgiveness.

“However, Cain, to atone for his fault, this excusable fault, committed in a movement of legitimate anger, placed in the service of the children of the silt this superior soul which he received from the Angel of Light, Eblis. He taught them to cultivate the land; Enoch, his son, initiated them into the moral life; Mathusael taught them writing. Lamech gave them the example of polygamy. Tubalcain, his son, discovered the art of forging metals, perfected his discoveries and spread them for the good of humans. Nohéma, who knew his brother Tubalcain physically, taught them the art of spinning and making canvas to clothe themselves with. (1)

(1.) Tubalcain is the password for the rank of master in the Scottish rite.

“It is Hiram, the descendant of Cain, Mathusael, Lamech, Tubalcain and Nohemah, who uses all his genius... in the construction of this temple which the pride of Solomon raises to this Adonai, to this Implacable God whose hatred has pursued, since the beginning of time, the race of Cain from generation to generation—”

This angel of light, the serpent, is also called Abaddon.

This is the name that Saint John gives it in his Apocalypse.(1)

Abadx in Hebrew means to be exterminated, and Abaddon, perdition, the Exterminator. Bryant (2) says that it was a name of the serpent god, and that Hinsius is correct in identifying it with the serpent Python.(3)

The sacred word of the 17th degree is Abaddon. The Knights of the East kneel before the luminous transparency of the West, shouting Abaddon! (4)

Our Christian Freemasons surely do not suspect that by this they are guilty of the most hideous idolatry, of demonolatry.

We are in the presence of the continuation of the ancient fables of the Gnostics and the Ophites which took place—in the nineteenth century—in the lodges of Freemasonry! This is how the heterodox Jews explain the words of Jehovah to the Serpent: “I will put enmity between you and the woman, between her race and yours. (5) The difference between the race of the Serpent and the race of Adam constitutes the mystery of the enmity between the initiated and the profane.

(1.) Apocalypse 9, 11 (2.) Mythology, II, p. 202. (3.) "It must not be doubted that Pythius Apollo, this is that filthy one." the spirit, which the Hebrews called Oh and Abaddon, the Hellenists called Apolyona, others called Apollonia, under this form in which he introduced a mixture of the human race at the first worship. » (4.) Léo Taxil, II, p. 172. (5.) Gen., iii , 15

Freemasons will say they don't believe all this nonsense. But then, why do they prostrate themselves before the blazing Star which is the symbol of this Spirit of Light, or rather of Fire and the Abyss? Why do they persevere in these dangerous nonsense up to the 30th degree where the Jews make them raise their hand armed with a dagger against this “unjust and cruel Adonai” towards the Angel of Light? The worship of Satan and the phallus, these are the two pivots on which all the doctrine and morality, the theory and practice of Freemasonry revolve.

The Freemasons duped by the Jews, and the Jews with the Freemasons duped by Satan, this is the spectacle that these centuries present to our saddened eyes!

4. Appreciation of the Ophito-Masonic doctrines.

No one will ask us for a refutation of these doctrines as strange as they are blasphemous, putting with a truly diabolical ruse Eblis, Eve, Cain and Adam, the nurse of Cain, in parallel with the Holy Spirit, the Blessed Virgin, Jesus and Saint Joseph . Who also does not know that neither the serpent nor the created spirit of Lucifer could impregnate Eve? The so-called difference between the two races exists only in the spiritual sense: the children of God are those who admit divine grace into their hearts, and the children of men (1) those who reject it.

The Jews have distorted the passage of Holy Scripture: “I will put enmities between you and the woman; between your race and his." (2) It is truly inconceivable that reasonable men could have admitted and propagated the worship of Satan in the form of the Serpent! And yet this is the most ancient of idolatries. Two events that we have from divine revelation form the basis of everything connected with Ophiolatry in all countries as far as China: it is the great battle in heaven, between Satan and Saint Michael, ending with the defeat of Satan, and secondly, the temptation of Eve followed by the prophecy of the defeat of Satan by the woman's son, the divine Redeemer. This subject, as great as it is interesting, does not fall within the scope of this sketch.

(1.) Gen., vi, 2. (2.) Gen., iii

The doctrine of Freemasonry owes a large part of its dogmas to the latest ramifications of this ancient Ophiolatry, the first variation of pure Sabaeanism. (1)

We don't know what should surprise you more, the audacity frenzied action of Satan presenting himself to man in the form of Snake, to ask for his adoration, or the incredible credulity of men admitting as reasonable to such aberrations of the mind. It is true, the Freemasons do not kiss the Serpent, but, which is approximately the same thing, they kiss the filthy G on their knees in the middle of the blazing star.(2)

We like to believe that our Christians chained to Freemasonry practice its rites without grasping their meaning or understanding their importance. Let them reflect on the words of Our Lord to the Jews: “The father from whom you were born is the devil;» (3) Serpents, race of vipers, how will you avoid the judgment of fire?» (4) And already before him, Saint John the Baptist said: “Races of vipers, who taught you to flee from the anger that comes?» (5)

(1.) See on this subject Bryant, Mythology, II, p. 197, 458. (2.) Léo Taxil, II, p. 24. (3.) John, viii, 44. (4.) Matt., xxiii, 33. (5.) Luke., iii, 7.

End of Chapter X

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le tablier blanc, ou la poche sous la bavette (rite écossais) du *Maître?* que signifie l'œil sur la bavette bleue du *Maître Secret* (4e degré)? etc., etc... Ils verront bientôt qu'ils se sont livrés inconsciemment au culte immonde du phallus. C'est une honte! tandis que la Kabbale et le Gnosticisme enseignaient encore une espèce de mariage entre leurs couples fantaisistes, le Manichéisme se montrait plus effronté : il condamnait le mariage et préconisait l'amour libre et l'infanticide, comme nous allons le voir.

Freemasonry, (*CENSORED PHRASE*) By Bishop LÉON MEURIN, S. J. (Chapter XI)

CHAPTER XI

MANICHEISM AND JEWISH KABBALAH

1. Jewish origin of Manichaeism. The number Eleven.

There is no shortage of evidence to establish the Jewish origin of Manichaeism and the presence of Manichaean morality in Freemasonry.

As for his Jewish origin, Mr. Claudio Jannet (1) cites a positive confession on the part of the Jews. In a letter addressed to Mr. Augustin Barruel by Mr. Jean-Baptiste Simonini, the latter received, in a manner, it is true, not very commendable, the most secret confidences of the Piedmontese Jewish Freemasons.

It results from these confessions that "Manès and the infamous Old Man or Old Man of the Mountain (Chief of the Assassins) had left their nation"; "that the Freemasons and the Illuminati had been founded by two Jews"; that from the Jews, all anti-Christian sects had their origin;" and that "the Jews would cease, in less than a century, from being the masters of the world, from abolishing all other sects in order to make peace reign. them, to make as many synagogues of the churches of Christians, and to reduce the rest of them to real slavery."

Manes, the author of Manichaeism, was therefore a Jew. Judging by the name of Manès, the fact even seems very probable. In order to insinuate himself among Christians, he resolved to proclaim himself the Paraclete promised by Jesus Christ and to teach his disciples all the

truth. To this end he took as his name the Syro-Chaldalque word meaning Paraclete or Comforter.

From Curbicus, whom he was called, (2) he became Manem, or, Greekized, Manès. (3)

(1.) Secret Societies, by N. Deschamps, volume III. (2.) From the Greek Kurbis, the triangular table on which one wrote the laws in Athens. (3.) Cf. Threni, i, 1, 2. “The mistress of the nations (Jerusalem) is become like a widow; of all those who were dear to him, there are none not one who consoles her (Menaham). »

Saint Archelaus, bishop of Mesopotamia, (1) who gives this detail, also relates that in order to fight the Christians, his most formidable enemies, he formed the project of combining his principles with Christianity. We will see that its principles were those of Perso-Judaic Kabbalah. Saint Augustine (2) quotes words from the Manichaean Faustus admitting the testimony of Hermes Trismegistus. Manes sent his disciples to buy the books of the Christians, to which he added and from which he subtracted everything favorable or contrary to his doctrines.

Invited by Saint Archelaus to a public discussion, Manès came in an extraordinary costume. He had very high boots, a coat of different colors, which represented something aerial, a large ebony staff in his hand, a Babylonian book under his arm, a leg wrapped in a red cloth, and the another of a greenish fabric. (3)

(1.) Journal dispute. Against Manetes, n. 36. (2.) Against Faustus, 1. XIII, ch. i. (3.) Mansi, Councils I, p. 1129. Rohrbacher, V, p. 548

Wasn't this Babylonian book Kabbalah?

According to oriental sources, Manes was born to a priestly family in Persia. Was it from one of the Jewish families who remained in Babylon?

Whatever these premises, the derivation of the Manichean doctrine of Kabbalah is obvious enough to conclude the Jewish nationality of its author.

What strikes us most in the mixture of Manichean absurdities that we will see is the presence in it of Jewish Kabbalah.

Let's look at the table we give on plate J.

The Ensoph is represented by God. Christians could no longer be disappointed by the abstract idea of the Infinite, separate from the Trinity. The Holy Trinity appears to be represented by (9) the almighty Spirit (8) Jesus, the primitive Man and (tl) the Holy Spirit; unless we want to accept (10) the Virgin of Light as the Kabbalistic Wisdom to which God the Son responds. In this case the Holy Trinity would be rejected at the end of the eleven divisions of the kingdom of Light.

We have not found, in the limited number of books in our library, the names of all the divisions of the kingdom of Darkness; but the names of the five dark elements (1) corresponding to those of the luminous elements, suggest that the demons also had among themselves a hierarchy created for offensive and defensive war against the good warrior spirits emanating from God.

The repetition of the five elements in the world of mixture, represented by five species of animals, is one of the many reminiscences of Persian religion found in the system of Manes.

The Khordah-Àvesla says in the Palet Àderbat, prayer of penance: “If I have committed a sin against the creatures of Ormazd: the stars, the moon, the sun, the fire, the dogs, the birds, the five species of animals, I repent and say: Lord, forgive, I am sorry for my sin. »

Anquetil relates the tradition of the Parsees, that the first species of animals includes those which have cloven feet; the second, those who have not split them; the third, those who have five nails; the fourth, birds, and the fifth, fish.

It was probably in honor of the same number of five that Manès gave his instructions, seated on a seat, which was ascended by five steps. This seat decorated with precious stones, was annually exposed as a precious relic, to the veneration of sectarians, during the Béma (Cathedra) festival celebrated on Easter!(2)

Freemasons will find the Béma and all the Manichaean doctrine in the five degrees which lead to the seat of the Venerable; they will find them in their paintings (3)

(1.) August de Heres., c. 46 (2.)August against the epistle of Manichaeus, c. VIII. (3.) Leo Taxil, II, p. 9.

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where they see the firmament, the moon, the sun and the three windows, (1) and especially in the famous flaming star, this transparency before which they kneel to adore the Great Architect of the Universe.

2. The five celestial regions of the Manicheans and the Blazing Star of the Freemasons.

The blasphemous idea of a duplicity of sex and of a divine generation like the animal generation, such as the Kabbalah and the Gnosis had developed it, was neither convincing nor sufficiently striking for the first Christians to have been taken in by it. It was therefore necessary to obtain the destruction of Christianity which the Jews regarded as a heresy, by a contrary means, austere in appearance, but in reality intended to destroy the morality of the disciples of Jesus Christ, and by immorality, their faith.

Virginity and celibacy, two precious jewels in the crown of the mystical bride of Christ, were to serve as a starting point for Jewish hypocrisy for the corruption of the Christian people. Marriage will be declared immoral, matter a creation of the principle of evil, and the door will thus be opened to all possible vices of the flesh.

(1.) Saint Augustine, Against Faustus 1. XX, c. vi. "You say thatthe sun, which appears to everyone's eyes to be round, is triangular, and that through a triangular window in the sky, light reaches the world!"

We give a table of the Manichean doctrine to make better understood its lineage from the Kabbalah and the summary that we are going to give of it. We immediately find there the Kabbalistic numbers of eleven and thirty-three, as well as most of the doctrines already treated.

Like fallen Parsism, represented by Bundéhésch, Manicheism recognizes two equal eternal beings, uncreated and living: the principle of Light and the principle of Darkness; the first is good, the other bad, it is Ormazd and Ahrimane. Each of these principles has its kingdom. Their opposition is absolute and their distance immense. Equally organized, these kingdoms consist of five regions, populated by innumerable beings emanating from their principles. We represent them by the flaming star in each of the two kingdoms. It is true that in the kingdom of darkness the star is not flaming, but in the kingdom of mixture, matter, which originates from the kingdom of darkness, hides within itself the sparks and rays of light conquered from the sky. The flaming star, represented by a transparent glass before which the Freemasons kneel to worship it, (1) does not seem to relate directly to Kabbalah, but rather to Manichaeism from which Freemasonry has borrowed many symbols.

To deceive the curious profane and the initiates of the lower degrees, the leaders of Freemasonry give many explanations of this mystical number represented by the flaming star. It signifies the five external senses, the five internal faculties, (2) the five orders of architecture, (3) the five wise men: "Solon, Socrates, Lycurgus, Pylhagorc and I.N.R.I."(4) "Jesus Christ is adored as a God by Christians, he must be respected as a wise man by philosophers," said the Venerable to the new Companion. (5) Another time, the flaming star

represents the five months of production of nature, (6) the five points of happiness, the five lights of masonry, the five zones of masonry, (7) or the five signs of the masons: the vocal, the guttural, the pectoral, the manual and the pedestrian.(8)

(1.) Léo Taxil, the Cult of the Great Architect, p. 13 and here and there. (2.) Léo Taxil, II, 15. (3.) Ibid.i p. 340. (4.) Ib., p. 8. (5.) Ib, II, p. 28. (6.) Ragon, Initiations, p. 129. (7.) Cariile, Manual of Freemasonry, p. 245. (8.) Léo Taxil, II, p. 44.

But the true meaning of this flaming star is indicated by the Venerable who receives the Companion and says to him: All the emblems that decorate the temples of masonry remind us of the great temple of the universe, and this flaming star that you see above my head is the sacred figure that reminds us of the mysterious cause of so many wonders, the Great Architect of the worlds. In pronouncing these last words, the Venerable strikes on his desk a most vigorous blow with his mallet. Everyone bows their heads to salute the flaming star. (1)

In the ritual for the consecration of a Masonic temple, we read: "The Master of Ceremonies mounts a stool and lights the candles which are inside a transparent five-pointed star, which is suspended in the air above the Worshipful Master. The First Warden, when the Master of Ceremonies has descended from his stool, says: "Worshipful Master, the flaming star shines with the brightest brilliance." The Worshipful Master, after a blow with his gavel: "My brothers, let us invoke the divine light." He descends from his throne and comes to kneel before the Venetian lantern in the shape of a star. The Wardens each strike a blow with their gavel. All assembled prostrate themselves. The Venerable, raising his hands: "Divine light, mysterious flame, sacred fire, soul of the universe, eternal principle of the worlds and beings, venerated symbol of the Great Architect, "the only all-powerful sovereign, enlighten our minds, our works and our hearts, and spread in our souls the vivifying fire of Freemasonry." All together: "So be it!"

(1.) Léo Taxil, II, p . 30

Let us note that the letter G is almost always placed in the center of this symbolic figure. It completes and further specifies the Kabbalistic idea of divinity. We have already made it clear that the pantheism of the Kabbalah recognizes only an eternal and continual reproduction of the infinite Being, which in itself is not knowable, but becomes so by its development. This development is made by emanation, or rather by a generalization produced by two beings complementing each other. This is how, according to the Kabbalah, the worlds are formed. The letter G therefore signifies generation for the substance of the universe, and geometry for its form. To know or rather to believe this doctrine is, for the Kabbalists, the true science; in this respect, the letter G also signifies Gnosis.

When the letter G is found in the flaming star, it symbolizes the doctrine of Manichaeism; when it is placed in the middle of a triangle, it designates the doctrine of the Kabbalah, which is basically the memo. This letter is the most intimate expression of the divinity advocated by the Kabbalistic pantheism of the Jews. The divinity consists in the eternal generative act by which everything that exists exists.

Freemasonry, by worshiping the flaming star, denies God, the supramundane Creator of the universe, and professes the doctrine that matter and force, and they alone, exist together from eternity to eternity!

According to Manichaeism, the Blazing Star signifies God, the generative activity or Force in the midst of the five elements: "light, air, fire, water and wind." According to the Kabbalah, it signifies the same divinity: the union of the Holy King and the Matron, two triangles uniting in a common point, and forming a figure with five points. In substance, it is only a triple interlaced triangle.

Cornelius a Lapide (1) mentions the famous Pentalpha, that is, fivefold Alpha, resulting from a pentagon in the form of a star, and says that before his war against the Galatians, Antiochus Soter, from whom the other kings of Syria received the name of Antiochus, had a vision during the night. He saw Alexander at his side, ordering him to give his soldiers the "sign of salvation" whose hieroglyph had been found for a long time, that is to say a TANGLE TAMPLE INTERTWISTED by five lines touching at their points, so that their five angles form five alpha. Antiochus obeyed, had the pentagram placed on his standards and had it sewn on the military uniform of each of his soldiers - Immediately he won a glorious victory over the Galatians. There still exists a silver medal of Antiochus with the inscription of said pentalpha in the form of a pentagon surrounded by a circle, with the five letters of the Greek word Hugeia, salvation, inscribed in the five angles.

(1.) Commentaries on the Apocalypse, c. i, v. 8.

In the army of the Byzantine emperors, there was an order of warriors called propugnatores, champions, who carried a blue shield, with a red margin and a green center, in the middle of the aforementioned pentalpha. From all this, it is not difficult to conclude that the Blazing Star and its meaning owe their origin to the Babylonian Jews.

The night vision with which Antiochus was honored vividly reminds us of the vision with which Poimandres favored the Jew Hermes Trismegistus. Who were this Alexander and this Poimandres, if not the one who makes himself adored by the brothers whose eyes the Jews blindfold to give them "the light" and who is found, on our plate, at the head of the Manichean pentagon!

3. Ormazd and Ahrimane of the Persians, the Brazen Serpent and the Adonai of the Freemasons.

The Manicheans, like the Ophites, adopted the eternal duality of the principles of good and evil. They borrowed it from the fallen religion of the ancient Persians.

A deeper look into ancient Zoroastrianism, one perceives its pantheism in the triplicity of Ahura-Mazda: he is first god, then the first Ameschaçpenta or archangel, and finally the first Yazata or angel. It is perhaps in this connection that the Qarset-nyayis (chap. vu) of the Khorda-Avesta calls him "triple before the other creatures". The high priest of the Parsis of Bombay notis writes: "In some of the Pehlvi Pazand books, the human soul is also called Ahur-Mazda. » It is the doctrine of the Kabbalah that the human soul is a direct emanation of the divine intelligence, a spark of God-Fire. As a god, Ormazd has no rival, no equal, no like. As an archangel, he has a twin brother, Ahriman. As such, he bears the name of Çpenta-mainyus (Beneficent Spirit) in opposition to Angra-mainyus (Striking Spirit). The thirtieth Yacna of the Zend-Avesta establishes this doctrine in an indubitable manner:

"These two celestial Twins first made good and evil understood by themselves in thoughts, words and actions. The wise distinguish exactly the one from the other, but not the imprudent.

"When these two celestial beings began to create life and mortality in the beginning, and the world as it was to be, the Evil One for the wicked, the Good Spirit for the pure: then, of these celestial Beings, the Evil One chose evil in acting, and the Holy Spirit, in preparing the unshakable heaven, chose good as also choose those who please Àliura by their manifest actions and by their belief in Mazda." The word of the Avesta Yema is in Sanskrit Yaman, and means twins.

According to Professor Dr. Haug, verses 21 and following of Yaçna XIX should be translated as follows: "I, Ahura-Mazda, have pronounced for myself this word (Vahunaçairyo) concerning the heavenly Lord and the earthly master (Ahu and Ratu) before the creation of the heavens, before the water3 before the earth, before the trees, before the birth of the just biped, man, before the solar matter for the creation of the archangels. From my two spirits, the beneficent has produced all the good creation, by pronouncing Y Ahuna-pairyo, a the prayer par excellence".

If this translation is correct, Ahura-Mazda9 as God, has two spirits emanating from him, the Çpenta-mainyus and the Angramainyus. As an archangel, he himself is the first of these two spirits and the antagonist to1 Ahriman.

Thus understood, ancient Zoroastrianism was in perfect harmony with the doctrines of other contemporary nations, and explained the origin of moral evil in an irreproachable manner: that is, from the evil choice which one of the first beings made of his own free will.

However, the ancient Persian doctrine soon lost this true principle of the unity of God and the origin of evil in consequence of the willful perversity of a created mind; Ormazd and Ahriman were recognized as two co-eternal principles, dwelling the one in the beginningless light, and the other in the beginningless darkness. Between the two was an empty space, the Vale, in which the mixture took place.

As we can see, Manes only copied the fallen Parsism, and instead of giving it a Jewish turn, by putting on the head of the primitive Man, the Crown of Esther and the Persian Kingdom under his feet, he gave it a Christian nomenclature, by naming the ideal Man with the name of Jesus. Was it out of hatred against Christianity called "heresy", was it by trickery to deceive the Christians, or for both motives together, it is useless to examine it.

But what is very useful to note is that in the 25th degree of Freemasonry, at the grade of Knight of the Brazen Serpent, it is explained that the "divinity is broken down into two eternal principles which fight each other, Good and Evil. Their name for each varies according to the countries which worship them. Evil is Adonai among the Hebrews, Ahriman among the Persians, Typhon among the Egyptians; Good is therefore Lucifer, Ormazd, Osiris." (1)

The Ophites have already taught us that the Serpent is one of the emblems of the Angel of Light: it was he who healed the Hebrews in the desert. The true Israelites venerated the figure of the bronze serpent placed on a cross, which reminded them of the miracle of the desert, when their ancestors, punished by "serpents whose bite burned like fire", (2)were finally saved from this scourge by looking at the bronze serpent that Moses

1. Léo Taxil, II, p . 245. 2. Numbers, xxi, 6.

"put up for a sign". It was a figure of Christ, who himself said: As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in him should not perish but have eternal life," (1)

Moses lifted up this brazen serpent so that all the people in the camp of Israel could see it. Thus Christ was lifted up on the cross, so that he could be seen by everyone. As this brazen serpent had indeed taken the form of a serpent without having its venom, so Christ took the form of sinners without having sinned Himself. The Hebrew says: "Put it on a standard." The standard that carried this brazen serpent was probably in the form of a cross in order to be able to fix it firmly. Hezekiah, king of Judah, "had the brazen serpent that Moses had made cut in pieces, because the children of Israel had burned incense to it until then". (2) This idolatry was perhaps based on the same perverse doctrine that we have found among the Ophites, that it is Adonai who sends misfortunes, and Satan, the Serpent, who heals them; that it was Adonai who had forbidden Adam and Eve to eat of the tree of the knowledge of Good and Evil, and the Auge of Light, the Serpent, who had taught them the truth, by making them eat the wickedly forbidden fruit.

The "Great Architect of the Universe" is not the Adonai of the Bible, he is the Angel of Light, the Genius of Work, the Spirit of Fire. (3)

(1.) Saint John, iii, 14, 15. (2.) IV Kings, xvm, 4. (3.) Leo Taxil, II, p. 245.

If this substitution of Satan for the true God, and his adoration under the veil of Masonic symbols is a terrible crime, the sign of the bronze serpent on the cross is a no less detestable effrontery. The form used by Freemasons is not a complete cross, since the upper part is missing; it is still the Greek tau, the impure sign of the generative act. The Serpent, recognized as God, leaves its circle form or eternity, develops in time, around the phallus, by generation, by the work of the Holy King and the Matron, and thus creates the world.

We have already learned the doctrine of the Kabbalah on the existence of four worlds, each represented by a quarter of a circle: Add this quarter of a circle to the tau, represent permanent eternity above the tau by a ring, pass through this ring the Serpent, as if it were a cable, make it descend from above to the quarter of the circle, and you have the Masonic anchor, representing the emanation of the world from its principle, which boasts of being the principle of Good, but which, in reality, is still the one who wanted to supplant the Most High and be the equal of God! Our neighbors, in Port-Louis, call their lodge the Lodge of the Triple Hope. On their front door, we see three of these idolatrous Masonic anchors.

Manichaeism has propagated the ancient idolatry of the hardened Jews, their phallolatry and their demonolatry; and the Freemasons who still believe themselves to be Christians have allowed themselves to be drawn into the worship of Satan by illegal and sacrilegious oaths! They have made themselves the slaves of the Jews, and through the Jews, the slaves of Satan himself! When will the new Hezekiah come who will break the idol of the Brass Serpent, which the Masonic brothers of the 25th degree wear as a jewel on their chest, attached to a ribbon the color of fire?

In truth, the kingdom of the Prince of Darkness is well established on earth!

The denial of a personal God and the deification of human intelligence constitute one of the bases of Masonic morality: they lead to a diabolical pride. The recommendation and sanctification of the act of generation constitute the other base: they lead to the grossest excesses of animal voluptuousness.

The doctrine of the Kabbalah, that the Universe is the result of an eternal commerce between the Holy King and the Matron, and the Gnostic doctrine which makes all its divinities consist, the Ogdoad at the head, in male and female couples, are doctrines taught and represented by the symbols of Freemasonry: The square on the Level, the compass spanning a quarter of a circle, the letter tau, the rose on the cross, two intertwined triangles, two triangles touching at a common point, sign of divine and infinite couples; five points,

figure of a finite or human couple in connection; the flaming Star, etc. As we see, atheism or pantheism, which is the same as the kid, inevitably brings with it the cult of the phallus with all its perversities, such as the filthy mysteries of antiquity knew and practiced them. In a word, Freemasonry is paganism resurrected in its most filthy and revolting form. Do our ordinary Freemasons know why they and the Masonic sisters wear the apron, symbol of "work", precisely at the place where they wear it? Let them ask themselves why the Apprentice must wear the triangular bib of his apron turned up; why the Companion, who is the first to have the right to be part of the Lodges of adoption, has the right to wear the bib of his apron folded down; what does the blue rosette (French rite) on the white apron, or the pocket under the bib (Scottish rite) of the Master mean? what does the eye on the blue bib of the (Scottish rite) of the Master mean? what does the eye on the blue bib of the Master mean? what does the eye on the blue bib of the Secret Master (4th degree) mean? etc., etc. . They will soon see that they have unconsciously given themselves over to the filthy cult of the phallus. It is a shame! While Kabbalah and Gnosticism still taught a kind of marriage between their fanciful couples, Manichaeism was more brazen: it condemned marriage and advocated free love and infanticide, as we shall see.

4. The Virgin of Light of the Manicheans and the Marriage of the Freemasons.

Let us continue the Manichean mythology.

The Prince of Darkness, imitating the Persian Ahrimane, was dazzled by the divine Light that he saw from afar and resolved to attack it. Knowing the intention of his enemy, the good Lord wanted to preserve his kingdom from all danger. To this end, he produced the Mother of Life, who in turn gave birth to the primitive Man, also named Jesus. Jesus armed himself with the Light and engaged in the fight against the Prince of Darkness and his demonic adherents. Unfortunately he was defeated! The demons held him captive and took away part of his brilliant armor. Seeing Jesus in captivity, God produced another force, the powerful Spirit, also called the Spirit of life, and sent it to the aid of Jesus. The Mighty Spirit stretched out his right hand to the captive Jesus and delivered him, without being able to regain his shining armor, a part of the heavenly light, which the princes of darkness had dispersed and enclosed in matter, their creation.

For the deliverance of these remains of the divine light, God then caused two other beings to emanate from his substance, who complete the number of eleven, the Virgin of light and the Holy Spirit, also called the third majesty. This divine trinity, the Spirit of life, the Virgin of Light and the Holy Spirit, worked for the deliverance of the divine light in captivity, of Jesus "patabilis" (Latin for "patient,"), Jesus passible. For this purpose, the Mighty Spirit created the world. The princes of darkness, on their part, created Adam, after the image of the primitive Man, Jesus, whom they had glimpsed, as the Akhamoth of the Gnostics created intelligent men after the image of the angels glimpsed by her.

The mere exposition of this system is enough to discover the purpose for which it was created.

A truly diabolical hatred of God makes him an impotent God, who fears an injury to his kingdom by the princes of darkness, - an improvident God who produces for his defense a feminine being, the Mother of Life, in order that she may give birth (one does not know how, whether by her androgynous nature, or by her own father) to a defender of the kingdom of Light; a divinity, whom truly Jewish hatred names by the name adored by Christians, Jesus; an imbecile divinity, who attacks the kingdom of darkness, falls into captivity, and is stripped of his luminous armor! Who does not immediately see that this blasphemous and unreasonable fable can only be the hateful work* of an alliance between Satan and the Synagogue?

Defeated in his representative Jesus, God sees himself forced to produce another being, stronger than Jesus. But once again, this Manichean God has miscalculated the strength of his emissary; for he only succeeds in saving Jesus; he was incapable of reconquering the shining armor that the demons still hold. What an insult to the wisdom, the foresight and the omnipotence of God!

For the third time, Manes sets his God to work and makes him create another woman, the Virgin of Light, and with her his masterpiece, the Holy Spirit. It is this Holy Spirit who had been promised by Jesus Christ as having to teach all the truth to his disciples, and who finally became incarnate in Manes!

It is to be noted that this heretic does not unite his celestial beings in marriage. He wanted to destroy Christianity by immorality. Marriage, this divine institution, had to disappear. The Virgin of Light — what a goddess! — makes a business of debauching the male and female spirits of darkness, by showing them her celestial helpers in the form of seductive girls and boys! Here is a divine means to tear from them the remains of the light that they had conquered from Jesus, the primitive man!

And Freemasonry? It is from Manichaeism that it learned to condemn marriage and to advocate free Love.

Where? Firstly, in its adopted lodges. We do not want to repeat what Leo Taxil published in his book: The Masonic Sisters. Or one thinks one is rereading the story of the Virgin of Light. If the adoption lodges are indeed such as they are represented, they are in truth the practical realization of those lascivious fables which Manes taught to his adepts. Let us be permitted to call the attention of the police to the adoption lodges, with a view to destroying a profoundly immoral organization, which changes "the Sisters" into Manichean virgins of light, and their five-point "Brothers" into lustful and criminal demons.

Secondly, let us listen to the Masonic doctrine on marriage. In a somewhat hidden manner, so as not to offend too much the still rather powerful honesty, it condemns marriage as Manichaeism had condemned it.

In the book: The Cult of the Great Architect, we find the celebration of the Masonic marriage named, according to the Manichean principles, the conjugal recognition. We only have to go through this parody of a real marriage to be convinced that the principles on which this ceremony is based are Manichean. In the middle of the room, facing the East, is a wide and short column, on which are wedding rings in a tray and flowers; in the center, a casserole well filled with burning embers.

Those who have visited the temples of the Shivaites in India will immediately say that this wide and short column is always there: it signifies the phallus of Shiva, God of Fire. The burning embers on the short column therefore connect the Masonic mysteries to the phallolatry of ancient paganism.

The Venerable One lets fall, in the course of the ceremonies, words whose import will be appreciated by those who remember the Manichean doctrine on marriage. For example: <Marriage has been considered as the true religion of the human race. » The marital act is implied. < Marriage emancipates the young man and the young girl; it makes them independent and free to develop their nature and their faculties. »

« Dear sister, give your husband this alliance, the form of which is the emblem of perpetuity. » The two interlaced circles represent the eternal perpetuity of the union of the Holy King and the Matron.

The Venerable, extending his hands above the heads of the spouses, says: « I confirm you in the sacred bond of marriage and give you the Masonic consecration that your virtues deserve. » Civil marriage is implicitly declared null without this confirmation.

But what is the value of Masonic confirmation?

Here it is: the Masonic consecration of marriage completed, the Venerable asks the First Warden: « Where then should constancy in marriage come from?

The First Warden answers: This It comes from the reciprocal freedom of the spouse and the wife... »

The Venerable: « What do you think of the indissolubility of marriage? »

Answer: « It is contrary to the laws of nature and to those of reason: to the laws of nature because social conventions have often united beings that nature had separated by antipathies that are revealed only in marriage; to the laws of reason, because the indissolubility of marriage makes a law of love and claims to enslave the most capricious and the most involuntary of feelings. »

The Venerable: « What then is the corrective of marriage? »

The First Warden: « It is divorce* »

Let Christians know: their holy religion does not admit divorce, it holds firm to the indissolubility of marriage.

If divorce has entered modern legislation, it is the work of Freemasonry guided by the Jews, who hold to this institution of the Old Testament more than to all its prophecies and its morality. And we Christians are forced to undergo, in our Christian society, this atrocious invasion of Jewish morals and of Kabbalistic and Manichean lasciviousness!

5. Latest developments of Kabbalistic sects.

The numbers eleven and thirty-three, which have guided us up to now, seem to want to disappear with primitive Manichaeism, and remain hidden in Jewish Kabbalah, to reappear later in the Masonic system. It is the simple Persian dualism, the good God and the bad God, which seized upon the minds refractory to the truth. In all times, these minds provide the masses of which the great sects are composed. We find dualism especially in the sects of the Middle Ages, among the Paulicians of the seventh century, the Catharians, the Bulgarians, the Patareans, the Bogomils and other sects of the eleventh and twelfth centuries. The sects which abandoned the dogmatic terrain and threw themselves entirely upon that of morality are the Waldensians and the Albigensians; These heretics represent less a sect apart than an amalgam of all the ancient sects. Their principal and, so to speak, unique dogma is well expressed by the answer that one of these sectarians made one day, after his conversion, to Archbishop Arnold of Cologne: "They regard everything that the Church believes and does as false and without foundation." The denial of the truth had succeeded its perversion.

A relic of dogmatic Manichaeism was their belief that the author of the visible world differs from that of the invisible world. This belief implies equality between God and Satan. This is all that the evil spirit could ask, and it was quite enough. It was only a question, in fact, of attributing the formation of bodies to the evil God, in order to have a basis on which one could establish all the moral, social and political disorder, by which Christianity was to be crushed.

It would be useless to repeat here what one can find in all the ecclesiastical histories on the Waldensians and the Albigensians. Their spirit and morality are reduced to a few principles; here they are: a brazen intellectual pride by which they recognized no authority above their own spirit; an unleashed hatred against all existing authorities, first of all against the Church and its ministers, then against the civil power and against the social and domestic order based on property and marriage; and finally, an absolute secrecy about their mysteries and their leaders unknown to the people, mysteries known only to adepts tested for many years.

"The Cathareans, probably coming from the Netherlands, introduced themselves into Westphalia and the provinces of the lower Rhine; a schism which broke out among them, in the middle of the twelfth century, made them discovered. An attempt was made to convert them by publicly refuting them. Two important facts are recorded in the documents of this century. The first is that this sect, after having strengthened itself in its resistance against the Church, then extended this opposition to all that was eminent in society; it hated the nobility, all the principal persons of the State, and it also strove to regulate civil institutions according to its ideas. The other fact is that the sectarians employed all means to ensure domination. This is why they sought to seduce the young king Henry VI. (1) "In France, in 1184, a carpenter named Durand, pretending to have had an apparition of the Virgin Mary, gathered together a good number of his compatriots, under the name of Brothers of the White Cap, applied the principles of the Pataran heresy and directed his forces towards the overthrow of all superior power. He claimed to realize a state of equality which would have existed primitively among men, and by virtue of which no external difference should be shown in them. All spiritual and temporal authority was declared pernicious. Its adherents contracted among themselves a pact of fraternity, with the aim of ensuring by the sword the domination of their sect. (2)What was new in this sect of coalition of all the elements contrary to the existing order of things, was the audacity, the fanatical zeal which characterized its adherents and its promoters; what was old, was the support which the Jews gave it. Lucas of Tuy(3) says: "The princes of the States and the judges of the cities learn the doctrine of heresies from the Jews whom they admit as familiars and friends. »

(1.) Hurler, Innocent III, m, p. 48 (2.) Hurler, ib., p. 50 (3.) On the other life against Albigensian errors iii, 3

When the Count of Toulouse, leader of the Albigensians, submitted, on June 18, 1209, to Pope Innocent III, and swore an oath to his legate, Milo, before granting him absolution from the excommunication he had incurred, ordered that he return to the bishops what he had taken from them, that his mercenaries be driven out of the country and no longer used, that the Jews be kept away from all functions, and that in future they should faithfully follow the orders of the Pope or his legates. At the same time, sixteen barons, vassals of the Count, swore an oath never to ally themselves with any brigands and never to give any more functions to the Jews. (1)

The Council of Avignon decreed the exclusion of Jews from public office. (2)

(1.) Hurler, Innocent III, iii, p. 79. (2.) Hurler, ib., p. 95

Certainly, this measure is more humane and effective than exile; it does not burden neighboring peoples with the scourge of usury and Jewish cabals.

The role of heresies based on the doctrine of Kabbalah was over. The crusade against the Albigensians had eliminated their last vestiges.

A new era opened for the Jews, and Satan used them in an even more skillful manner than in the past. In the thirteenth century, Kabbalah was publicly mentioned, and at the same time began the demoralization of the Templars which led these unfortunate knights to their tragic end.

The remains of their order secretly allied themselves with the Jews.

The propaganda of the Judaic-pagan error will henceforth be done by the successors of the Templars, hiding in the corporation of Catholic Masons and calling themselves Freemasons.

To error and cunning will be added violence.

Unbeknownst to the Freemasons, the Kabbalistic doctrine will remain the foundation of the new efforts, it will serve as direction only to the leaders of the Jews for the formation and government of the new phalanx destined to attack, in alliance with Satan, Christ and his Church.

The new sect will combine with the essence of the pagan-Jewish heresies, the cunning, violence and hatred of these three enemies of the name of Christ, the fallen angel, the fallen synagogue and a fallen Christian order.

"Dinde et impera" (Come and order: Latin) will be the watchword of the Jews. To destroy Christianity by the Christians themselves and to obtain the supreme power, the Kether-Malkhuth of the world, by adepts of their mysteries, this is the policy they will follow from now on.

"Two Jews established Freemasonry."

Their work was skillfully begun and skillfully continued until our time. Will they finish it?

6. The Jew in all the Kabbalistic sects.

The importance of the condition imposed on the defeated Albigensians to dismiss the Jews from their offices cannot be exaggerated. It is a proof of the conviction of that time, that the Jews were the instigators, if not the authors of the abominable errors which were creeping in the sects from which the unity of the holy Church had so much to suffer.

Indeed, the essence of heretical doctrines, from the Gnostics and the Manicheans to the Albigensians, always returns to the Kabbalah, and originally, to the ancient paganism which the Kabbalah had absorbed.

Now, no one had any interest in reviving the ancient paganism; Christianity had replaced it in the most advantageous manner. There were no longer any pagans holding to the beliefs of their ancestors. The Jews alone had an interest in opposing the strengthening and free development of Christian civilization.

Throughout its history, we see this people guided, animated, enthusiastic, exalted, exasperated, according to the various circumstances of its position, by a single great idea: the expectation of its future Messiah. The simple logic of the facts therefore forces us to declare them responsible for all the misfortunes that the sects stemming from their Kabbalah have brought upon the great Christian family.

Saint Stephen harangued them: "Hard-headed men, uncircumcised in heart and ears, you always resist the Holy Spirit: as your fathers did, so do you. Which of the prophets did not your fathers persecute? They killed those who predicted the advent of the Just One, whom you have just betrayed and put to death. (1)

It seems that it is because of his tenacity that divine Providence has chosen this people, unique in the human race, to be the guardian of his revelations, so that they would not be lost through the frivolity and carelessness of men. He himself had to provide permanent proof of the magnificent promises made to men, of which he was the unworthy bearer. At all times he will call, like church bells, the people to the true temple of God, without entering it himself.

We will not speak of these hopes of a temporal Savior and King which led him to resist Titus with incredible rage. The demagogue Bar-Kokhba (son of the Star), later called Bar-Khosba (son of lies), (2) who gave himself up for the Messiah, excited the Jews, under the Emperor Hadrian, to shake off the yoke of the Romans. Akiba, one of the authors of the Talmud who enjoyed a high reputation and influence, and who had falsely calculated the time of the coming of the Messiah, even became the squire of Bar-Kokhba, and thus considerably increased the blindness of the Jews who took Bar-Kokhba for the promised star. Bar-Kokhba was at first very successful against the Roman arms, he seized not only Jerusalem, but also many other strongholds of Palestine.

(1.) Acts., viii, 51. (2.) Wetzer and Welte, Akiba.

At first the Romans did not take much account of the movements of Judea, so often subdued and conquered; it was only when they perceived that the Jews were setting the whole universe in motion, that Hadrian sent Julius Severus, the most valiant general of his time. The latter, not daring to attack a multitude of people resolved to fight in despair, took them separately; and in the space of a little more than two years that this war lasted, there perished about six hundred thousand Jews, without counting those who were consumed by hunger, fire and misery, nor those who were sold as slaves. The Jews regarded this disaster as the greatest that had ever happened to them, including that which they experienced under

Titus. Bar-Kokhba caused to perish, during this war, at least one hundred and four thousand Christians. The Romans avenged them. Jerusalem even lost its name, and was since called Aelia Capitolina; The stones of the temple were used to build a theatre, and the Jews were banished from their capital.

Notwithstanding this desolation to which they were reduced as a result of the lies of their false prophet, their blindness was so great, that in 432 they believed again in an impostor. A certain Moses arose in the island of Crete, calling himself the ancient Moses, sent for the second time on earth, to bring his people back on dry land by the divided sea, to the land of their fathers. The Jews, overjoyed with enthusiasm, abandoning their trades and their properties, followed their new guide to the sea shore, and there, on his orders, unshakeable in their faith, they rushed in crowds to the Islets and there all lost their lives. (1) Those who survived this calamity claimed that they had been deceived by a spirit of darkness, one of the demons of Samael.

1. Gœrres, Mystique, v, p. 55.

Yet another example to show the incomprehensible strength of the hope that this strange people entertains of seeing one day the promised Messiah come and subjugate in their favor the whole world.

At the beginning of the seventeenth century, when Sabbaihai Zewi gave himself up in the East as the son of David and the promised Messiah, his precursor was Nathan of Gaza, who, having become clairvoyant, knew and related past things of which he could know nothing naturally. He had visions and predicted the future. Soon, prophets and prophetesses appeared in Samaritan, in Adrianople, in Thessalonica, in Constantinople and in several other places; men, women, young men, young girls and even children were seized by the prophetic spirit. They were suddenly thrown to the ground like epileptics; They entered into convulsions and then announced in Hebrew or Aramaic, although they knew neither one nor the other, extraordinary things either that had happened long ago, or that were to happen. Each of these prophecies ended with these words: "Sabbathai Zewi is the true Messiah of the house of David, to whom the Crown and the Kingdom have been given."(1)

1. Gœrres, Mystique v, p . 56

Ah! the Kether-Malkhuth, so well known to the Freemasons!

The awakened enthusiasm of the Jewish people was cruelly disappointed, when this new Messiah passed.... to Islamism! After having misunderstood its high destiny, the Jewish people wander throughout the world in order to serve as a witness to Christianity.

In Germany and in other kingdoms of the West, they were regarded as the valets of the empire, whom the monarch could use at will. The great vassals treated them like slaves. Notwithstanding the remonstrances of the popes and bishops who tried to soften their lot, they suffered a truly harsh slavery.

Every year, at the return of the feasts of the Passion of the Lord, when they allowed themselves blasphemies against the Christian mysteries, or stole children to crucify them, aversion and indignation increased against them.

Oppressed everywhere, they received as compensation the riches of Christendom, without excepting the treasures of the Church. They succeeded in seizing the greater part of the money in circulation, which they made still more profitable by excessive usury. They were protected by the great, who shared with them the profit of their usury. But the people, doubly sucked by the masters and by the slaves, became more and more indignant against this trade of which they were victims, and against the ever-increasing prosperity of these foreigners, who attached themselves like parasitic plants to the nations among which they lived, to absorb all their substance.

We still follow Gœrres in this narration. The storm formed slowly, announcing itself from time to time by a few isolated bursts; but finally, when the crusades had shaken Europe to its foundations, the tempest, long contained, burst suddenly. In France, in Spain, in England, in Italy, on the banks of the Rhine and the Danube, in Bohemia and in Hungary, the populations pursued the Jews with inexpressible ferocity, employing against them pillage, arson and assassination. In the Duchy of York, in England, five hundred Jews, who had retired to a fortress, set fire to it after killing their wives and children, and thus perished in the midst of the flames. The minor nobility of the surrounding area, whose creditors they were, had all the titles of their debts burned in the cathedral. They were driven out everywhere; but compassion and the gold which they had kept opened the doors to them again.

Louis VII, King of France, tolerated them, and Peter the Venerable, Abbot of Cluny from 1122 to 1157, who knew the Talmud well and had the Koran translated in Spain, summoned this prince to use their wealth against the Saracens. Here is what he wrote in his thirty-sixth epistle: "What I tell you about the Jews, O King, is well known to all. If they fill their granaries with fruit, their cellars with wine, their bags with silver and their chests with gold, it is neither by working the land, nor by serving in war, nor by practicing any other useful and honorable trade, but it is by deceiving the Christians, and by buying at a low price, from thieves, the objects which they have seized. If any thief, breaking into a church, carries off candlesticks, censers, the cross itself, or chalices, he goes to the Jews, and enjoying damnable security through them, not only does he find there a place of concealment for his thefts, but he also sells to the synagogue of Satan what he has taken from the holy Church of God. The vessels which contained the Body and Blood of Christ, he delivers to those who killed that body and shed that blood, who filled the Savior of the world with opprobrium while he lived on earth, and who even today do not cease to blaspheme against him! "

These words explain well, without justifying it, however, the barbarity with which the populations at that time treated the Jews from time to time.

The Talmud relates that the shooting stars are the tears that Elohim sheds twice a day on the captivity of his people. Every morning he roars like a lion, stamping his foot on the firmament. Every day he lets out a complaint like a wailing turtledove, and cries: "Woe! woe is me for having made my house a wilderness, for having given my temple to the flames and scattered my children among the nations!" A people who knew how to preserve their national pride even in their abjection, who dared to lend their indignation and their pain to God Himself, must have been deeply affected by the contempt and mistreatment of which they were the object. But, defenseless and without courage, their concentrated anger could not be expressed in broad daylight, and was forced to have recourse to mysterious means.

We will not deal here with the story, repeated a hundred times, of the murders of young Christian children, committed by Jews for liturgical purposes. These immolations only increased the rage of the populations against the Jews. They were also accused of the mania for poisoning springs and rivers and the practice of all diabolical asceticism. We know what power the Jews attribute to the words Schemhammphorasch meaning: the name explained. He who knows how to handle these words can create a new world; by this word, Moses performed his miracles, the prophets predicted the future and Jesus himself, who had learned it from Jehoscha in Egypt, did marvelous things by it. It contains not only, like the name Jehowz, the essence of God, but also his omnipotence, his wisdom, his truth, his justice, his mercy and his goodness; it was written, at the entrance to the temple of Jerusalem, on the stone that Jacob had anointed with oil. At the time of the destruction of the temple by the Romans, this word was lost with the stone on which it was engraved. (1)

The Freemasons know this famous word. In the 14th degree, Grand Scotsman of the Sacred Vault, called of James VI, the recipient is given the explanation of the pointed cubic stone. This grotesque stone, overloaded with letters and numbers, is a cube topped with a pyramid... one side of this pyramid contains these words: SchemHamm-Phorasch. These are the words that end the great diabolical evocations in the Ritual of Black Magic. James VI, King of England and Scotland, whose name is mixed with that of the 14th Masonic degree, is reputed to have devoted himself to the occult sciences. (2)

(1.) Gœrres, v, p. 68. (2.) Léo Taxil, II, p. 164.

The Kabbalah being highly esteemed by the Jews, it was quite natural that they should devote themselves zealously to its study in order to draw consolation from it. They also found there the points of support to put themselves in touch with the spirits it advocated; with the

help they expected to find in these spirits, they hoped to be able to take revenge on the Christians, and to discover treasures. The Kabbalah has always been reputed as the principal source of black magic.

We have drawn the bridge by which the Jews of the fourteenth century passed from the composition of heretical doctrines to the composition of a new society clandestinely theological, secretly political and publicly philanthropic. The dispersed heretical Templars will be their knights. The alliance between the fallen Synagogue and a fallen Christian Order is about to be concluded.

End of Chapter XI and Book I

"Freemasonry, (*CENSORED PHRASE) By Bishop Leon Meurin, S.J., Chapter XI (censored, kind of)" / X

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le tablier blanc, ou la poche sous la bavette (rite écossais) du *Maître?* que signifie l'œil sur la bavette bleue du *Maître Secret* (4e degré)? etc., etc... Ils verront bientôt qu'ils se sont livrés inconsciemment au culte immonde du phallus. C'est une honte! tandis que la Kabbale et le Gnosticisme enseignaient encore une espèce de mariage entre leurs couples fantaisistes, le Manichéisme se montrait plus effronté : il condamnait le mariage et préconisait l'amour libre et l'infanticide, comme nous allons le voir.

Freemasonry, (*CENSORED PHRASE) By Bishop Leon Meurin, S.J., Chapter XI (censored, kind of)

Freemasonry, (*CENSORED PHRASE*) By Bishop LÉON MEURIN, S. J. (Chapter XI)



CHAPTER XI

MANICHEISM AND JEWISH KABBALAH

1. Jewish origin of Manichaeism. The number Eleven.

There is no shortage of evidence to establish the Jewish origin of Manichaeism and the presence of Manichaean morality in Freemasonry.

As for his Jewish origin, Mr. Claudio Jannet (1) cites a positive confession on the part of the Jews. In a letter addressed to Mr. Augustin Barruel by Mr. Jean-Baptiste Simonini, the latter received, in a manner, it is true, not very commendable, the most secret confidences of the Piedmontese Jewish Freemasons.

It results from these confessions that “Manès and the infamous Old Man or Old Man of the Mountain (Chief of the Assassins) had left their nation”; “that the Freemasons and the Illuminati had been founded by two Jews”; that from the Jews, all anti-Christian sects had their origin;" and that "the Jews would cease, in less than a century, from being the masters of the world, from abolishing all other sects in order to make peace reign. them, to make as many synagogues of the churches of Christians, and to reduce the rest of them to real slavery.”

Manes, the author of Manichaeism, was therefore a Jew. Judging by the name of Manès, the fact even seems very probable. In order to insinuate himself among Christians, he resolved to proclaim himself the Paraclete promised by Jesus Christ and to teach his disciples all the truth. To this end he took as his name the Syro-Chaldalque word meaning Paraclete or Comforter.

From Curbicus, whom he was called, (2) he became Manem, or, Greekized, Manès. (3)

(1.) Secret Societies, by N. Deschamps, volume III.
(2.) From the Greek Kurbis, the triangular table on which one wrote the laws in Athens.
(3.) Cf. Threni, i, 1, 2. "The mistress of the nations (Jerusalem) is become like a widow; of all those who were dear to him, there are none not one who consoles her (Menaham). »

Saint Archelaus, bishop of Mesopotamia, (1) who gives this detail, also relates that in order to fight the Christians, his most formidable enemies, he formed the project of combining his principles with Christianity. We will see that its principles were those of Perso-Judaic Kabbalah. Saint Augustine (2) quotes words from the Manichaean Faustus admitting the testimony of Hermes Trismegistus. Manes sent his disciples to buy the books of the Christians, to which he added and from which he subtracted everything favorable or contrary to his doctrines.

Invited by Saint Archelaus to a public discussion, Manès came in an extraordinary costume. He had very high boots, a coat of different colors, which represented something aerial, a large ebony staff in his hand, a Babylonian book under his arm, a leg wrapped in a red cloth, and the another of a greenish fabric. (3)

(1.) Journal dispute. Against Manetes, n. 36.
(2.) Against Faustus, 1. XIII, ch. i.
(3.) Mansi, Councils I, p. 1129. Rohrbacher, V, p. 548

Wasn't this Babylonian book Kabbalah?

According to oriental sources, Manes was born to a priestly family in Persia. Was it from one of the Jewish families who remained in Babylon?

Whatever these premises, the derivation of the Manichean doctrine of Kabbalah is obvious enough to conclude the Jewish nationality of its author.

What strikes us most in the mixture of Manichean absurdities that we will see is the presence in it of Jewish Kabbalah.

Let's look at the table we give on plate J.

The Ensoph is represented by God. Christians could no longer be disappointed by the abstract idea of the Infinite, separate from the Trinity. The Holy Trinity appears to be represented by (9) the almighty Spirit (8) Jesus, the primitive Man and (tl) the Holy Spirit; unless we want to accept

(10) the Virgin of Light as the Kabbalistic Wisdom to which God the Son responds. In this case the Holy Trinity would be rejected at the end of the eleven divisions of the kingdom of Light.

We have not found, in the limited number of books in our library, the names of all the divisions of the kingdom of Darkness; but the names of the five dark elements (1) corresponding to those of the luminous elements, suggest that the demons also had among themselves a hierarchy created for offensive and defensive war against the good warrior spirits emanating from God.

The repetition of the five elements in the world of mixture, represented by five species of animals, is one of the many reminiscences of Persian religion found in the system of Manes.

The Khordah-Àvesla says in the Palet Àderbat, prayer of penance: “If I have committed a sin against the creatures of Ormazd: the stars, the moon, the sun, the fire, the dogs, the birds, the five species of animals, I repent and say: Lord, forgive, I am sorry for my sin. »

Anquetil relates the tradition of the Parsees, that the first species of animals includes those which have cloven feet; the second, those who have not split them; the third, those who have five nails; the fourth, birds, and the fifth, fish.

It was probably in honor of the same number of five that Manès gave his instructions, seated on a seat, which was ascended by five steps. This seat decorated with precious stones, was annually exposed as a precious relic, to the veneration of sectarians, during the Béma (Cathedra) festival celebrated on Easter!(2)

Freemasons will find the Béma and all the Manichaean doctrine in the five degrees which lead to the seat of the Venerable; they will find them in their paintings (3)

(1.) August de Heres., c. 46
(2.)August against the epistle of Manichaeus, c. VIII.
(3.) Leo Taxil, II, p. 9.

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where they see the firmament, the moon, the sun and the three windows, (1) and especially in the famous flaming star, this transparency before which they kneel to adore the Great Architect of the Universe.

2. The five celestial regions of the Manicheans and the Blazing Star of the Freemasons.

The blasphemous idea of a duplicity of sex and of a divine generation like the animal generation, such as the Kabbalah and the Gnosis had developed it, was neither convincing nor sufficiently striking for the first Christians to have been taken in by it. It was therefore necessary to obtain the destruction of Christianity which the Jews regarded as a heresy, by a contrary means, austere in appearance, but in reality intended to destroy

the morality of the disciples of Jesus Christ, and by immorality, their faith.

Virginity and celibacy, two precious jewels in the crown of the mystical bride of Christ, were to serve as a starting point for Jewish hypocrisy for the corruption of the Christian people. ***Marriage will be declared immoral, matter a creation of the principle of evil, and the door will thus be opened to all possible vices of the flesh.***

(1.) Saint Augustine, Against Faustus 1. XX, c. vi. "You say thatthe sun, which appears to everyone's eyes to be round, is triangular, and that through a triangular window in the sky, light reaches the world!"

We give a table of the Manichean doctrine to make better understood its lineage from the Kabbalah and the summary that we are going to give of it. We immediately find there the Kabbalistic numbers of eleven and thirty-three, as well as most of the doctrines already treated.

Like fallen Parsism, represented by Bundéhésch, Manicheism recognizes two equal eternal beings, uncreated and living: the principle of Light and the principle of Darkness; the first is good, the other bad, it is Ormazd and Ahrimane. Each of these principles has its kingdom. Their opposition is absolute and their distance immense. Equally organized, these kingdoms consist of five regions, populated by innumerable beings emanating from their principles. We represent them by the flaming star in each of the two kingdoms. It is true that in the kingdom of darkness the star is not flaming, but in the kingdom of mixture, matter, which originates from the kingdom of darkness, hides within itself the sparks and rays of light conquered from the sky. The flaming star, represented by a transparent glass before which the Freemasons kneel to worship it, (1) does not seem to relate directly to

Kabbalah, but rather to Manichaeism from which Freemasonry has borrowed many symbols.

To deceive the curious profane and the initiates of the lower degrees, the leaders of Freemasonry give many explanations of this mystical number represented by the flaming star. It signifies the five external senses, the five internal faculties, (2) the five orders of architecture, (3) the five wise men: "Solon, Socrates, Lycurgus, Pylhagorc and I.N.R.I."(4) "Jesus Christ is adored as a God by Christians, he must be respected as a wise man by philosophers," said the Venerable to the new Companion. (5) Another time, the flaming star represents the five months of production of nature, (6) the five points of happiness, the five lights of masonry, the five zones of masonry, (7) or the five signs of the masons: the vocal, the guttural, the pectoral, the manual and the pedestrian.(8)

(1.) Léo Taxil, the Cult of the Great Architect, p. 13 and here and there.
(2.) Léo Taxil, II, 15.
(3.) Ibid.i p. 340.
(4.) Ib., p. 8.
(5.) Ib, II, p. 28. (6.) Ragon, Initiations, p. 129.
(7.) Cariile, Manual of Freemasonry, p. 245.
(8.) Léo Taxil, II, p. 44.

But the true meaning of this flaming star is indicated by the Venerable who receives the Companion and says to him: All the emblems that decorate the temples of masonry remind us of the great temple of the universe, and this flaming star that you see above my head is the sacred figure that reminds us of the mysterious cause of so many wonders, the Great Architect of the worlds. In pronouncing these last words, the Venerable strikes on his desk a most vigorous blow with his mallet. Everyone bows their heads to salute the flaming star. (1)

In the ritual for the consecration of a Masonic temple, we read: "The Master of Ceremonies mounts a stool and lights the candles which are inside a transparent five-pointed star, which is suspended in the air above the Worshipful Master. The First Warden, when the Master of Ceremonies has descended from his stool, says: "Worshipful Master, the flaming star shines with the brightest brilliance." The Worshipful Master, after a blow with his gavel: "My brothers, let us invoke the divine light." He descends from his throne and comes to kneel before the Venetian lantern in the shape of a star. The Wardens each strike a blow with their gavel. All assembled prostrate themselves. The Venerable, raising his hands: "Divine light, mysterious flame, sacred fire, soul of the universe, eternal principle of the worlds and beings, venerated symbol of the Great Architect, "the only all-powerful sovereign, enlighten our minds, our works and our hearts, and spread in our souls the vivifying fire of Freemasonry." All together: "So be it!"

(1.) Léo Taxil, II, p . 30

Let us note that the letter G is almost always placed in the center of this symbolic figure. It completes and further specifies the Kabbalistic idea of divinity. We have already made it clear that the pantheism of the Kabbalah recognizes only an eternal and continual reproduction of the infinite Being, which in itself is not knowable, but becomes so by its development. This development is made by emanation, or rather by a generalization produced by two beings complementing each other. This is how, according to the Kabbalah, the worlds are formed. The letter G therefore signifies generation for the substance of the universe, and geometry for its form. To know or rather to believe this doctrine is, for the Kabbalists, the true science; in this respect, the letter G also signifies Gnosis.

When the letter G is found in the flaming star, it symbolizes the doctrine of Manichaeism; when it is placed in the middle of a triangle, it designates the doctrine of the Kabbalah, which is basically the memo. This letter is the most intimate expression of the divinity advocated by the Kabbalistic pantheism of the Jews. The divinity consists in the eternal generative act by which everything that exists exists.

Freemasonry, by worshiping the flaming star, denies God, the supramundane Creator of the universe, and professes the doctrine that matter and force, and they alone, exist together from eternity to eternity!

According to Manichaeism, the Blazing Star signifies God, the generative activity or Force in the midst of the five elements: "light, air, fire, water and wind." According to the Kabbalah, it signifies the same divinity: the union of the Holy King and the Matron, two triangles uniting in a common point, and forming a figure with five points. In substance, it is only a triple interlaced triangle.

Cornelius a Lapide (1) mentions the famous Pentalpha, that is, fivefold Alpha, resulting from a pentagon in the form of a star, and says that before his war against the Galatians, Antiochus Soter, from whom the other kings of Syria received the name of Antiochus, had a vision during the night. He saw Alexander at his side, ordering him to give his soldiers the "sign of salvation" whose hieroglyph had been found for a long time, that is to say a TANGLE TAMPLE INTERTWISTED by five lines touching at their points, so that their five angles form five alpha. Antiochus obeyed, had the pentagram placed on his standards and had it sewn on the military uniform of each of his soldiers – Immediately he won a glorious victory over the Galatians. There still exists a silver medal of Antiochus with the inscription of said pentalpha in the form of a pentagon surrounded by a circle, with the five letters of the Greek word Hugeia, salvation, inscribed in the five angles.

(1.) Commentaries on the Apocalypse, c. i, v. 8.

In the army of the Byzantine emperors, there was an order of warriors called propugnatores, champions, who carried a blue shield, with a red margin and a green center, in the middle of the aforementioned pentalpha. From all this, it is not difficult to conclude that the Blazing Star and its meaning owe their origin to the Babylonian Jews.

The night vision with which Antiochus was honored vividly reminds us of the vision with which Poimandres favored the Jew Hermes Trismegistus. Who were this Alexander and this Poimandres, if not the one who makes himself adored by the brothers whose eyes the Jews blindfold to give them "the light" and who is found, on our plate, at the head of the Manichean pentagon!

3. Ormazd and Ahrimane of the Persians, the Brazen Serpent and the Adonai of the Freemasons.

The Manicheans, like the Ophites, adopted the eternal duality of the principles of good and evil. They borrowed it from the fallen religion of the ancient Persians.

A deeper look into ancient Zoroastrianism, one perceives its pantheism in the triplicity of Ahura-Mazda: he is first god, then the first Ameschaçpenta or archangel, and finally the first Yazata or angel. It is perhaps in this connection that the Qarset-nyayis (chap. vu) of the Khorda-Avesta calls him "triple before the other creatures". The high priest of the Parsis of Bombay notis writes: "In some of the Pehlvi Pazand books, the human soul is also called Ahur-Mazda. » It is the doctrine of the Kabbalah that the human soul is a direct emanation of the divine intelligence, a spark of God-Fire. As a god, Ormazd has no rival, no equal, no like. As an archangel, he has a twin brother, Ahriman. As such, he bears the name of Çpenta-mainyus (Beneficent Spirit) in opposition to Angra-mainyus (Striking Spirit). The thirtieth Yacna of the Zend-Avesta establishes this doctrine in an indubitable manner:

"These two celestial Twins first made good and evil understood by themselves in thoughts, words and actions. The wise distinguish exactly the one from the other, but not the imprudent.

"When these two celestial beings began to create life and mortality in the beginning, and the world as it was to be, the Evil One for the wicked, the Good Spirit for the pure: then, of these celestial Beings, the Evil One chose evil in acting, and the Holy Spirit, in preparing the unshakable heaven, chose good as also choose those who please Àliura by their manifest

actions and by their belief in Mazda." The word of the Avesta Yema is in Sanskrit Yaman, and means twins.

According to Professor Dr. Haug, verses 21 and following of Yaçna XIX should be translated as follows: "I, Ahura-Mazda, have pronounced for myself this word (Vahunaçairyo) concerning the heavenly Lord and the earthly master (Ahu and Ratu) before the creation of the heavens, before the water3 before the earth, before the trees, before the birth of the just biped, man, before the solar matter for the creation of the archangels. From my two spirits, the beneficent has produced all the good creation, by pronouncing Y Ahuna-pairyo, a the prayer par excellence".

If this translation is correct, Ahura-Mazda9 as God, has two spirits emanating from him, the Çpenta-mainyus and the Angramainyus. As an archangel, he himself is the first of these two spirits and the antagonist to1 Ahriman.

Thus understood, ancient Zoroastrianism was in perfect harmony with the doctrines of other contemporary nations, and explained the origin of moral evil in an irreproachable manner: that is, from the evil choice which one of the first beings made of his own free will.

However, the ancient Persian doctrine soon lost this true principle of the unity of God and the origin of evil in consequence of the willful perversity of a created mind; Ormazd and Ahriman were recognized as two co-eternal principles, dwelling the one in the beginningless light, and the other in the beginningless darkness. Between the two was an empty space, the Vale, in which the mixture took place.

As we can see, Manes only copied the fallen Parsism, and instead of giving it a Jewish turn, by putting on the head of the primitive Man, the Crown of Esther and the Persian Kingdom under his feet, he gave it a Christian nomenclature, by naming the ideal Man with the name of Jesus. Was it out of hatred against Christianity called "heresy", was it by trickery to deceive the Christians, or for both motives together, it is useless to examine it.

But what is very useful to note is that in the 25th degree of Freemasonry, at the grade of Knight of the Brazen Serpent, it is explained that the "divinity is broken down into two eternal principles which fight each other, Good and Evil. Their name for each varies according to the countries which worship them. Evil is Adonai among the Hebrews, Ahriman among the Persians, Typhon among the Egyptians; Good is therefore Lucifer, Ormazd, Osiris." (1)

The Ophites have already taught us that the Serpent is one of the emblems of the Angel of Light: it was he who healed the Hebrews in the desert. The true Israelites venerated the figure of the bronze serpent placed on a cross, which reminded them of the miracle of the desert, when their ancestors, punished by "serpents whose bite burned like fire", (2)were finally saved from this scourge by looking at the bronze serpent that Moses

1. Léo Taxil, II, p . 245. 2. Numbers, xxi, 6.

"put up for a sign". It was a figure of Christ, who himself said: As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in him should not perish but have eternal life," (1)

Moses lifted up this brazen serpent so that all the people in the camp of Israel could see it. Thus Christ was lifted up on the cross, so that he could be seen by everyone. As this brazen serpent had indeed taken the form of a serpent without having its venom, so Christ took the form of sinners without having sinned Himself. The Hebrew says: "Put it on a standard." The standard that carried this brazen serpent was probably in the form of a cross in order to be able to fix it firmly. Hezekiah, king of Judah, "had the brazen serpent that Moses had made cut in pieces, because the children of Israel had burned incense to it until then". (2) This idolatry was perhaps based on the same perverse doctrine that we have found among the Ophites, that it is Adonai who sends misfortunes, and Satan, the Serpent, who heals them; that it was Adonai who had forbidden Adam and Eve to eat of the tree of the knowledge of Good and Evil, and the Auge of Light, the Serpent, who had taught them the truth, by making them eat the wickedly forbidden fruit.

The "Great Architect of the Universe" is not the Adonai of the Bible, he is the Angel of Light, the Genius of Work, the Spirit of Fire. (3)

(1.) Saint John, iii, 14, 15.
(2.) IV Kings, xvm, 4. (3.) Leo Taxil, II, p. 245.

If this substitution of Satan for the true God, and his adoration under the veil of Masonic symbols is a terrible crime, the sign of the bronze serpent on the cross is a no less detestable effrontery. The form used by Freemasons is not a complete cross, since the upper part is missing; it is still the Greek tau, the impure sign of the generative act. The Serpent, recognized as God, leaves its circle form or eternity, develops in time, around the phallus, by generation, by the work of the Holy King and the Matron, and thus creates the world.

We have already learned the doctrine of the Kabbalah on the existence of four worlds, each represented by a quarter of a circle: Add this quarter of a circle to the tau, represent permanent eternity above the tau by a ring, pass through this ring the Serpent, as if it were a cable, make it descend from above to the quarter of the circle, and you have the Masonic anchor, representing the emanation of the world from its principle, which boasts of being the principle of Good, but which, in reality, is still the one who wanted to supplant the Most High and be the equal of God! Our neighbors, in Port-Louis, call their lodge the Lodge of the Triple Hope. On their front door, we see three of these idolatrous Masonic anchors.

Manichaeism has propagated the ancient idolatry of the hardened Jews, their phallolatry and their demonolatry; and the Freemasons who still believe themselves to be Christians have allowed themselves to be drawn into the worship of Satan by illegal and sacrilegious oaths! They have made themselves the slaves of the Jews, and through the Jews, the slaves of Satan himself! When will the new Hezekiah come who will break the idol of the Brass Serpent, which the Masonic brothers of the 25th degree wear as a jewel on their chest, attached to a ribbon the color of fire?

In truth, the kingdom of the Prince of Darkness is well established on earth!

The denial of a personal God and the deification of human intelligence constitute one of the bases of Masonic morality: they lead to a diabolical pride. The recommendation and sanctification of the act of generation constitute the other base: they lead to the grossest excesses of animal voluptuousness.

The doctrine of the Kabbalah, that the Universe is the result of an eternal commerce between the Holy King and the Matron, and the Gnostic doctrine which makes all its divinities consist, the Ogdoad at the head, in male and female couples, are doctrines taught and represented by the symbols of Freemasonry: The square on the Level, the compass spanning a quarter of a circle, the letter tau, the rose on the cross, two intertwined triangles, two triangles touching at a common point, sign of divine and infinite couples; five points, figure of a finite or human couple in connection; the flaming Star, etc. As we see, atheism or pantheism, which is the same as the kid, inevitably brings with it the cult of the phallus with all its perversities, such as the filthy mysteries of antiquity knew and practiced them. In a word, Freemasonry is paganism resurrected in its most filthy and revolting form. Do our ordinary Freemasons know why they and the Masonic sisters wear the apron, symbol of "work", precisely at the place where they wear it? Let them ask themselves why the Apprentice must wear the triangular bib of his apron turned up; why the Companion, who is the first to have the right to be part of the Lodges of adoption, has the right to wear the bib of his apron folded down; what does the blue rosette (French rite) on the white apron, or the pocket under the bib (Scottish rite) of the Master mean? what does the eye on the blue bib of the (Scottish rite) of the Master mean? what does the eye on the blue bib of the Master mean? what does the eye on the blue bib of the Secret Master (4th degree) mean? etc., etc. . They will soon see that they have unconsciously given themselves over to the filthy cult of the phallus. It is a shame! ***While***

Kabbalah and Gnosticism still taught a kind of marriage between their fanciful couples, Manichaeism was more brazen: it condemned marriage and advocated free love and infanticide, as we shall see.

4. The Virgin of Light of the Manicheans and the Marriage of the Freemasons.

Let us continue the Manichean mythology.

The Prince of Darkness, imitating the Persian Ahrimane, was dazzled by the divine Light that he saw from afar and resolved to attack it. Knowing the intention of his enemy, the good Lord wanted to preserve his kingdom from all danger. To this end, he produced the Mother of Life, who in turn gave birth to the primitive Man, also named Jesus. Jesus armed himself with the Light and engaged in the fight against the Prince of Darkness and his demonic adherents. Unfortunately he was defeated! The demons held him captive and took away part of his brilliant armor. Seeing Jesus in captivity, God produced another force, the powerful Spirit, also called the Spirit of life, and sent it to the aid of Jesus. The Mighty Spirit stretched out his right hand to the captive Jesus and delivered him, without being able to regain his shining armor, a part of the heavenly light, which the princes of darkness had dispersed and enclosed in matter, their creation.

For the deliverance of these remains of the divine light, God then caused two other beings to emanate from his substance, who complete the number of eleven, the Virgin of light and the Holy Spirit, also called the third majesty. This divine trinity, the Spirit of life, the Virgin of Light and the Holy Spirit, worked for the deliverance of the divine light in captivity, of Jesus "patabilis" (Latin for "patient,"), Jesus passible. For this purpose, the

Mighty Spirit created the world. The princes of darkness, on their part, created Adam, after the image of the primitive Man, Jesus, whom they had glimpsed, as the Akhamoth of the Gnostics created intelligent men after the image of the angels glimpsed by her.

The mere exposition of this system is enough to discover the purpose for which it was created.

A truly diabolical hatred of God makes him an impotent God, who fears an injury to his kingdom by the princes of darkness, – an improvident God who produces for his defense a feminine being, the Mother of Life, in order that she may give birth (one does not know how, whether by her androgynous nature, or by her own father) to a defender of the kingdom of Light; a divinity, whom truly Jewish hatred names by the name adored by Christians, Jesus; an imbecile divinity, who attacks the kingdom of darkness, falls into captivity, and is stripped of his luminous armor! Who does not immediately see that this blasphemous and unreasonable fable can only be the hateful work* of an alliance between Satan and the Synagogue?

Defeated in his representative Jesus, God sees himself forced to produce another being, stronger than Jesus. But once again, this Manichean God has miscalculated the strength of his emissary; for he only succeeds in saving Jesus; he was incapable of reconquering the shining armor that the demons still hold. What an insult to the wisdom, the foresight and the omnipotence of God!

For the third time, Manes sets his God to work and makes him create another woman, the Virgin of Light, and with her his masterpiece, the Holy Spirit. It is this Holy Spirit who had been promised by Jesus Christ as having to teach all the truth to his disciples, and who finally became incarnate in Manes!

It is to be noted that this heretic does not unite his celestial beings in marriage. He wanted to destroy Christianity by immorality. Marriage, this divine institution, had to disappear. The Virgin of Light — what a goddess! — makes a business of debauching the male and female spirits of darkness, by showing them her celestial helpers in the form of seductive girls and boys! Here is a divine means to tear from them the remains of the light that they had conquered from Jesus, the primitive man!

And Freemasonry? ***It is from Manichaeism that it learned to condemn marriage and to advocate free Love.***

Where? Firstly, in its adopted lodges. We do not want to repeat what Leo Taxil published in his book: The Masonic Sisters. Or one thinks one is rereading the story of the Virgin of Light. If the adoption lodges are indeed such as they are represented, they are in truth the practical realization of those lascivious fables which Manes taught to his adepts. Let us be permitted to call the attention of the police to the adoption lodges, with a view to destroying a profoundly immoral organization, which changes "the Sisters" into Manichean virgins of light, and their five-point "Brothers" into lustful and criminal demons.

Secondly, let us listen to the Masonic doctrine on marriage. In a somewhat hidden manner, so as not to offend too much the still rather powerful honesty, it condemns marriage as Manichaeism had condemned it.

In the book: The Cult of the Great Architect, we find the celebration of the Masonic marriage named, according to the Manichean principles, the conjugal recognition. We only have to go through this parody of a real marriage to be convinced that the principles on which this ceremony is based are Manichean. In the middle of the room, facing the East, is a wide and short column, on which are wedding rings in a tray and flowers; in the center, a casserole well filled with burning embers.

Those who have visited the temples of the Shivaites in India will immediately say that this wide and short column is always there: it signifies the phallus of Shiva, God of Fire. The burning embers on the short column therefore connect the Masonic mysteries to the phallolatry of ancient paganism.

The Venerable One lets fall, in the course of the ceremonies, words whose import will be appreciated by those who remember the Manichean doctrine on marriage. For example: <Marriage has been considered as the true religion of the human race. » The marital act is implied. < Marriage emancipates the young man and the young girl; it makes them independent and free to develop their nature and their faculties. »

« Dear sister, give your husband this alliance, the form of which is the emblem of perpetuity. » The two interlaced circles represent the eternal perpetuity of the union of the Holy King and the Matron.

The Venerable, extending his hands above the heads of the spouses, says: « I confirm you in the sacred bond of marriage and give you the Masonic consecration that your virtues deserve. » Civil marriage is implicitly declared null without this confirmation.

But what is the value of Masonic confirmation?

Here it is: the Masonic consecration of marriage completed, the Venerable asks the First Warden: « Where then should constancy in marriage come from?

The First Warden answers: This It comes from the reciprocal freedom of the spouse and the wife... »

The Venerable: « What do you think of the indissolubility of marriage? »

Answer: « It is contrary to the laws of nature and to those of reason: to the laws of nature because social conventions have often united beings that nature had separated by antipathies that are revealed only in marriage; to the laws of reason, because the indissolubility of marriage makes a law of love and claims to enslave the most capricious and the most involuntary of feelings. »

The Venerable: « What then is the corrective of marriage? »

The First Warden: « It is divorce* »

Let Christians know: their holy religion does not admit divorce, it holds firm to the indissolubility of marriage.

If divorce has entered modern legislation, it is the work of Freemasonry guided by the Jews, who hold to this institution of the Old Testament more than to all its prophecies and its morality. And we Christians are forced to undergo, in our Christian society, this atrocious invasion of Jewish morals and of Kabbalistic and Manichean lasciviousness!

5. Latest developments of Kabbalistic sects.

The numbers eleven and thirty-three, which have guided us up to now, seem to want to disappear with primitive Manichaeism, and remain hidden in Jewish Kabbalah, to reappear later in the Masonic system. It is the simple Persian dualism, the good God and the bad God, which seized upon the minds refractory to the truth. In all times, these minds provide the masses of which the great sects are composed. We find dualism especially in the sects of the Middle Ages, among the Paulicians of the seventh century, the Catharians, the Bulgarians, the Patareans, the Bogomils and other sects of the eleventh and twelfth centuries. The sects which abandoned the dogmatic terrain and threw themselves entirely upon that of morality are the Waldensians and the Albigensians; These heretics represent less a sect apart than an amalgam of all the ancient sects. Their principal and, so to speak, unique dogma is well expressed by the answer that one of these sectarians made one day, after his conversion, to Archbishop Arnold of Cologne: ***"They regard everything that the Church believes and does as false and without foundation."*** The denial of the truth had succeeded its perversion.

A relic of dogmatic Manichaeism was their belief that the author of the visible world differs from that of the invisible world. This belief implies equality between God and Satan. This is all that the evil spirit could ask, and it was quite enough. It was only a question, in fact, of attributing the formation of bodies to the evil God, in order to have a basis on which one could establish all the moral, social and political disorder, by which Christianity was to be crushed.

It would be useless to repeat here what one can find in all the ecclesiastical histories on the Waldensians and the Albigensians. Their spirit and morality are reduced to a few principles; here they are: a brazen intellectual pride by which they recognized no authority above their own spirit; an unleashed hatred against all existing authorities, ***first of all against the Church and its ministers, then against the civil power and against the social and domestic order based on property and marriage; and finally, an absolute secrecy about their mysteries and their leaders unknown to the people, mysteries known only to adepts tested for many years.***

"The Cathareans, probably coming from the Netherlands, introduced themselves into Westphalia and the provinces of the lower Rhine; a schism which broke out among them, in the middle of the twelfth century, made them discovered. An attempt was made to convert them by publicly refuting them. Two important facts are recorded in the documents of this century. ***The first is that this sect, after having strengthened itself in its resistance against the Church, then extended this opposition to all that was eminent in society; it hated the nobility, all the principal persons of the State, and it also strove to regulate civil institutions according to its ideas. The other fact is that the sectarians employed all means to ensure domination.*** This is why they sought to seduce the young king Henry VI. (1) "In France, in 1184, a carpenter named Durand, pretending to have had an apparition of the Virgin Mary, gathered together a good number of his compatriots, under the name of Brothers of the White Cap, applied the principles of the Pataran heresy and directed his forces towards the overthrow of all superior power. ***He claimed to realize a state of equality which would have existed primitively among men, and by virtue of which no external difference should be shown in them. All spiritual and temporal authority was declared pernicious. Its adherents contracted among themselves a pact of fraternity, with the aim of ensuring by the sword the domination of their sect.*** (2)What was new in

this sect of coalition of all the elements contrary to the existing order of things, was the audacity, the fanatical zeal which characterized its adherents and its promoters; what was old, ***was the support which the Jews gave it.*** Lucas of Tuy(3) says: "The princes of the States and the judges of the cities learn the doctrine of heresies ***from the Jews whom they admit as familiars and friends.*** »

(1.) Hurler, Innocent III, m, p. 48
(2.) Hurler, ib., p. 50
(3.) On the other life against Albigensian errors iii, 3

When the Count of Toulouse, leader of the Albigensians, submitted, on June 18, 1209, to Pope Innocent III, and swore an oath to his legate, Milo, before granting him absolution from the excommunication he had incurred, ordered that he return to the bishops what he had taken from them, that his mercenaries be driven out of the country and no longer used, that the Jews be kept away from all functions, and that in future they should faithfully follow the orders of the Pope or his legates. At the same time, sixteen barons, vassals of the Count, swore an oath never to ally themselves with any brigands and never to give any more functions to the Jews. (1)

The Council of Avignon decreed the exclusion of Jews from public office. (2)

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de renier Jésus-Christ à leur réception dans l'Ordre; de cracher et de marcher sur la croix; de consacrer plus spécialement le vendredi saint à ces outrages; de commettre entre eux des impudicités abominables; de livrer, comme les Ophites, aux flammes les enfants nés d'un Templier; de pratiquer la magie et le spiritisme; de s'engager par serment à suivre sans exception les ordres du Grand Maître; à tout regarder comme licite pour le bien de l'Ordre, et surtout à ne jamais violer les horribles secrets de leurs

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BOOK II

THE KNIGHTS OF THE QABBALISTIC JEWS

CHAPTER ONE

THE FALLEN TEMPLARS

1. The Kilwinning Lodge and the Qabbalistic Zero.

In conversing one day with a statesman as remarkable as he was just and honorable, we were explaining to him the historical proofs of the connection of Freemasonry with the remains of the Order of the Templars suppressed in 1312; we insisted on the fact that the Kilwinning lodge was the mother lodge of all Freemasonry. Our honorable and honored friend replied that this demonstration interested him very keenly; that he had been, at one time, the Worshipful Master of this lodge, and that it seemed to him very curious that it bore the number zero, while all the other Masonic lodges were registered under their respective numbers.

We have already seen that the zero, forming a circle, is the figure of the Infinite. In itself and all alone the zero is nothing: it has value only in composition with other numbers. In the same way the Ensoph, in itself and all alone, is the Unknown of the Unknowns; it is only by

manifesting itself in the ten Sephiroth that it can be understood. As the zero is the end of each ten and the beginning of another ten, so the Ensoph is found as if developed in the numbers of all the worlds.

The application of the Kabbalistic philosophy to the number zero of the lodge of Kilwinning, which is the source of all lodges, is obvious.

The year 1717 is doubtless that of the establishment of the reformed English Freemasonry; but long before this date, even before it took the name of Freemasonry, this society existed in Scotland, formed by a few scattered Templars. They had gathered to avenge themselves for the suppression of their Order, and had constituted for this purpose a new Convent at Kilwinning, not under the designation of "Temple", but, which amounts to the same thing, under that of "Hérodom", Holy house.

"In the twelfth century," says Paul Rosen, "there existed in the East a sect of Joannist Christians; they claimed that the Gospels were only pure allegories. Their leader, Theoclet, initiated into the Joannist mysteries the knight Hugues de Paycens, leader of the Templars, founded in 1118, and made him his successor. The Templars therefore professed primitive Gnosticism; their teachings had a very marked place in Freemasonry which was devoted to the propagation of this pure Gnosticism; and they gave birth to the Templar Rite of 1743." (1)

(1.) Paul Rosen, Satan and Company, p. 84

We do not know the source of this information. However, if it is based on a historical fact, it explains the moral degradation into which the Templars fell and which earned them the suppression of their Order.

2. The Baphomet of the Templars and the Freemasons.

In his book Mysteries of Freemasonry, p. 773, Léo Taxil traces the demoralization of the Templars back to their relations with the Muslims, and in particular with the Ismailis who formed a secret Mohammedan society, professing Manichaeism in its mysteries. They rendered a hidden cult to an idol named Baphomet, "satanic image of naturalism", and reviving the turpitudes of the Manichaeans. The word Baphomet comes from the Greek Baphé, immersion, and métis, wisdom. It therefore means Baptism of Wisdom. It is Kabbalistic, Hermetic, Gnostic, Ophitic and Manichaean.

What was this idol? Some say that it was a bearded head mounted on four feet, having one or three faces. (1)

Mr. de Ilammer (2) discovered a dozen of these Baphomet Heads, as they were called, and deciphered the Arabic, Greek or Latin inscriptions that they bear, as well as the symbols with which they are charged. Metis, wisdom, is represented on these idols, in accordance with the

ideas of the Gnostics, and particularly those of the Ophites, under a human figure uniting the attributes of both sexes. It is accompanied by the famous and filthy letter Tau (the Phallus that the Egyptians called the Key of Life and the Nile), the serpent, the representation of the baptism of Fire, and in addition Masonic symbols, such as the sun, the moon, the flaming star, the apron, the chain of the aeons, the serrated tuft of the Freemasons, the seven-branched candlestick, etc. These symbols, these hieroglyphs, these inscriptions are found on the castles, churches and tombs of the Templars. (3)

Léo Taxil (4) gives another description of the Baphomet and quotes for this purpose the speech of the Knight of Eloquence, accompanied by an exhibition of this infamous idol before which the Gnostics and the Templars burned incense. — "The Knights of the Temple have been made a crime," explains the Orator to the recipient of the 29th degree, grade of the Grand Scotsman of Saint Andrew of Scotland, "to have honored this symbol in their mysterious meetings.

(1.) Alex, de Saint-Albin, the Freemasons and the Secret Societies according to the acts of the trial of the Templars. p . 18. (2.) V. Bergier, Dictionary of theology, V. Baphomet. (3.) Compare Clavel, History of Freemasonry, II, p . 355. (4.) The Mysteries of Freemasonry, p . 358 and 369.

What harm is there in that? The Baphomet is the pantheistic and magical figure of the absolute. The torch placed between the two horns represents the BALANCING intelligence; (1) the goat's head, a synthetic head, which unites some characteristics of the dog, the bull and the ass, represents the responsibility of matter alone, and the expiation which, in the body, must punish only bodily faults. If the hands are human, it is to show the holiness of the work; if they are the sign of esotericism (a secret doctrine reserved only for the initiates of certain philosophical schools of antiquity), it is solely to recommend the mystery. What can be found indecent in this emblematic figure of nature? Could it be the cross completed by the rose? Really, but that would be to admit that one seeks evil in what is good; for the cross, as it is thus represented, (2) symbolizes the immortality of the human species. Would one reproach Baphomet for having a woman's breasts? But that proves that he bears of humanity only the signs of maternity and those of work, that is to say the redemptive signs. On his forehead shines the flaming star; we know what its mystical meaning is; this meaning is admirable. Finally, will one incriminate this divine figure because of these large outstretched wings? But these are the wings of an archangel."

(1.) V. Glavel. Hist. of Freemasonry, p. 75. (2.) The Knights Templar carried a caduceus in this place; in Masonic exhibitions, the caduceus is replaced by the cross with a rose.

This Baphomet is carried in succession through the hall and the reserved corridors of the Masonic premises. The recipient bows before him the flag that has been entrusted to his care.

Let us add, with the author, the following passage from the Ritual of High Magic, by Brother Constant, on the subject of Baphomet (page 209): "Let us say boldly and loudly that all initiates in the occult sciences have adored, still adore and will always adore what is signified by this symbol. Yes, the Grand Masters of the Order of the Templars adored Baphomet and made their initiates adore it; yes, there have existed and there may still exist assemblies presided over by this figure, seated on a throne with his burning torch between his horns. Only, the worshipers of this sign do not think, as we do, that it is the representation of the devil, but rather that of the god Pan (the Great All), the god of our schools of modern philosophy, the god of the theurgists of the school of Alexandria and of the neoplatonic mystics of our days, the god of Spinoza and Plato, the god of the primitive Gnostic schools, the very Christ of the dissident priesthood."

The truth is that Baphomet is at once a pantheistic figure of the great All, and the representation of Lucifer.

The torch between the two horns, it is said, represents Intelligence, which in the hermetic doctrine we have already recognized as the fallen angel, putting himself in the place of God the Father. In reality, it is God the Fire, the third divine person of the true Moses, replaced in the pagan sects by a God who is both good and evil, Lucifer.

The other symbols all return to the two fundamental pantheistic doctrines: 1° that there are two eternal principles, Spirit and Matter; the first, an active or masculine principle, the second, a passive or feminine principle; 2° that the divine life consists from all eternity in the active relations between these two principles. The fire between the two horns is the divine life or the conjugal act of the two principles. On the head of Isis, the two horns are formed by a serpent. The flaming star on the forehead of the monster also signifies the fire in the middle of the two triangles or intertwined principles. The cross, the quadruple phallus, or the divine force in the four worlds, completed by the rose, signifies nothing other than the continuation of the life of the human race and of all living species, by the same union of the two principles. The wings signify the spiritual principle, and the animal head and feet, the material principle; the beard, the masculine principle; the breasts, the feminine principle; the whole is a hermaphroditic being, and as such the first and eternal pantheistic principle.

Formerly, he was represented with the caduceus on his chest; the Freemasons have substituted the Rosecross for this symbol. The caduceus, moreover, signified exactly the same thing as the Brazen Serpent: the serpent leaving the form of the eternal circle, and developing in time by the phallus or by generation. Among the ancient Greeks, the God Pan (All) presided over the herds and pastures and was reputed to be the inventor of the blowtorch. He was represented covered with the skin of a goat, with horns, feet and hairy

thighs. According to oriental ideas, he is the Supreme Being, creator and king of the world, identical to the universality of beings or of nature, similar to the Osiris of the Egyptians. It is this that the Templars took from the East to the West and from their closed Temples into the Masonic lodges. To worship him as the Grand Scottish Knights of Saint Andrew do is to receive the baptism of Wisdom, Masonic wisdom being that of this Angel of Light.

Christians have always regarded this Baphomet as the figure of Lucifer, the fallen angel of light, and always represent him with horns and cloven feet, signs of his degradation to the level of brutes.

Philosophically and theologically, there is no doubt that the figure of this Fire God, of this Angel of Light, represents the person of the leader of the Spirits revolted against the Creator; it is he who by his teachings has replaced, in the minds of his followers, the person of God, his Creator; he the Father of Lies, the Father of Pantheism, the father of black magic and demonolatry.

It is not at all incomprehensible, it seems fitting that God allows Satan to mystify in this way men, who, in their pride, reject the divine revelation and rebel against his holy law. As a punishment for his disobedience to God, man becomes the slave of the Spirit of Hell.

This Baphomet worshipped by the Templars is a sure proof of the connection between the ancient Christian-Kabbalistic sects and the degenerate order of the Templars. The latter were the bridge by which the ancient Judaized paganism presented itself to the Christian West. (1)

"The Freemasons of the Palladian Rite proclaim themselves the direct heirs of the Templars. Their first three degrees of initiation are borrowed from the modern Rite of Adoption, and they have two special grades.

"They claim that during the trial of Jacques de Molay and his accomplices, a certain number of Templars succeeded in saving the monstrous idol called the Baphomet, transported it to Scotland, and there continued their secret practices. The Templars, they say, changed their name to escape persecution, and became the Rosicrucians (or Rose-Croix). In 1717, a merger took place between the last conferences of the construction masons and the Rose-Croix. Anderson, Payne, Désaguliers, sons of a Protestant pastor who had taken refuge in England following the revocation of the Edict of Nantes, introduced themselves into the old Freemasonry, which was a simple companionship, and transformed it into a secret Society of conspiring anti-Catholics. It is indeed from this period that true militant Freemasonry dates. "As for the famous Baphomet, which had been, it is said, given to the Templars by the Grand Architect himself to serve as their Palladium, it was transported, in 1801, to Charleston, in the United States, and there the first Supreme Council was founded, which then gradually constituted the 24 Supreme Masonic Councils currently existing on the globe ."(2)

(1.) Frédéric de Scklegel, quoted by Deschamps, t.I, p. 311. (2.) Adolphe Ricoux, The Existence of Women's Lodges, Paris, Téqui, 1891.

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3. The guilt of the Templars.

We need not dwell on the other points in common between the Freemasons and the fallen Templars. We could argue that the Templars were accused of maintaining intelligence with the Infidels to abort the projects of the Christian princes in the East, and in particular of having communicated the whole plan of Frederick II to the Sudan of Babylon; of preparing the ruin of the thrones, to establish in their place the ideal of the Jews, a universal Republic; of having entered into an alliance with the Order of the Assassins, whose leader, the Old Man of the Mountain, was a Jew; of denying Jesus Christ upon their reception into the Order; of spitting and walking on the cross; of devoting Good Friday more especially to these outrages; of committing abominable impurities among themselves; of delivering, like the Ophites, to the flames the children born of a Templar; of practicing magic and spiritualism; to swear to follow without exception the orders of the Grand Master; to regard everything as lawful for the good of the Order, and above all to never violate the horrible secrets of their nocturnal mysteries, under penalty of the most terrible punishments. (1)

(1.) Alexandre de Saint-Albin, p. 18.

For a long time historians have argued over whether the solemn condemnation and suppression of the Order of the Knights Templar were really, according to the Freemasons, an act of ignorance, fanaticism and avarice, or rather an act of perfect justice in the interest of true civilization. But in 1841, the first volume of the work of Michelet, a member of the Institut de France, appeared, which tells the story of the trial against the Templars, based on authentic reports hitherto unpublished. In 1851, the second volume of his work published the original reports themselves. The two volumes were incorporated into the "Collection of documents relating to the history of France and published under the auspices of the Ministry of Public Instruction". This book therefore teaches us from absolutely authentic sources that the examination of the Grand Master J. B. de Molay and 231 Knights Templar was instituted in Paris before a special Commission composed of archbishops, bishops, high dignitaries, both ecclesiastical and civil, and four public notaries; that the Templars had all possible freedom to defend themselves and the Order; that this commission was appointed by Pope Clement V, after he had quashed and annulled the proceedings of a similar commission appointed by King Philip the Fair. The Pope had previously himself directed, at Poitiers, an interrogation of 72 knights in the presence of several bishops and legates, not as a judge seeking to condemn the guilty, but as a father who wishes to find them innocent; he had received from them a free and voluntary confession of all the crimes of which they were accused. Of the 231 Knights heard before the Commission of Paris, only about thirty, almost

all from the country of Foix, denied their guilt; the others, without constraint, under repeated oaths and with minute circumstances of time, place and name, which stamp their testimony with the seal of truth, admire the reality of the crimes imputed to them.

These were the Grand Master, Jacques Bourguignon de Molay, the Visitors, the Treasurers, the Ministers, the Provincials and the local Superiors of Paris, Reims, Normandy, Auvergne and Champagne, the Chaplains and other Superiors of the Order.

Michelet remarks that the depositions of those who denied the accusations are almost all identical in their terms, as if they had been made according to a formula agreed in advance; while those of the Templars who confessed the crimes vary in all special circumstances with a candour which is the characteristic mark of truthfulness.

What gives greater certainty to the result arrived at by the Commission of Paris, is that the same conclusion was presented in England, where the Synod of London, during an inquiry of two months, obtained a similar confession of the crimes and infamous practices to which the degenerate Templars had given themselves up. In consequence of this inquiry, the Order was abolished in England, and its properties assigned by Parliament to other purposes. Moreover, the same result was obtained by the Councils held in Italy, at Ravne, Bologna, Pisa and Florence, notwithstanding the desire of the prelates to absolve the Knights, provided they could in some way justify themselves.

From this brief statement it follows that the accusation of the sect against Pope Clement V, of having condemned the Order through pure ignorance and fanaticism, is entirely without foundation.

Equally false is the charge of avarice brought against Philip the Fair. In a letter dated December 24, 1307, he declared to the Pope that he had seized the properties of the Templars to allocate them entirely to their primary destination, that is to say, to the advantage of the Holy Land. He made the same declaration in another letter, dated May 1311. And in fact, these goods were transferred to the Knights of St. John or Malta, without any part being attributed to the King.

A fact to be noted: among these thirty to forty thousand Knights, who for their confessed crimes were condemned to temporary imprisonment or to fasting and prayer, not a single one retracted his confession, even after the death of the Pope and the King, even after his release from prison. Only the Grand Master Jacques Bourguignon de Molay and Guy, Dauphin of Auvergne, condemned by the Pope to life imprisonment, summoned to publicly ask for forgiveness in the presence of the faithful assembled in front of the cathedral of Paris, retracted their confession. Philip the Fair, without the consent of the Pope, ordered, according to the civil law of that time, to burn the Grand Master, on the island of the Seine, on March 11, 1314.

4. The Knights Templar and the Masonic Kadosch.

This is the tragic event whose memory is celebrated in the 30th degree, grade of Kadosch or Knight Templar. The initials of the Grand Master, J. B. M., appear on the coffin in the Dark Room. At the foot of this coffin, on the tombstone, are arranged three heads of the dead: the one in the middle, placed on a black velvet cushion, is supposedly the head of Jacques Molay; it is crowned with immortelles and laurels. The head on the right wears the royal crown with fleur-de-lis and represents that of Philip the Fair; the head on the left wears the pontifical tiara and represents that of Clement V.

(Editor's note: I'm inserting a picture of what is being referred to, as I have seen it before.)



The Grand Master (this is the title held by the president of the Areopagus of the 30th degree), addressing the recipient, says:

"Since you want to go beyond and that temerity pushes you to defy an anger accumulated for so many centuries, follow me!" He advances majestically towards the tomb, bends the knee before the head crowned with laurels and says: "Imitate me."

The recipient kneels. The Grand Master:

"Until now you have seen, in masonry, only emblems, it is now necessary to see realities there... Are you determined to trample underfoot the prejudices to which you have been enslaved, and obey without reserve all that will be prescribed to you by the Order for the happiness of humanity?"

The recipient: "Yes."

The Grand Master, rising: "If that is so, I will give you the means to prove the purity of your intentions and to make known to us the extent of your enlightenment. Prostrate yourself before this illustrious remains (he points to the head of Jacques Molay), and repeat the oath that I am going to dictate to you."

Having his right hand armed with a dagger, he makes him repeat the following oath:

"In the presence of God, our Father (the father of the Cainites - the divine Serpent) and of this august victim, I solemnly swear and promise, on my word of honor, never to reveal anything of the mysteries of the Knights Kadosch, and to obey all that will be prescribed to me by the regulations of the Order. I swear furthermore to punish crime and to protect innocence."

The Grand Master to the recipient. "Now, rise, and imitate me. » He then strikes the head surmounted by a tiara with a dagger, and says: "Hatred to imposture! Death to crime!"

The candidate imitates him by repeating the same words. Then, both passing in front of the head crowned with laurels, they kneel, and the Grand Master says: "Eternal glory to the martyr of virtue! May his torture serve as a lesson to us! Let us unite to crush tyranny and imposture!"

They get up and arrive at the sheet metal surmounted by a royal crown. The Grand Master strikes it with a dagger, saying: this Hatred to tyranny! Death to crime!"

The candidate imitates him by repeating the same words. We leave the vault and the Dark Room. (1)

We do not believe it necessary to provide further proof to establish that Templierism has continued, under new forms, in Freemasonry. Let us end this paragraph with the words addressed to the Freemasons by Barruel: (2)

"Yes, your entire school and all your lodges came from the Templars. After the extinction of their Order, a certain number of guilty Knights, having escaped proscription, gathered for the preservation of their dreadful mysteries. To the whole code of their impiety, they added the vow to take revenge on the Kings and Pontiffs who destroyed their Order, and on all the religion which anathematized their dogmas. They made followers who transmitted from generation to generation the same mysteries of iniquity, the same oaths, the same hatred of the God of the Christians and of the Kings and the Priests. These mysteries reached you, and you perpetuate their impiety, their vows and their oaths: this is your origin. The interval of time, the customs of each century have been able to vary a part of your symbols and your dreadful mysteries; the essence of it has remained; the vows and the oaths, the hatred, the plots are the same. You would not say it, everything has betrayed your fathers, everything betrays the children.

(1.) Léo Taxil, The Three-Point Brothers, II, p. 259. (2.) Memoirs to Serve the History of Jacobinism, II, p. 393

<Grand Master Jacques Bourguignon de Molay was still alive when the Knights Aumont and Harris, military brothers, and Pierre de Bologne, ecclesiastical brother of the Order, brought to the secular and ecclesiastical constitution of the Templars the modifications that seemed necessary to them in such circumstances. The first condition of existence was secrecy. " (1)

Some French knights took refuge in Scotland, where they found protection under the Scottish crown. They formed a Covenant at Kilwinning, which became the cradle of all Masonic lodges. In gratitude, they helped King Robert the Bruce in the battle of Bannockburn against the Ais. The victorious king rewarded them by giving them a new name, to better protect them. He named their Order, the Royal Order of Saint Andrew of the Thistle. Thus, the suppressed Order acquired a public position again. In order to hide their identity with the Order of the Templars, they constituted their supreme authority under the title of Chapter of Herodom(1) and also called themselves the Order of Herodom, of the Holy House, obviously another name for Temple.

From Kilwinning and York, where another chapter was established, the revived Order of the Templars, with another aim under other forms and with an entirely new constitution, retaining only the doctrine, the name and the hatred of the first Order, spread secretly into all the countries of Europe.

(1.) From Saint-Albin, p. 36

End of Book II, Chapter I

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que les autres grades chevaleresques doivent leur origine à une autre source qu'à la combinaison des auteurs des trente-trois grades.

La franc-maçonnerie est le résumé des doctrines du paganisme, de la Kabbale et des grandes hérésies des siècles passés. Ces doctrines sont enseignées avec beaucoup de précaution par les chefs suprêmes de toute la société.

Les grades militants sont institués pour les soutenir par la force et les défendre.

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CHAPTER II

OTHER MASONIC KNIGHTS

1. The Knights Hospitaller of St. John of Jerusalem, Rhodes and Malta.

We refrain from writing the history of the Knights Hospitaller of St. John of Jerusalem, Rhodes and Malta. (1)

The Pope and the Sovereigns constituted this Order, the universal heir of the dispersed Templars. A very large number of German Templars had remained free from any investigation. Nothing was simpler for them than to enter with their goods into the Order of the Hospitallers.

(1.) See History of the Knights of Malta, according to the Abbot of Vertot. Tours, Marne, 1867.

In a previous work (Masonic Revelations) we said that this Order was infected with the poison of the Order of the Templars; that in 1485, the Grand Master of the Hospitallers, of Aubusson, accepted the post of Grand Master of the Secret Society of the Templars, and that since then, the Knights of Saint-Jan-Baptiste formed a degree in the secret Confederation. After new studies, we believe that this report which we had accepted in good

faith, without verifying it, is unfounded, and we take this opportunity to withdraw this serious accusation against a man who has always been worthy of the highest praise. As he lived in Rhodes and ended his days there, it is not even probable that he would have accepted a post which would have required his presence in Europe. Then, the Jews being at all times weak with Freemasonry, they would never have consented to the election of a valiant Grand Master of the Hospitallers who had driven the Jews from Rhodes because of the usury with which they oppressed the people.

Nevertheless, the Freemasons, when it suits them, count the Knights Hospitaller of St. John of Jerusalem, Palestine, Rhodes and Malta among their own. This fancy of the Freemasons does not establish the guilt of the Hospitallers. Carlile, one of the best English authors of the Order says: "Some camps (provinces) make a distinction between the Order of Malta and that of the Templars, while others create a new candidate at the same time Knight of St. John of Jerusalem, Palestine, Rhodes and Malta, and Knight Templar of Jerusalem." (1)

We believe that this is simply a mystification. The Knights of Malta have always remained true Christians, faithful to the Holy See and the Holy Church. (Editor's note: Today, with the Vatican having been overtaken by Freemasonry, this is not guaranteed as it was in 1893) To arrogate their name to oneself is to do them an insult. Moreover, in the Order of the Unknown Philosopher Judges, the recipient was made to swear "to consider the Knights of Malta as the most cruel enemies." (2)

(1.) Manual of Freemasonry, p. 137. (2.) Ragon, Masonic Orthodoxy, p. 401.

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2. The Knights of the East or of the Sword, and the Princes of Jerusalem.

The Knights of the East or of the Sword, who make up the 15th degree in the various Masonic rites, have never existed as an Order or Congregation. They simply represent the Jews after the Babylonian captivity.

The Holy Scriptures relate that Cyrus allowed the captive Jews to rebuild Jerusalem and the temple of Solomon destroyed by Nebuchadnezzar. Zerubbabel was unable to complete this great work. Under Darius, the temple was rebuilt; but the walls were not completed until Artaxerxes, by Nehemiah. The enemies of the Jews wishing to prevent the work and surprise the workers, half of the young men were busy at work, and the other half were ready to fight. They had their lance, their shield, their bow and their breastplate, and the leaders of the people were behind them. Those who were employed in building the walls and in carrying or in loading the carriers, did their work with one hand, and held their sword in the other. For all those who worked had their sword at their side." (1)

In the ritual of the 15th degree, Freemasonry tells this story in its own way. The President represents Cyrus, the Keeper of the Seals Nehemiah, the Grand Orator Ezra, and the recipient plays the role of Zerubbabel "mason by rank, captive by disgrace." He is seventy years old. He therefore represents - and this is important to understand Freemasonry - the captive Jewish people.

The initiates of the 16th degree, Princes of Jerusalem, raise, in their ceremony, the trowel in one hand, the sword in the other. (2)

The Princes of Jerusalem only form the complement of the Knights of the Sword. They represent the Jews reestablished in Jerusalem after the captivity of seventy years.

(1.) II Esdras, ch. iv, v. 16, 17, 18. (2.) Léo Taxil, I, p . 249.

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3. The Knights of the East and West.

The names of Knights of the East and West is an designation of the Order of the Templars, who would have received their mysteries from an Eastern Gnostic sect, called Johannists.

The Johannistes, also called Christians of Saint-Jean and Manditiez, were a sect widespread in Persia, Arabia, and even in India, and, according to some writers, from the Jews, in the time when Saint John gave baptism to the baptism Jourdain. They had continued to practice this ceremony every day, which earned them the name of Hemerobaptists. They indulged in astrology, admitted in the worlds a kind of eternity, during which these worlds were destroyed and redone. The Assémani scientist thinks that they were real pagans, having adopted some opinions from the Manichéens, and deserving the name of Christians only because they borrowed from Christians the cult of cross.(1) We do not need to add that the Johannists were not knights.

We find nothing that allows us to believe that it is the Johannists who perverted the Templars. What would promote this hypothesis is that they were a Jewish sect imbued with Manicheism; So what is Freemasonry, in its essence, if not a Judaic cabale?

We do not know the source from which Léo Taxil drew the information that this grade was created in 1118. (2) We know that with the exception of the first three, which are of pagan origin, there was yet, At that time, no Masonic grade.

4. The Elected Knights of S Neuf, S fifteen, and the Sublimes »Elus Knights.

The knights who form the 9°, 10° and 11° degrees are the invention of the sect. We will see, in the myth of the murder of Hiram-Abiff, that King Solomon first sent nine, 3x3, masters to discover the three deadly: one of them discovered the first and killed him. Here is the chief

elected from the nine then Solomon sent fifteen, 3x5, masters to seek the other two, who were also discovered and killed. Here is the chief chosen from the fifteen.

The first murderer represents the priests, the second the kings, and the third the rich. According to the language of the president of the council of 33 ° degree, the three infamous murderers are religion, law (the king) and property. (3)

(1.) Bergîcr, Dictionary, v° Mandaïte. (2.) Léo Taxil, the Three-Point Brothers, II, p. 189. (3.) Paul Rosen, Satan and Company, p. 296

The sublime knight elected to the mission of punishing the traitors between the brothers by death - which is a more sublime act than that of killing laymen.

There is therefore nothing historical in these three degrees of knights.

5. The Rosicrucians

The historical origin of the Knights of "Rose Cross" is not difficult to find. There has never been an order of such knights outside of Freemasonry. It is purely and simply a degree of secret society, whose origin does not go back beyond the seventeenth century.

The symbol of the Rosicrucian, in the Christian sense, dates back to the time of the Crusades. Father V. Davin (1) reports the report of M. le Canon Brou on the armor of Saint Georges in the cathedral of Chartres: “He is yours and armed like Saint Theodore, who is vis-à-vis; There is only a difference for the shield which, instead of being flowered on the field, is entirely united; The cross sculpted on its surface carries in its middle an elegant rosette; There are only a few fragments of its standard. "Father Davin adds the remark:" The shield offering the distinctive sign of the knight, it is clear that we have here a Saint Georges rose-cross. The rose in the center of the cross recalls Christ on the cross, in the purple of his blood which purifies the world and will invigorate it. "Respice rosam passiones sanguineae", (Latin) has just said Saint Bernard, this legislator of the Knights of the Temple, of which here the pious-and sublime poetry will pass through the liturgy of the Church, to the Office of Five Wounds. Is it from this shield of Saint Georges, that England, which gave Saint Georges for boss to his armies, pulled his two roses, red and white, so awfully famous from the fifteenth century, full of his fratricidal wars ? Anyway, we assure that this sad knight of hell, who claimed to be the being of Christ and reform his Church, Luther, "wore in his cachet a rose surmounted by a cross"; (2) And it would be from there that the Andrew, his disciples, going to a gnostic deism and naturalism, of which he has prepared or sown too many germs, would have given their sect, in Souabe, at the end of the sixteenth century, the name, since so famous in the annals of apostasy and depravity, of Rosicrucians. »»

(1.) Literary Review, Supplement to the journal l'Univers. November 1891 issue. (2.) Villers, Essay on the Spirit and Influence of Luther's Reformation, work awarded by the Institute in 1803, 3rd edition, p. 290.

The famous professor Héfélé, of Tubingue, gives, in the dictionary of Wetzer and Welte, an interesting description of the origin of the Rose Cross. If he had been aware of the propaganda made by Freemasons in Europe, and the Kabbalistic doctrine that they successfully propagated, he would not have failed to explain many allusions that the doctrine of the Rose- Cross made at the Kabbalah and the sects that we have already talked about. He would have judged that the trends towards black magic, of Kabbalistic origin, imported by Manichaeism, had given day a host of sects of fanatics and visionaries of all kinds, which were mainly swarming in Germany. Alchemists, gold makers, astrologers and interpreters of dreams, spread on all sides their sickly tendency to mysterious practices, occult doctrines and secret associations. While the world was in this paroxysm, in 1614 appeared two anonymous pamphlets, obviously published by the Freemasons, or-which amounts to the same-by the Jews: one was entitled: Universal reform of the world, (the other): address of the "Fama Fraternitatis" (Freedom of Fraternity) or the brotherhood of the venerable order of the R.-C. (Rosicrucians) to the states and to the scholars of Europe.

The title of the first book already indicates to initiates what we heard by a universal reform of the world. Nowadays, this reform is called a universal republic reform under the government of Freemasonry and the supreme direction of the Jews. But this book was just a satire on the vices of the world and its alleged reformers.

The second book completed the first. He began by making fun of the alleged progress that theology and natural sciences boasted of having made in this century. Then came the announcement of the work "of the pious, religious and learned father Fr.-R.C. », Founder of the association of Rosicrucians, aimed at introducing a general and radical reform in the world.

The brochure says that I founder was a German, noble of birth, raised in the fourteenth century in a convent, long before the reform. He had done, under the monk's habit, a pilgrimage in Holy Land, had arrived, not in Jerusalem, but in Damascus, and had been initiated into the occult science of the Arabs. It is not difficult to recognize a templar there. He then left for Africa, where he had made greater progress in wisdom and especially in magic, and had learned that man is a microcosm. On his return, his desire was to increase the light lit by Paracelse and to found a society which would have all the gold, the silver and the precious stones which it would need, and could, like the ancient oracles, give to the princes The most useful advice, and the most wise opinions. He wanted to reform humanity. To this end, he had founded a kind of convent named "Holy Spirit", where he had taught the mysteries of his occult wisdom. With seven cooperatives, he had founded the first

Rosicrucian brotherhood. The disciples had to go around the world and maintain their secret fraternity for years. Every year, the brothers had to meet once at the Holy Spirit convent. Each member was to elect a successor.

Now it happened, told us about this book, that by repairing part of the convent, we discovered a secret door leading to the vault where the Grand Master's tomb was. We found his body perfectly preserved there, although he had died for a hundred and twenty years. If the narration is true, it is a templar dead some time after the suppression of the order. Beside the body, there were a lot of mystical writings, notably the book T, written in gold letters, that, since then, the Rosicrucians venerate like holy writing. This is pure fable! The T, TAU, is already known to us, it is the square on the level. Like the secret door, continues the book, which led to this tomb, bore the inscription: Post 120 Annos Patebo; "I will appear after a hundred and twenty years," The Rosicrucians decided that it was time to make their association known and to invite men to enter to learn their deep mysteries.

The attention excited by these two books was extraordinary. From all sides questions were addressed to the members of the brotherhood about their wisdom, their institute and the mode of initiation. Deseartes, in 1619, made researches on the society in Frankfurt-on-the-Mein and Neuburg in order to know it; and a whole deluge of pamphlets on the Rosicrucians appeared. Nevertheless, for about twenty years, nowhere did a true Rosicrucian Brother appear. Findel, the German historian of the Freemasons (p. 131), adds to this story, that in 1615, a book appeared: Echo of the Fraternity illuminated by God of the venerable order of the R-C , to which he attributes much importance relative to the origin of the Swedish system. This rite, he says, notwithstanding its Templar forms, is based essentially on the principles of the Rosicrucians. He thinks that the founder of this system (of the 18th degree) drew mainly from this source.

A Protestant minister, Valentin Andreae, wrote in 1616 a satire on the Rosicrucians: Chymical Marriage of the Christian Rosicrucian, which was taken seriously and was the cause of a host of foundations of Chapters of the Fraternity, especially in the Rhine countries.

From Germany, these "Theosophical and Hermetic Societies", as Findel calls them (p. 132), spread to Holland, Italy and England. In England, the ground for the seed of the Rosicrucians was already prepared by Dr. Robert Fludd in London, the oracle of the mystics and theosophists. Through him, the degree of the Rosicrucians spread rapidly. He claimed, with all the hypocrisy of the sectarian, that it was "an ancient symbol of the cross of Christ reddened with his blood of a rose color."

In France, the Grand Orient united, in 1786, the two Orders of the Knight Rose-Croix and the Knight Templar of Ilerodom into one, and named their followers "Sovereign Princes Rose-Croix of Herodom."

No one will ask us to multiply the proofs to establish that this degree of Rose-Cross was skillfully introduced by the secret leaders of Freemasonry. This is its only origin. The identity of its doctrine, its hatred and its sacrilegious practices with those of the Kabbalah, the Gnostics and the Manicheans, indicates to us the identity of the authors, that is to say the Kabbalistic Jews.

6. The Prussian Knights or the Noachites.

The 21st degree, the degree of Prussian Knight, was formerly called the Grand Patriarch or the Noachite. It owes its new name, it is said, to Frederick II, King of Prussia. It is perhaps to please their royal protector, and to make better use of his influence, that the Freemasons changed the name of this degree in his honor. This grade as well as the other knightly grades owe their origin to another source than to the combination of the authors of the thirty-three grades.

Freemasonry is the summary of the doctrines of paganism, of the Kabbalah and of the great heresies of past centuries. These doctrines are taught with great caution by the supreme leaders of the whole society.

The militant grades are instituted to support them by force and to defend them.

END OF CHAPTER II.

END OF BOOK II.

"Freemasonry, (*CENSORED PHRASE*) By Bishop LÉON MEURIN, S. J. BOOK III" / X

qui ne se trouvent pas derrière les coulisses. »

L'histoire ne manquera pas de raconter un jour que toutes les révolutions des derniers siècles ont leur origine dans la secte maçonnique, sous la direction suprême des Juifs. Ceux qui entrent dans la loge participent, sciemment ou inconsciemment, à la guerre de la Synagogue moderne contre les trônes et les autels de nos patries.

Pendant la révolution de 1848, dirigée par le Grand-Orient de France, son Grand Maître, le Juif Crémieux, devint

Freemasonry, (*CENSORED PHRASE*) By Bishop LÉON MEURIN, S. J. BOOK III

BOOK III

THE JEWS IN FREEMASONRY

1. The Jews teaching in Freemasonry.

"King Solomon also sent for Hiram from Tyre, who was the son of a widow of the tribe of Naphtali, and whose father was from Tyre. He worked in bronze, and he was full of wisdom, intelligence and knowledge to make all kinds of bronze works." (1)

Hiram, the great hero of the Masonic fable, was therefore the product of a mixed marriage between a Cainite and an Adamite. His father was Tyrian, of the race of Cham, of Cain, and therefore, according to the fable of the Ophites and the Masons, a descendant of Eblis, of the Spirit of Light who, in the form of the serpent, had seduced Eve. His mother was from the tribe of Naphtali, and therefore a descendant of Sem, Seth and Adam, the creature of the evil God Adonai.

We should not ask the Freemasons or the Jews how they explain the words of Genesis: "Noah begat three sons: Shem, Ham and Japheth." (2)

This mixed marriage from which the hero of Freemasonry is born is the symbol of the alliance between the Jew and Satan, from which the secret society is born. The Jew and Satan make common cause in this "great work" and share the advantages of the occult sect.

Let us examine the doctrines and the high leadership of Freemasonry, and we will find the Jew everywhere.

(1.) III Kings, ch. vs, v, 13, 14 (2.) Gen., vi, 10

There is no longer any doubt, the decorations and teachings of the lodge prove that the Jewish Kabbalah is the doctrine, the soul, the basis and the occult force of Freemasonry. One has only to read two works, accessible to all, to be convinced of this: Kabbalah, by Ch. Franck, and the Mysteries of Freemasonry, by Léo Taxil. Those who wish to make more in-depth studies have at their disposal, on the one hand, the immense literature on the philosophy of the Jews, the Kabbalah, the Talmud and their practical application, (1) and on the other, the numerous works on Freemasonry (2) and on other secret societies.

The strongest argument to prove that Freemasonry is a Jewish cabal is based on the perfect harmony between the jewels, decorations, passwords and sacred words of the sect with the doctrine of the Kabbalah. We have, in fact, already noticed that the jewel which put us on the trail of the connection between the Kabbalah and Freemasonry is the triple triangle, intertwined and surmounted by a Crown representing the three Triads of the Kabbalistic Sephiroth with the Kether, the Crown, at their head.

(1.) For example, the book by Henri Desportes, The Mystery of Blood among the Jews of All Times. (2.) See the works of Clavel, Father Neut, Father Deschamps, Mr. Claudio Jannet, and especially the German lawyer Emil Eckert.

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2. The Jews directing Freemasonry.

To want to prove the direction given by the Jews to the political march of nations by means of Freemasonry is to undertake a rather difficult task, not because of the fact itself, which is more or less generally accepted, but because of the fierce contradiction of the Freemasons accepted, but not initiated in the high mysteries.

Let us take up the historical thread of the political power of the Jews among other peoples, to better understand their role in Freemasonry.

The words of Pharaoh to Joseph still resound in the ears of the Jews, and their memory will never be erased: "Where could I find someone wiser than you, or even like you? It will therefore be you who will have authority over my house. When you open your mouth to command, all the people will obey you; and I will have above you only the throne and the quality of king. I appoint you today to command all Egypt. At the same time, Pharaoh took his ring from his hand and put it in that of Joseph; he had him clothed in a robe of fine linen, and

put a necklace of gold around his neck. He then had him mount one of his chariots which was second after his own, and had a herald cry out that everyone should bow the knee before him."(1)

The royal ring on the hand and the necklace of gold around the neck, this is the ideal that will never leave the mind of the Jew.

The story of King David and his son Solomon, this is the ideal of the Jewish nation. Nothing could be more legitimate. They are the figures par excellence of the future King of kings, of Jesus Christ, the son of David.

The Kether-Malchuth, the royal diadem on Esther's head, could only confirm Israel in its dream of universal domination. After the publication of the royal letter which made known in all the provinces and to all the peoples subject to the empire of King Ahasuerus that the Jews were ready to avenge themselves on their enemies, Mordecai, coming out of the palace and from the king, appeared in great splendor, wearing a royal robe of hyacinth and sky blue, having a crown on his head and a mantle of silk and purple. The whole city was transported with joy; and as for the Jews, it seemed to them that a new light was rising for them because of this honor, these congratulations and these public rejoicings... Mordecai took care to write all these things; and having made a book of it, he sent it to the Jews who lived in all the king's provinces, so that the fourteenth and fifteenth day of the month of Adar would be feast days for them, which they would celebrate every year in perpetuity with solemn honors. (2)

(1.) Genesis, XI i, 38. (2.) Esther, ch. viii, ix.

"The Lord (added Mordecai) commanded that there should be two lots, one for the people of God and the other for all nations; and this double lot came to appear before God on the day appointed from that time to all nations." (1)

3. Types of laws either against or for the Jews.

As types of all the decrees of future kingdoms, whether against or for the Jews, we quote the following passages from the two letters of King Ahasuerus, the first of which was composed by Haman, his prime minister, and the second by Mordecai, Haman's successor:

"The great king Artaxerces... to the princes and lords subject to his empire... Aman, raised by his wisdom and faithfulness, the second after the king, has given us notice that there is a people scattered throughout the whole earth, who conduct themselves by new laws, and who, opposing the customs of other nations, despise the commandments of kings, and

disturb, by the contrariety of their feelings, the peace and union of all the peoples of the world... Seeing that one nation only revolts against all the others... we have ordered that they be killed by their enemies, with their wives and children." (2)

(1.) Esther, x, 10. (2.) Ibid., XIII, 4, 5.

It is rather curious that this letter of Ahasuerus is not found in the Hebrew text, but only in the Vulgate edition. Would the Jews have made it disappear?

The other edict, formulated by Mordechi, says: "The great king Artaxerces... to the chiefs and governors... Many abusing the goodness of princes... are not content to disregard the favors that have been given them, and to violate in themselves the rights of natural humanity, but they try to lose by their lies and their artifices those who are faithful... If we order things that appear different... it is with a view to the public good which obliges us to form our ordinances according to the diversity of times and the necessity of our affairs... Aman, a foreigner, a Macedonian by inclination and origin, who had nothing in common with the blood of the Persians, but whom we have raised as the second after the king... had undertaken to make us lose the crown with our lives. For he had designed, by a new and unheard-of malignity, to destroy Mordecai by whose faithfulness and good services we live, and Esther our wife, with all his people; so that after having killed them, and having taken away this help from us, he could surprise us and make the empire of the Persians pass to the Macedonians. (1)

"But we have recognized that the Jews conduct themselves by very just laws, that they are the children of the most high, most powerful and eternal God, by whose grace this kingdom was given to our fathers and to us, and is preserved to this day. Therefore we declare that the letters which he sent to you against them in our name are null, and that because of this crime he was hanged with all his relatives, God himself, and not we, having made him suffer the punishment he deserved. We order that the Jews may kill those who were preparing to destroy them on the thirteenth day of the month of Adar. We want... that you place this day among the days of feasts... and if there is a province or a city that does not want to take part in this solemn feast, we want it to perish by sword and fire, and that it be so destroyed that it remains inaccessible forever not only to men, but to beasts. (2)"

These two letters are so characteristic that they have served and can still serve as models until the end of the world.

(1.) Esther, ch. xvi. (2.) Ibid. xvi.

4. The Maccabees, the last true Jewish Knights.

Before seeing the Jews fall completely into their blindness, we meet in their history the noble characters of the Maccabees, carrying high the standard of the true people of God for the defense of their religion and not for the conquest of the universe, and fighting in the name of the Lord with heroic and religious courage. The Jews have preserved in Freemasonry the motto of their standard: At the 30th degree, the sacred word is: Adonaî,(1) and at the 33rd degree the sublime word is: Mikamoka Bealim.

These words are a corruption of the Hebrew Mi Khamokha baëlim, Jehovah? i.e. Who is like you among the gods, Jehovah? They are borrowed from the Song of Thanksgiving uttered by Moses after the crossing of the Red Sea. 2 The Maccabees had them inscribed on their standards; and their great victories were attributed to their supernatural strength. Several authors say that the name of the Maccabees is derived from them; for if we join together the first letters of these four words, we obtain the name of ma-cha-b-i, which in Hebrew means the Maccabeus. (3)

(1.) Leo Taxil, 11,366. (2.) Exodus, xv, 11. (3.) Cornelius a Lapide, in Exod., xv, 11

Certainly, the Maccabees were the glory of the people of Israel; but it is strange that Christians should allow themselves to be placed under their standard. However, we must forgive the Freemasons again this mystification on the part of the Jews: they have never studied Hebrew and do not know the meaning of their sacred words.

5. The Jews Fallen by Deicide.

The divine tragedy of Calvary has changed the world. The Jewish people have just accomplished their divine mission. They have given the world the Redeemer. For a long time already this people had been divided into two parties, the orthodox party and the heterodox party. The latter, the Pharisaic party, killed the Messiah, because it did not realize the idea of a temporal king. The orthodox party recognized its Messiah and formed the primitive Church.

From this moment begins the fierce struggle of the deicide people against Christ and his Church. To annihilate Christianity, which is for them only a "heresy, (1) is a duty even more sacred than that of subjugating all the nations of the earth. Of Christ, as the prophets had predicted, "bearing our iniquities, (2) "pierced hands and feet" (3) and ranked among the wicked, (4) they have no idea. The humility and sacrifice of the Man-God are incomprehensible to him, and the cross is for him "a scandal". (5)

"The scepter shall not depart from Judah, nor a prince from his seed, until he come who shall be sent: for he shall be the expectation of the nations."(6) This prophecy of the patriarch Jacob was fulfilled when the kingdom of Judah passed into the hands of Herod. It has been eighteen centuries since the Jewish nation lost its political existence. However, the Jews stubbornly close their eyes to this prophecy, and hold fast to the words of the same patriarch

Jacob addressed to Judah: "Judah, your brethren shall praise you; your hand shall subdue your enemies." (7)For them, the force of these last words was not to cease with the loss of the scepter at the time of the arrival of the Messiah.

Do not there still remain, they say, the two columns J and B, Judah and Benjamin, as representatives of the chosen people? The scattered tribes will be reunited and the prophecy will still be fulfilled "per fas et nefas."(Latin: through foolishness and wrongdoing)

(1.) St. Paul, in defending himself against Tertullus, before the governor Felix, thus names Christianity in the sense of the Jews. Tertullus had named it "the seditious sect of the Nazarenes." Acts, xxiv, 5,14. (2.) Isaiah, xxxv, 11. (3.) Psalm, xxi, 18. (4.) Isaiah, Liii, 12. (5.) I Cor., i, 23. (6.) Genesis, XLIX, 10. (7.) Ibid., v. 8.

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6. The Freemasons working for the fallen Jews.

The Freemasons work for the Jews in their temple. Independently of the two pillars J and B, Judah and Benjamin, this temple is decorated, in its perimeter, with ten other pillars representing the ten lost tribes of Israel. "In the frieze or architecture which rests on the twelve pillars, reigns a cord which forms twelve knots, of the form known under the name of lakes of love (it is brotherly love which intertwines the twelve children of Jacob); the two ends end in a tassel, called a serrated tassel, and end at columns J and B. (1)

"When Roboam, Solomon's successor, would not listen to the people's wish, "Israel separated from the house of David, as it is still separated today," -'Roboam assembled the whole tribe of Judah and the tribe of Benjamin to fight against the house of Israel. Then the Lord addressed his word to Semei'ah, the man of God, and said to him:

"Speak to Rehoboam, the son of Solomon, king of Judah, to all the house of Judah and Benjamin and to all the rest of the people, and say to them: Thus says the Lord: You shall not make war against the children of Israel who are your brothers; for it is I who have done this. They will listen to the word of the Lord." (2)

Let the Freemasons understand then to what temple they dedicate their labors, and of what people they are the very humble servants! The ten tribes of Israel will be found, the Jew says to himself, because Jehovah has promised us: "Do not be afraid, O Israel, I will deliver you from this faraway country where you are (Babylon), and I will bring your children out of the land where they are captives. I will exterminate all the peoples among whom I have scattered you; and for your sake, I will not completely destroy you, I will punish you according to my justice, so that you will not believe yourselves innocent." (3)

(1.) Léo Taxil, i, 344. (2.) III Kings, ch. XII. (3.) Jeremias xxx, 10.

In their blindness, the Jews transformed the promised Man-God into this Kabbalistic figure of which we have spoken; then, after having made him an emanation of their Ensoph, the Jew, the Man par excellence, is declared by them a direct emanation of this Adam Kadmon: the Jew is the Man-God, as Carlile has well defined it.—Add to the deicide the sacrilege of the apotheosis of the Jew, and you will understand the unspeakable rage of the Kabbalistic Jew against the Nazarene, his heresy and his Church, you will understand at the same time this feverish activity which he puts into destroying with his mallet all that opposes his ambition, and into building with his trowel the temple of his universal domination, whose rough stones he polishes from the grade of the Apprentice.

Before arriving at Freemasonry, we would have to collect the names of all the Jewish Mordechais, from the deicide and the destruction of the temple to the crusades; but the purpose of this study does not allow us to write their history; moreover, in our little island of Mauritius, there is no library that can provide us with the elements. Let us hope that other pens will undertake the action of the Jews in the persecutions of Christians before Constantine the Great, under Julian the Apostate, in the invasion of the Saracens in Spain, in the revolts of the sects of the Gnostics, the Manicheans, the Bulgarians up to the Albigensians, and in the revolutions of the different countries up to our days. We are sure that they will meet everywhere their frenzied hatred of Christ and their devouring thirst for universal domination.

We have only proposed to unmask Freemasonry. The reader must already be convinced that it is essentially the Jewish Kabbalah, all of whose doctrines are found in Masonic emblems and decorations. He will be even more so when we make a detailed description of the Masonic plan in its thirty-three degrees.

Ahasuerus, since the thirteenth century, is the very powerful Order of the Templars, continued in Freemasonry; the Kabbalistic Jew is its Mordecai.

7. Corruption of the Idea of the Messiah by the Jews. Seeing the strength, discipline, wealth and influence of the Templars, the Jewish people must have envied them what the Lord had promised them, saying through the mouth of David: "He will rule from sea to sea, and from the river to the ends of the earth. The Ethiopians will bow down before him, and his enemies will lick the earth. All the kings of the earth will worship him, and all nations will be subject to him." (1)

A bold, great and fruitful idea: to join this Order for the conquest of the universe? With him will be fulfilled this brilliant prophecy.

At the opening of the sessions of the Supreme Council of the 33rd degree, the Sovereign Grand Commander President, addressing the Lieutenant Grand Commander, said to him:

D. "Powerful Sovereign Lieutenant Grand Commander, how old are you?

R. — Thirty-three years old, Very powerful Sovereign Grand Commander.

Q. — What is our mission, powerful and illustrious Brother?

R. — To discuss and promulgate the laws that Reason and Progress make necessary for the happiness of peoples, to deliberate on the most effective means to use to combat and defeat the enemies of Humanity.

Q. — What is our duty?

R. — To defend the immortal principles of the Orient, and to propagate them unceasingly over the entire surface of the Globe. »

The principles of the Orient are the principles of the Jewish Kabbalah. To propagate them by combating all its adversaries, that is the supreme goal of Freemasonry. The Jews teach the principles and the Templars combat their enemies, that is the constitution of Freemasonry.

Already Tacitus (2) said that the Jews had faith in a prediction contained, according to them, in the ancient books of their priests, that the Orient would prevail, and that from Judea would come the masters of the world. Alas, for them, the king of Israel, the predicted conqueror, whose name is the East, had indeed come, and his apostles had already gone to conquer the world.

(1.) Psalm LXXXI (2.) Histor., L., v, 13.

Zechariah predicted to the high priest Jesus that the Messiah would come to the temple that Zerubbabel had begun to rebuild;

"Listen, O Jesus, high priest, you and your friends who are with you, because they are destined to be the figure of the future: I will bring the East, who is my servant." (1) Interpreters agree that Tsadekh, the East or the germ, means the promised Messiah.

Later, the same prophet received from God the order to place a golden crown on the head of the high priest Jesus and to say to him: “Behold, this is the man whose name is the Orient; he will be a branch that will grow of itself, and he will build a temple to the Lord.” (2)

The high priest received the crown and the name of East, because he was "the figure of the future", that is to say of the Messiah, the future King of Israel, who was to build his Church, the true temple of God.

The other Zechariah, the father of Saint John the Baptist, foretells for this reason, in his beautiful canticle Benedicttts, to his son: "You, child, will be called the prophet of the Most High: for you will go before the face of the Lord to prepare the ways for him, in order to give

the knowledge of salvation to his people, for the remission of their sins, by the bowels of the mercy of our God, in which the East has visited us on high", (3) that is to say, the promised Messiah."

(1.) Zechariah, iii, 8. (2.) ibiđ., vi, 12. (3.) Luke, i, 78

The Catholic Church sings, three days before Christmas, the following antiphon: "O East, splendor of eternal light and Sun of justice: come and enlighten those who sit in darkness and in the shadow of death."

But, alas! the Jews did not want to recognize the true Orient; they still await it and hope to see it. While waiting for it, in the Masonic lodges, they place its emblem on the side of the Orient, and lavish their homage and adoration on it. The Christian Freemasons side with them and bend the knee before the imaginary Messiah, not understanding that by acting thus they implicitly deny the coming of the true Messiah, in whose name they were baptized! How far will the mystification and blindness of these poor servants of the Jews go!

Do they not yet understand that Freemasonry is only a means that the Jews use to come to dominate the universe? It is only to use the formidable power that the Order of the Templars had acquired that the Jews allied themselves with these religious people.

The conquest promised by God to the true East, they want to snatch it from him with the help of the Templars and the adversary of God whom Our Lord calls the "Prince of this world." (1)

8. Influence of Jews in Masonic lodges

The first thing that strikes the new follower of the lodges is the Jewish character of everything there. He hears, from the 1st to the 30th degree, always talk of "the Great Work" of rebuilding the temple of Solomon, of the assassination of the architect Hiram Abif, of the two columns of the Boaz and Jakin, (2) of a host of passwords and sacred Hebrew words, and of the Jewish era, in use among the Freemasons, adding 4000 years to our era so as not to honor the birth of the Divine Savior.

(1.) John, xiv, 30. (2.) III Kings, vii, 21.

After having well established Freemasonry in the various Christian countries, the Jews obtained in all the Great Orients their preponderance by influence and numbers. They also established a large number of exclusively Jewish lodges. Already before the revolution of 1789, the Brothers von Ecker and Eckhofen had established in Hamburg the "Lodge of Melchizedek" for Jews. The Jews von Hirschfeld and Cotter founded in Berlin, towards the end of the last century, the "Lodge of Tolerance", "with a view to bringing together, through

Masonry, the Jews and Christians, to make the former more human and to raise them to a higher degree of intellectual culture". The November 1864 issue of the secret Masonic journal of Leipzig says that "the center of these Jewish lodges was in Paris under Crémieux and the Grand Rabbi".

On June 12, 1808, the lodge "The Growing Aurora" was established in Frankfurt, exclusively for Jews, under the Grand Orient of France. After the battle of Waterloo, political circumstances forced this lodge to separate from this Grand Orient. Not wanting to submit to the condition that Landgrave Charles of Hesse demanded, to always appoint a Christian as master, it requested its affiliation with the Grand Lodge of England, and obtained it in 1817.

In September 1836, twelve Jews asked the three Grand Lodges of Berlin to admit Jews into their midst. All three refused. Since then, the question of the admission of Jews into Christian lodges has been much discussed. The Jew Gotthold Salomon, of the lodge "The Rising Dawn," used an argument which finally won the day: "Why," he said, "do not the Masons date their era from the birth of Christ, but, like the Jews, from the creation of the world? Why is the name of Christ never pronounced either in oaths, or in prayers at the opening of a lodge, or at banquets? Why do we find no Christian symbol in the entire rite of Masonry? Why the square, the level, and the plumb line? Why the motto: "Wisdom, Strength, and Beauty" instead of "Faith, Hope, and Charity"?

The Jews therefore made their entrance into two of the Prussian Grand Lodges, as they had done long before into the English and French lodges. Count von Förnig, Vice-President of the Supreme Council of the Prussian lodges, declared that "the Great Architect of the Universe" was the God of the Jews.

Fischer (1)then wrote: "The great majority of the Masonic order does not admit Christianity, but fights it to the knife; the proof is found in the admission of Jews into the lodges."

In 1844, Disraeli put into the mouth of the Jew Sidonia the following words: (2) "Since your society in England has begun to be agitated, and powerful associations have threatened your institutions, you see the Hebrew, once so loyal, still in the ranks of the levellers and the latitudinarians... This mysterious Russian diplomacy, which so alarms Western Europe, is organized and principally carried out by Jews;... the formidable revolution which is now being prepared in Germany, and which will in fact be a second and still greater Reformation, is developing entirely under Jewish auspices. In the Russian Minister of Finance, Count Cancrin, I recognize the son of a Lithuanian Jew;... in the Spanish Minister, Senor Mendizabal, I see a Jew from Aragon;... in the French President of the Council, Marshal Soult, I recognize the son of a French Jew;... in the Prussian Minister, Count d'Arnim, I see a Jew. So you see, dear Coningsby, the world is governed by quite different characters than those who are not behind the scenes imagine.

(1.) Masonic Review, January 18, 1818. (2.) Coningsby, VI, ch. xv

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History will one day tell us that all the revolutions of the last centuries have their origin in the Masonic sect, under the supreme direction of the Jews. Those who enter the lodge participate, knowingly or unknowingly, in the war of the modern Synagogue against the holes and altars of our fatherlands.

During the revolution of 1848, led by the Grand Orient of France, its Grand Master, the Jew Créimieux, became Minister of Justice. This man founded the Alliance Israélite Universelle in 1860 and proclaimed, with inconceivable effrontery, in the Archives Israelites of 1861, p. 651, that "in place of the Caesars and the Popes, a new kingdom, a new Jerusalem will arise". And our good blindfolded Freemasons help the Jews in their "Great Work" of building this new "Temple of Solomon", this new Caesaro-papist Kingdom of the Kabbalists!

9. Complaints of the Freemasons on the Jewish preponderance in the lodges.

In 1862, a Berlin Freemason had an eight-page sheet printed on the preponderance of Jews in the lodges, which he communicated only to competent persons. Under the title: "A Sign of the Times" he pointed out a very dangerous character in the Berlin elections of April 28 and May 6, 1862. This element, he said, has come to the surface and has exercised a pernicious and dissolving influence in all directions: the Jew. The Jew is at the head, by his writings, by his words and by his actions; he is the chief and principal agent in all revolutionary enterprises, even in the construction of barricades. This was clearly seen in 1848, in Berlin. How did it happen that in Berlin no less than 217 special Jewish electors were elected, and that in two districts Jews were elected to the exclusion of all Christians? "

This state of affairs has only worsened since then. The Jews are the majority in the municipal corporation; so that Berlin has the right to be called the capital of the Jews.

"In the Press, the Jews speak of this people" or of the "nation" as if there were only Jews, and that there were no more Christians. The explanation of this fact is given by the agitating Freemasons, of whom Fr. Lamartine said that the revolutions of 1789, 1830, 1848, etc., were raised by the Masonic League; an admission confirmed by Fr. Garnier Pages, Minister of the Republic, who, in 1848, publicly declared that "the French Revolution of 1848 was the triumph of the principles of the Masonic League, that France had received Masonic initiation, that 40,000 French Masons had promised their assistance to complete the glorious work of establishing the Republic intended to be established throughout Europe and on the whole face of the earth."

The height of all this is the political and revolutionary power of the Jews, according to the words of J. Weil, leader of the Jewish Masons, in a secret writing: "We exercise a powerful influence on the movements of our time and on the progress of civilization towards the

republicanization of all peoples," and another Masonic leader, the Jew Louis Boerne, says, in a small secret writing: "With a powerful hand, we have shaken the pillars on which the ancient edifice is based, so as to make them groan."

Mendizahal, another Jew, the soul of the Portuguese revolution in 1820, carried out the capture of Oporto and Lisbon, and, in 1838, imported, by his Masonic influence on the Junta, the revolution into Spain, where he became Prime Minister.

The Jew Mendizabal promised, as minister, to restore the precarious finances of Spain; but in a very short time the result of his manipulations was a terrible increase of the national debt, and a great diminution of the revenues, while he and his friends had amassed immense fortunes. For this accumulation of their personal wealth, they found a magnificent opportunity in the sale of 900 Christian, religious and charitable institutions, which the Cortes, on the proposal of the Jews, had declared national property. Ecclesiastical property was treated in the same manner. The impudent derision of the religious and national feelings of the people went to such a point, that Mendizabal's mistress dared to wear in public a magnificent necklace which had, a short time before, served as an ornament to a statue of the Blessed Virgin Mary in one of the churches of Madrid.

The Berlin Freemason continues: "The dangers to the throne and to the altar, which the power of the Jews in Freemasonry threatens them, have risen to the highest degree, and it is time to raise our voices against them, as the leaders of German Freemasonry have just done, writing: "The Jews have well understood that the "royal art" (the art of becoming king) was a capital means to firmly establish their own esoteric reign... The danger threatens not only Masonry, our Order, but States in general... In the lodges, the Jews find many opportunities to practice their well-known system of corruption, and to put confusion in a good number of affairs... How dangerous must be the influence of the Jews on Masonic affairs, when we remember the active part taken by this people in the crimes of the French Revolution and the Corsican usurpation; when we consider the tenacity of the Jewish belief in a future Jewish reign over the whole universe and the immense influence that Jewish gold exercises on many Ministers of State. The Jewish people form a caste in hostile opposition to the whole human race, and the "God of Israel" is only a chosen people, to whom all other peoples have been given as a "stool".

Consider now that among the 17 million inhabitants of Prussia, the Jews count for only 600,000; consider with what convulsive ardor this nation, in its oriental and irrepressible vivacity, works to give itself all the means that can serve to revolutionize the State, to occupy by money even the establishments of higher education, and to monopolize in its favor the posts of the government; consider also the insurmountable horror of these money merchants for all manual work; look finally at the oppression that our artisans suffer from usury and speculation of the Jews; — and then, ask yourself what must be the weight of the chains thrown by them on those of our compatriots who eat their bread by the sweat of their brow!

(EDITORS NOTE: DOES THIS SOUND FAMILIAR?)

"To amalgamate with the mass of the people, the Jew refuses; he does it only with the noble class: they want to become the (oriental) nobility of Germany. They claim to dominate us as ministers, presidents, governors, officers, majors; they will never want to put themselves at the rank of the worker.

"There exists in Germany a secret alliance with Masonic forms, placed under unknown leaders, working however for non-Masonic ends. The members of this alliance are almost all Jews; they work in degrees and systems, with rites and symbols, Christian only in appearance.

"Do not disdain our warning in this time of danger! It is not a question of ridiculous calumnies, which only the illiterate people believe, but of an unheard-of and impudent fraud of the highest degree, abusing the most sacred things! These criminals no longer hide in the darkness, they show themselves in broad daylight as our brothers and publicly boast of the protection and fraternity of the German princes. "

It is a Mason whom we have heard. He complains bitterly that the Jews form a masonry within masonry, just as masonry forms a State within the State.

"Add to what has been said," continues the Berlin Mason, "that the Jews are now received in all the lodges of the universe, while there are Jewish lodges in which Christians are not received under any pretext. In London, where the real center of the revolution is, there are two Jewish lodges of which no Christian has ever crossed the threshold. It is there that the threads of all revolutions are concentrated and from there that they depart. From there the other lodges are directed. There are "the secret superiors", so that almost all Christian revolutionaries are only blind dolls in the hands of the Jews. This is done by means of secrecy."

"During the annual fair in Leipzig, a Jewish lodge is permanently present. It never opens its doors to a Christian. Only emissaries from other lodges are admitted to the Jewish lodges of Frankfurt and Hamburg. »

«The Masonic Conference of Bayreuth, in 1873, pronounced in favor of the admission of Jews, but the Berlin Grand Lodge "The Three Globes" continued to make difficulties. In April 1874, the question of the admission of Jews was submitted to all the Master Masons of the dependency of this Grand Lodge. 1,390 Master Masons were for, and 1,395 against their admission. »

« The Masonic newspaper Bauhutte, of June 6, 1874, is furious with this majority and calls its members Masonic Obscurantists. It adds: "This official exclusion of a great Masonic family and of worthy men is a harsh and unfraternal measure, a negation of the fundamental idea of the royal art, a heresy in Freemasonry and an anachronism. »

"Although in our day the sons of Israel have access to almost all the lodges, and that, ere long, the last barriers must fall before them, they are clever enough to unite the advantages of Freemasonry with those of their own race. The end of Freemasonry—the empire of the world—is identical with the aspirations of the race from which the future King has received this promise: "All the kings of the earth shall worship him, and all nations shall be subject to him." (1)

(1.) Psalm LXXI, v. 11

Their Messiah, however, is not an individual person, but their race, dominating by Freemasonry the whole universe.

In Europe they carefully guard the secret of the existence and number of their lodges; but in America they are less reserved. Under the name of B'nai B'rith (Sons of the Covenant), their Masonic confederation finds admission in all lodges, a first advantage for them, to which is added a second, that of keeping their lodges inaccessible to those who are not Jews. There are now more than 210 Jewish lodges in America, Lodge No. 1 was founded in New York in 1843, and has more than 200 members. Twenty years ago the number of American Jewish Masons was 18,000.

Carlile, one of the greatest Masonic authorities, says (p. 86): "Grand Lodge Masonry is at present entirely Jewish."

The Gazette de la Croix, the leading organ of the Prussian Conservatives, carried in 1875 (June 29-July 3) a series of articles showing (pic) that the leading ministers of the Prussian and German governments, not excepting Prince Bismarck, were completely in the hands of the Jewish stock exchange kings, not only conspiring with them, but even duped by them; and that the Jewish bankers were in reality governing both Prussia and Germany. This caused the Jew Gutzkow to say: "The real founders of the new German empire are the Jews; the first guides in all sciences, in the press, in representation, and in politics, are Jews."

In 1860 a book was written on this subject by Mr. Stamm; it proves that "the reign of universal freedom on earth will be founded by the Jews." In the same year Mr. Sammter published in the Prussian Volksblalt a long letter to demonstrate that "the Jews will soon occupy the place of the Christian nobility: the outmoded nobility must lose its position in this age of universal light and freedom which we are so close to. Do you not understand," he wrote, "the true meaning of the promise of the Lord God Sabaoth to our father Abraham, a promise which will surely be fulfilled, that one day all the nations of the earth will be subject to Israel? Do you believe that God meant by this a universal monarchy with Jewish kings? Oh no! God has scattered the Jews over the whole surface of the globe, in order that they may become a leaven in the midst of all races and that they may finally extend, as chosen ones, their dominion over them. "It is not likely that the terrible oppression suffered by the

Christian nations of Europe, who see themselves impoverished by the usury and avarice of the Jews, and complain of seeing the national wealth accumulated in the hands of the great bankers, will be satisfied with a few anti-Semitic uprisings. The monarchies, whose foundations are not yet entirely pulverized by the Masonic mallet and whose dynasties are not yet reduced to the level of the sans-culotte Masons, with blindfolded eyes and knocked-off shoes, will unite against the monstrous sect and break the ranks of the anarchists. Carlile himself, that enraged Freemason, frightened by the fate of humanity in the hands of the Jews, says: "When the legislators again deal with secret societies, they will do well not to admit yet another exception in favor of Freemasonry. »

The privilege of secrecy is legally granted to Masons in England, Germany, France, and we believe, in all countries. The fact that all revolutions come from the depths of the back lodges would be inexplicable, if we did not know that the ministries of all countries - Belgium momentarily excepted - are in the hands of Masons directed deep down by the Jews.

What we have said seems sufficient to unveil one of the great mysteries of Freemasonry. Who are its secret directors? They are the Jews.

10, The Presidents of the Supreme Council of the 33rd degree are not the true leaders.

But among the Jews, who then are the secret leaders of Freemasonry? They are surely not the Sovereign Grand Inspectors General of the 33rd degree; their names are printed, and they are so numerous! Nor are they the Presidents of the Supreme Council; for, in the initiation to this 33rd degree, they speak of their leaders; "The princes and the priests, not being able to overcome an institution which is hostile to them and which is so formidable to them, have had, at various times, the perfidy to pass into the enemy camp, to become masons themselves and to introduce into masonry these uses, these formulas, these titles, these legends so absurd which were to distort the spirit of the institution, which distorted its tendencies, and which, in place of liberal and democratic doctrines, seemed to favor religious and aristocratic principles." "Our citizens, in the presence of this danger, tightened the bonds of the true members of this secret society par excellence which is masonry, and wishing to ensure, if not the protection, at least the tolerance of the powerful of this world, they let them take part in the masonic works of which they revealed to them only what they were willing to reveal to them. Seeing without batting an eyelid Masonry transformed, in appearance, into a society as insignificant as possible, of benevolence and charity, of which these powerful people of the earth believed they held the upper hand, OUR LEADERS let them declare that Politics and Religion were completely foreign to Masonry. (1)

(1.) Paul Rosen, Satan and Co., p. 294.

"It is impossible for us to point out here all the lies, all the hypocrisy, even the admission of falsehood, with which the brave Presidents overwhelm, in this declaration, those whom they call KOS LEADERS; it is enough for us, at this moment, to point out that they do not say: We, the leaders, but: our leaders, which implies the admission, that beyond the 33rd, beyond the President of the Supreme Council, there are still other leaders: the true unknown leaders. Who are they? Where are these leaders?

11. The so-called Holy Trinity, the true unknown leaders.

We have before us the Temple of Solomon, General map of the organization and plan of the works of the revolutionary alliance* by Doctor Edouard Emile Eckert, lawyer (Prague, 1855).

The explanation that accompanies it gives us a clear idea of the whole of Freemasonry,—a diabolically ingenious combination;—we have neither the desire nor the duty to reproduce it here. We borrow only what can be useful to us. The temple of Solomon is built on a carpet of 16 oblong squares which is called the Vestibule. The temple consists of 14 cubic stones, 9 which form the first floor, 4 the second, and 1 the third. Each cube represents a lodge or a part of the universe. One of the cubes is not visible, being covered by the four cubes of the second floor. All the other cubes are only visible to three-quarters each, only that of the upper floor is entirely in the light.

The latter is the seat of light; the central cube of the first floor which is entirely hidden is the seat of darkness. This is the representation of divine dualism, of the Kabbalistic doctrine.

We pass over in silence the gradual decrease of the light of Intelligence which comes from above, and which is completely lost in the last cube representing Matter.

In the center of the upper cube is the Man-God, whom we recognize at once as Adam Kadmon, The Archetypal Man of the Kabbalah. His symbol is the Phoenix. He is the bearer of the double crown, of the material or political empire, and of the spiritual or ecclesiastical empire; as such he is also represented by an Eagle with two heads crowned with a single crown. As head of the universal political empire, he is called Emperor of the world; as head of the universal ecclesiastical empire, his name is Patriarch of the world; as head of all virile activity throughout the universe, he is called Grand Architect of the Universe; as head of the activity of the power governing the world, he is called the Grand Master; finally, as the personal unity of all these attributes, he bears the name of Jehovah.

What should astonish us is to find the designations of Patriarch, Emperor of the world and Grand Master alongside those of Jehovah and Grand Architect of the Universe.

Carlile teaches us (1) pie "the primitive meaning of the word Jew was that of a wise man and perfect by his devotion to science. The word has the same scope as the name of Jehovah; literally, it is the Man-God, the Holy Spirit or the inspired Spirit of man". As such, he is the

Great Architect of the Universe. This is a rare testimony in favor of what we have already found. The primitive Man or Adam Kadmon is the ideal of the Jew.

(1.) Manual of freemasonry, p . 177

We must, however, distinguish between the ideal Jew who is identical with Jehovah, and the Jew incarnated in this mummy. The latter is the Grand Master of the secret society par excellence; he has as assistants two other Jews or slaves of the Jews, the Patriarch and the Emperor of the world.

These three personages, the Grand Master, the Patriarch and the Emperor, compose what is called, blasphemously, the Holy Trinity.

Once again, where are the leaders of Freemasonry?

12. Residence of the unknown leaders of the Jews and of Freemasonry.

On June 29, 1869, the feast of Saint Peter, a Jewish council took place in Leipzig, most probably in view of the Vatican Council, convened for December 8 of the same year. At this meeting appeared the chief rabbis of Turkey, Russia, Germany, England, France, the Netherlands, Belgium, etc. . The Orthodox Jews and the Reformed constituted two factions, each holding the other in balance. And here is the thesis common to both, as it was formulated: "The Synod recognizes that the development and realization of modern ideas constitute the surest guarantee for the present and for the future of Judaism and its children." (1)

Is there therefore solidarity between the Jews of the West and those of the East, the Chief Rabbi of Turkey and those of Christian countries? Abbe Chabauty (2) will teach us,

(1.) Auguste Rohling, The Jew According to the Talmud, French ed. by A. Pouligny. Paris, Savine, 1889. (2.) The Jews Our Masters! Paris, Palmé, 1882.

"It is historically incontestable that, from their dispersion until the eleventh century, the Jews had a visible and known center of unity and direction" (1) After the ruin of Jerusalem, this center was for a long time, sometimes in Japhne, sometimes in Tiberias; it was represented by the PATRIARCHS of Judea, who enjoyed great authority. "They decided cases of conscience and important affairs of the nation: they directed the synagogues as superior chiefs; they established taxes; they had officers called "apostles", who carried their orders to the Jews of the most remote provinces. Their wealth became immense.

These patriarchs acted in an ostensible or hidden manner, according to the dispositions of the Roman emperors with regard to the Jews." Above these Patriarchs were the PRINCES OF THE CAPTIVITY, who resided for a long time in Babylon. (2)

"The Jewish writers make a great distinction between the Patriarchs of Judea and the Princes of the exile. The former, they affirm, were only the lieutenants of the latter.

The Princes of the captivity had the quality and absolute authority of supreme leaders of all the dispersion of Israel.

According to the tradition of the Doctors, they would have been instituted to take the place of the ancient Kings; and they have the right to exercise their EMPIRE over the Jews of all the countries of the world.

(1.) Théodore Reinach affirms this in his history of the Israelites. (2.) Franck, la Kabbale, p. 270

"The Caliphs of the East, frightened by their power, aroused terrible persecutions against them, and from the eleventh century, history ceases to make mention of these leaders of Israel. Did they disappear completely, or did they transfer the seat of their power elsewhere? This second hypothesis is by far the most likely, given the following documents:

I. The Jewish cloisters of Arles in the country of Constantinople.

"Honorable Jews, Greetings and thanks. You must know that the King of France, who is once again master of the country of Provence, has forced us by public cry to become Christians or to leave his territory. And those of Arles, Aix and Marseilles want to take our property, threaten our lives, ruin our synagogues and cause us much trouble; which makes us uncertain of what we must do for the law of Moses. This is why we ask you to wisely inform us what we must do." --Chamor, Rabbi of the Jews of Arles, 13th Sabbath 1489. »

II. Response from the Jews of Constantinople to those of Ailes and Provence.

"Beloved brothers in Moses, we have received your letter in which you make known to us the anxieties and misfortunes that you endure. We have been penetrated by it with as great a pain as you yourselves.

"The opinion of the greatest Rabbis and Satraps of our law is as follows:

"You say that the King of France obliges you to become Christians: do so, since you cannot do otherwise, but that the law of Moses may be preserved in your heart.

(EDITOR'S NOTE: Now you know where the Marranos came from.)

"You say that they want to take your goods; make your children merchants, so that by means of traffic they may strip the Christians of theirs.

"You say that they are attempting to take your life: make your children doctors and apothecaries, so that they may destroy that of the Christians, without fear of punishment.

"You say that they are destroying your synagogues: make your children canons and clerics, so that they may destroy their Church.

"You say that you are being vexed with other things: make your children lawyers, notaries and people who are usually devoted to public affairs; and by this means you will dominate the Christians, gain their lands and take revenge on them.

"Do not deviate from this order that we give you, because you will see by experience that, from being humbled, you will reach the height of power. "V. S. S. V. E. F. --Prince of the Jews of Constantinople, the 21st of Casleu 1489."

Abbot Chabauty has perfectly demonstrated the authenticity and scope of these documents. "It was," he said, "a line of political and social conduct, which the Spanish and Provençal Jews requested and which in fact received. From then on, we can perfectly understand why, leaving aside their doctors and Rabbis from neighboring countries and even from home, they turn elsewhere, far away, to Constantinople, because, and it must be obvious to us now, in this city resided their supreme Leader, not only religious, but also political; there was the head of the nation. "The line of conduct that this prince of Constantinople traced for the Provençal Jews has been admirably maintained to this day. Abbé Chabauty has proven that the Jews obey today, as in the past, an occult but unique leader. This Leader exists; he has the same power as in the Middle Ages, and he leads the nation by the same paths. (1)

Can we say that the connection we have made is conclusive, and that the unknown Leader of the Jews is also the unknown Leader of Freemasonry? If it is not conclusive, it is at least very likely and capable of directing those who have every interest in finding the first culprits of the anti-Christian and anti-social league.

13. Residence of the Supreme Leaders of Freemasonry.

Adolphe Ricoux (2) was fortunate enough to get his hands on the "Collection of Instructions-" of the dogmatic Leader of the Freemasons. He brings with him a document of the highest importance, the encyclical letter of the dogmatic Leader or Sovereign Pontiff of the Freemasons. "Universal Freemasonry," says the author (p. 64), "has, as the last summit of its international organization, a Supreme Directory, whose members, seven in number, are taken in turn from the Supreme Councils, Grand Orients and Grand Lodges of the various countries, and function for only six months. The seat of the Supreme Directory is in Berlin:

(1.) Henri Desportes, The Mystery of Blood, p. 335 seq. (2.) The existence of women's lodges, Paris, Téqui, 1891.

"On the other hand, four heads of Grand Directing Centers are permanently installed ad vitam, reporting directly to the Supreme Director, and centralizing, in order to transmit them to him, important communications. These four great Directing Centers are: in Naples, for Europe; in Calcutta, for Asia and Africa; Washington, for North America, and Montevideo, for South America.

"Finally, outside the four great Directing Centers, there are two persons, each having a special mission; the Chief of political action, particularly charged with the surveillance of the Vatican, to precipitate events against the Papacy, as soon as he receives the order from the Directory, supreme; this chief of action resides in Rome (it is currently Brother Lemmi); and the Grand Depositary of sacred traditions, who is in a way the Grand Lama of the sect, the dogmatic Chief, the secret antipope, and who is known to the Chiefs of the Supreme Councils, Grand Lodges and Grand Orients, under the title of the Sovereign Pontiff of universal Freemasonry, residing in Charleston. It was Albert Pike, who has just died. " Albert Mackey is said to be his successor.

The seven Members of the Supreme Directory and the four Grand Directing Centers still represent the famous number eleven. It is probably the President of the Supreme Directory, the Head of Political Action (Emperor) and the Dogmatic Head (Pontiff) who form the Holy Trinity we have spoken of. With them, the mystical number rises to thirteen. This work deals with the Kabbalistic number eleven.

One day we will see a work on the satanic number thirteen.

END OF BOOK III

"Freemasonry, (*CENSORED PHRASE*) By Bishop LÉON MEURIN , S. J. (BOOK IV)" / X

Nos lecteurs savent que pour pouvoir détourner de la vérité les esprits de leurs adeptes, les Juifs kabbalistiques ont eu soin de changer la valeur des mots :

Dieu est Satan, Satan est Dieu ;

Le Bien est le Mal, le Mal est le Bien ;

La Vertu est le Vice, le Vice est la Vertu ;

La Vérité est le Mensonge, le Mensonge est la Vérité ;

La Lumière est les Ténèbres, les Ténèbres sont la Lumière ;

Freemasonry, (*CENSORED PHRASE*) By Bishop LÉON MEURIN , S. J. (BOOK IV)

BOOK IV

LUCIFER IN FREEMASONRY

1. Kabbalah, the principal source of black magic.

In his exposition of Kabbalah, Mr. Franck makes us acquainted with the figures under which one has tried to represent the Sephiroth. "There are," he says, "three principal ones, of which at least two are consecrated by the Zohar. One shows us the Sephiroth in the form of ten concentric circles, or rather nine circles traced around a point which is their common center. The other presents them to us under the image of the human body. The crown is the head; wisdom, the brain; intelligence, the heart; the trunk and the chest, in a word, the middle line, is the symbol of Beauty; the arms that of Grace and Injustice; the lower parts of the body express the attributes which remain. »

(See Plate B.)

« It is on these completely arbitrary relationships, pushed to their ultimate exaggeration in the Tikounim (the supplements to the Zohar), that practical Kabbalah and the claim to cure, by the different names of God, the illnesses that can affect the various parts of our body are largely based. » (1)

(1.) Franck, Kabbalah, p. 151

The same author says (p. 273): « If we find in Judaism traces of the darkest superstition, we must above all seek the cause in the terror that it inspires by its demonology. Such is, in fact, the power that it abandons to evil spirits, that man, at every moment of his existence, can believe himself surrounded by these invisible enemies, no less determined to destroy his body than to destroy his soul. He is not yet born when they are already waiting for him near his cradle, to dispute him with Dion and the tenderness of a mother; he has barely opened his eyes on this world, when they come to assail his head with a thousand perils, and his thoughts with a thousand impure visions. Finally, woe to him, if he does not always resist! for, before life has completely abandoned his body, they will come to seize their prey.

"Indeed, even in our days, we are in the presence of a crowd of popular books, full of superstitions, conjurations, occult secrets, magic remedies, blasphemous prayers and Kabbalistic drawings. (1) Although it seems ridiculous to mention these books, snatched from the hands of superstitious persons belonging to the common people, it is not at all superfluous to note that in these books we find a quantity of Kabbalistic figures recalling certain Masonic decorations, and expressing the doctrine of the Jewish Kabbalah; for example, the two interlaced triangles, the flaming Star, the simple, double, triple and quadruple letter TAU whose filthy meaning we have already explained. In addition, we find in the evocations of the spirits, a large number of Hebrew words, the same expressions and exclamations that Léo Taxil (2) quotes from the Rituel des évocations, second volume of the Manuel cabalistique, by Fr. Constant 30e, p. 230. The texts of these evocations contain mainly the name of God in various forms; for example: El ati, God comes (Dieu Vient); Eye for Eheye, I am (Je Suis); Je-Je-Jé— hau-hau-hau— vah-vah-vah three times the name of Jehovah per syllable; Khavajoth, Khavajoth, Khavajoth, des Eves, des Eves, des Eves, etc....

(1.) The Secrets of Little Albert, — of Great Albert, — of Agrippa,— of Great Etteila, — of the Red Dragon, — of the Grimoire of Pope Honorius, — of Red Magic, etc. (2.) The Brothers II, p. 284.

This connection confirms the opinion of almost all authors who have treated diabolical magic, that all branches and practices of witchcraft owe their origin to the Jewish Kabbalah. The adoration of the Blazing Star, of Baphomet, and "the formulas written in hieroglyphic characters" for the evocation of demons, which one must be careful "not to abuse",(1) are sufficient indications that Freemasonry, in certain grades of its back lodges, openly indulges in the practices of diabolical magic.

2. Kabbalah leading Freemasons directly to demonolatry.

The story of Eblis, the renewed mysteries of the Ophites, the Kabbalistic practices and evocations, the doctrine of Dualism, of the principle of Good and Evil, the falsification of the notion of Good and Evil, the whole of Kabbalistic Masonry, especially its fierce war against

divine revelation, the supernatural and Christianity, are all proofs that Freemasonry is a truly Satanic sect, in the full sense of the word.

We will therefore not be surprised to find in certain lodges unmistakable signs of a direct communication between them and Satan. This communication is beyond doubt when certain effects cannot be attributed either to unintelligent nature, or to men, or to good angels, or to God, but only to intelligent and perverse spirits.

There is no need to discuss a thesis as obvious as the one we have just stated. It will suffice for us to cite well-established facts. Moreover, in the 24th degree of Prince of the Tabernacle, the Knight of Eloquence assures the recipient that, if Solomon, for having changed his cult in his old age, lost the communication he had with Adonai (the bad principle of the Kabbalistic sects), he acquired from that moment an extraordinary science in the Kabbalah, became the author of the most admirable secret books of magic, and was able to put himself in constant communication with the Spirits of Fire (of the good principle of the sects). (2)

(1.) Sacred Ritual, p. 46. (2.) Léo Taxil, The Brothers II, p. 254

The Prince of the Tabernacle was already prepared for such a Masonic revelation since he had already adored, in the 20th degree, of Grand Patriarch, the Star which shone in a cloud of gold, and which he had been told was the Star of Evil, otherwise called Lucifer; and the President had already exhorted him: "Be like the Morning Star, which announces the coming of the day; go and bring light to the world; in the sacred name of Lucifer, uproot obscurantism!"

Our readers know that in order to be able to turn the minds of their followers away from the truth, the Kabbalistic Jews took care to change the value of words:

God is Satan, Satan is God;

Good is Evil, Evil is Good;

Virtue is Vice, Vice is Virtue;

Truth is Lie, Lie is Truth;

Light is Darkness, Darkness is Light;

Revelation is Obscurantism, Obscurantism is Revelation;

Religion is Superstition, Superstition is Religion, etc. .

We find this reversal made with incredible effrontery in the sacrilegious imprecation written by Fr. Proudhon:

> "O Adonai, cursed God, the first duty of the intelligent and free man is to chase you from his mind and his conscience... Lying spirit. Imbecile God, your reign is over; seek other victims among the beasts...Eternal Father, Adonai or Jehovah... why do you deceive us?... The faults that the inept ask you to forgive, it is you who make them commit them; ... cursed one who besieges us, the real Satan, it is you!... Your name... henceforth devoted to contempt and anathema, will be reviled among men; for God is stupidity and cowardice; God is hypocrisy and lies; God is tyranny and misery; God is evil!"—"Come, Satan, come, the slandered of priests and kings, let me embrace you, let me hold you to my breast. I have known you for a long time and you have known me too. Your works, O blessed one of my skin, are not always beautiful or good; but they alone give meaning to the universe, and prevent it from being absurd. You alone animate and fertilize work; you ennoble wealth; you serve as the essence of authority, you set the seal on virtue."

The editors of the newspaper l'Ateo, printed in Livorno, openly declare it: "Satan is our leader; he is the genius of human restoration, the vengeful force of reason."

The same fierce and mystical exaltation is found in a declamation by Brother Seraffina: "Greet the renovating genius! All you who suffer, raise your foreheads high, my brothers, for he is coming, Satan the Great!"

The Grand Master Lemmi will say as much: "Towards you, unbridled, my verses go; I invoke you, O Satan, king of the banquet!... I greet you, Satan, O rebellion, O invisible force of reason! Let the vows and the sacred incense rise to you! Satan, you have conquered the Jehovah of the priests!"(1)

1. Paul Rosen, The Social Enemy, p. 319

Albert Pike, the Sovereign Pontiff of the Freemasons, did protest against the worship of Satan; but he advocated that of Lucifer, as if he were not the same personage! He blames the Satan-worshipping Brothers, and says: "These brothers, moved by a legitimate hatred against the God of the Priests, glorify his adversary under the name of Satan, and by preserving for him the position and role of a fallen, rebellious angel. There is a manifest heresy here. The word Satan, having been invented by the priestly imposture and applying to a supernatural being, subordinate or devil, this word has no place being pronounced in Freemasonry.

"Is there a devil?" --The priests say: yes. -We answer: no.

"The priestly legend is an infamous lie, and our brothers who glorify Satan only end up in reality consecrating his posture and in clumsily harming us in the opinion of the ignorant multitude.

"This is why we condemn in the most formal way the doctrine of Satanism, which is a digression of a nature to play into the hands of the priests. The Botanist Freemasons give, without realizing it, weapons against Freemasonry.

"The Masonic religion must be, by all of us, initiates of the high grades, maintained in the purity of the Luciferian doctrine. Because the God Lucifer of modern theurgy is not the demon Satan of the old goetia. We are Optimal Re-Theurgists, and not practitioners of black magic.

"Magic was born by Adonai, slanderer of Lucifer.

"If Lucifer were not God, would Adonai and his priests slander him?

"Yes, Lucifer is God; and unfortunately Adonai is also... The scientific reality of divine dualism is demonstrated by the phenomena of polarity and by the universal law of sympathies and antipathies. This is why the intelligent disciples of Zoroaster, as well as after them the Gnostics, the Manicheans, the Templars, have admitted, as the only logical metaphysical conception, the system of the two divine principles fighting each other from all eternity, and one cannot believe one inferior to the other in power.

"Therefore, the doctrine of Satanism is a heresy; and the true and pure philosophical religion is the belief in Lucifer, equal to Adonai, but Lucifer God of Light and God of good, fighting for humanity against Adonai, God of Darkness and God of evil."

The first oath taken by the recipient of the grade of Kadosch, 30th degree, is taken: "in the presence of God, our father (1)".

(1.) Leo Taxil, II, p. 259

"Now this God is the Angel of Light, the Great Architect of the Universe, from whom Cain descended, through Eve, with his race which continues, through Hiram, in the Freemasons."

Hell, according to Masonic fables, must be nothing but a true Paradise. It is depicted as such in the Infernal Chamber, into which the recipient of the Rosicrucian degree is introduced. "Here the demons and the damned, although in the midst of flames, do not at all seem to suffer: on the contrary, they appear radiant. All the cursed of the Bible, Cain, Canaan, Moab and others, have the air of patriarchs and radiate glory. Hiram, recognizable by his Masonic insignia and by the acacia branch he holds in his hand like a martyr's palm, receives a golden crown that Eblis, the Angel of Light, Satan, places on his forehead." (1)

All these demonic ideas are already prepared in the 3rd degree, in the philosophical explanation of the legend of Hiram, which some newly initiated Masters choose as their own: "We are the soldiers of science, we fight Superstition. Children of Hiram, of Canaan, of

Tubalcain, of Lamech, of Cain and of the Angel of Light, sons of the one to whom the ancients rendered a cult by worshipping the Sun, we have a great mission to fulfill, ... we have to lower the pride of eternal tyranny, we have to take a resounding revenge; ... the moment is perhaps not far off when Eblis will be avenged for the iniquities of Adonai! » (2)

(1.) Leo Taxil, II, p. 201. (2.) Leo Taxil, The Brothers II, p. 135

From this it is permissible to conclude that the sacred word of the Knights Kadosch or Templars of the 30th degree: Nekam Adonaï—“Vengeance, Adonaï!” is indeed a vengeance to be taken on Adonaï, the Lord God of the Bible, he who is named by all reasonable men God, the almighty Creator of heaven and earth.

Hiram, in this respect, is evidently the substitute for Satan. We have only to read the account of the Masonic legend, given by the Most Respectable of the lodge to the recipient of the 3rd degree, where he paints the figure of Hiram: "Hiram: who was this man? Where did he come from? His past was a mystery. Sent to King Solomon by the King of the Tyrians, worshipers of Moloch, this character as strange as he was sublime had known, upon his arrival, how to impose himself on all. His audacious genius placed him above other men; his spirit escaped humanity, each bowed before the will and the mysterious influence of the one who was called the Master. Goodness and SADNESS were painted on his darkened face, and his broad forehead reflected both the Spirit of Light and the Genius of Darkness... Solomon recognized in him the existence of a power superior to his own, a power for which the future, of which he had a premonition, perhaps reserved a sovereignty greater than his own and more universal... Here is the memory of the one we call OUR MASTER." (2)

(1.) Léo Taxil, p. 88. (2.) Paul Rosen, p. 268.

Add to these more or less veiled declarations that of the Lieutenant Grand Commander of the 33rd degree: « The word MASTER, the emblem of the regeneration of Nature, is revealed to you as also the name of the FIRST CAUSE. (2)

3. Apparitions of Satan in the Logos.

The picture drawn by Masonic authority agrees perfectly with the form in which Satan has often appeared to the eyes of men. This is not the place to treat of this important question; let us simply repeat, for the benefit of those who have not yet read them, three incidents which ran through the newspapers not long ago. The most recent was related by the Blackwood Magazine and reproduced by the Pull Mail Gazette, under the title of: An Authentic Apparition of Satan.

Here it is: "Under the title "Aut Diabolus, aut Nihil, (Either the Devil or Nothing) a true story of an hallucination," the Blackwood relates how some spiritists in Paris conjured up the devil. The author of the story gives it as "the true story of an interview with the devil, which took place in Paris, some years ago; — a story true in every detail, as can easily be convinced by addressing the persons who were witnesses of the fact and who still exist." He says: "We cannot find the key to the mystery, for we do not believe in any of the doctrines of the spiritists; but that an apparition similar to that which we have related took place in the manner and under the circumstances reported, is a fact; and we leave to deeper psychologists than ourselves the care of giving this mystery a satisfactory explanation.

"The principal persons whose names have been cited are a Russian prince, Pomerantsehff, and a Frenchman, the Abbé Girod, who ridiculed the whole theory of apparitions. At a dinner at the Duke of Frontignan's, the conversation having come to rest on spiritualism, the Duke affirmed that he had seen the Spirit of Love. The Abbé, who was skeptical, had just delivered a long sermon in which he demonstrated the existence of an individual demon; he mocked the Duke, when the Prince declared that the Duke's assertion should not be surprising, since he, the Prince, knew the devil for having seen him. "I tell you," he repeated, "that I have seen him, the god of evil, the prince of desolation; and, what is more, I can show him to you." The Abbé refused at first; but, later, tormented by the offer, he accepted.

"The arrangements were made; and, on the gloomy evening, Abbé Girod, as had been agreed, was to find himself, at half-past nine, in the presence of the prince of darkness. And this in January, in the heart of Paris, in the capital of the civilized world, in the city of lights!

"At half past nine, Pomerantseff arrived. He was in evening dress, but wore no decorations; he was of a deathly plunderer. They entered the carriage, and the coachman, who had doubtless already been informed of their destination, immediately let go the reins of his horses. Pomerantseff let down the doors, and, taking a silk handkerchief from his pocket, he folded it calmly into a narrow band.

"—I must blindfold you, my dear," he said calmly.

"—The devil!" exclaimed the abbot, who was quite nervous. "That is hardly pleasant; I like to see where I am going."

"The carriage continued to roll.

"—Are we about to arrive?" asked the abbot,

"Girod."

"—We are not far," replied Pomcrantseff, in a voice that seemed sepulchral to Girod.

"Finally, after a race of about half an hour, Pomcrants said aloud: "We are here!" The carriage turned and the abbot heard the sound of iron-shod hooves on the pavement of a courtyard. The sail stopped. Pomcrantseff himself opened the door and helped the priest to get out. "There are five steps," he said, "be careful."

"They crossed a courtyard, went up a staircase, crossed a vestibule. Pomcrantseff opened a door and locked it. They walked on. Another door was opened, then locked; and at this door the abbot heard the rustling of a thick curtain. Pomcrantseff took the abbot's arm, made him walk a few steps and said softly to him:

- "Stay standing where you are, do not make a noise. I count on your honor: you will not remove the handkerchief from your eyes until you hear voices."

"The abbot folded his arms and remained silent. He heard Pomcrantseff walking, and suddenly all noise ceased.

"The unfortunate priest guessed that the apartment where he was was not dark; for although he could see nothing, having his eyes bandaged, he had the sensation of being surrounded by a strong light: he felt like a caress of brightness on his cheeks and hands.

"Suddenly, an unusual noise made a shiver of terror run through his whole being: it was like the quivering of naked flesh on the waxed floor; and before he could completely recover from this first fright, he heard the voices of several men who seemed plunged in some horrible ecstasy; these voices said:

"Father and creator of all sin and all crime; prince and king of all anguish and all despair, come to us, we implore you!"

"The abbot, mad with terror, tore off the handkerchief that covered his eyes. He saw himself in a large drawing room, furnished in the old fashion and whose walls were of oak. The apartment was lighted; the light streamed from innumerable candles fixed in candlesticks. This light, naturally soft, seemed cruel because of its intensity.

"He saw all this as if in a flash, for scarcely were his eyes free than his attention was drawn before him by a group of men.

"Twelve men—and among them Pomcrantseff—of all ages, from twenty-five to fifty-five, all in evening dress, and all, as far as he could judge at that moment, appearing to belong to the best world, were prostrate on the floor, their hands joined.

"They embraced the floor. Their faces, illuminated by an infernal ecstasy, were half contracted, as if they were suffering, half smiling, as if they were swimming in the joy of a triumph. Instinctively the abbot looked for Pomcrantseff He was the last on the left. While

with his left hand he held that of his neighbor, with his right he nervously caressed the waxed floor, as if he were trying to animate it. His face was calmer than the others, but of a mortal pallor, and the violet hues of the mouth and temples announced a painful emotion.

"They all grumbled aloud a sort of ecstatic incantation:

"O Father of evil, come to us!

"O Prince of infinite desolation, who sits at the bedside "of suicides, we adore you!

"O Creator of eternal anguish!

"O King of cruel pleasures and starving desires, we venerate you!

"Come to us, your feet on the hearts of widows!

"Come to us, your hair streaming with the blood of innocence!

"Come to us, your brows girded with the sonorous rosary of sorrows!

"Come to us!"

"The abbot's heart was seized by an icy shudder at the sight of these human beings, transfigured by mental effort, and who were prostrate before him. The air, charged with electricity, seemed full of the murmurs of innumerable harps.

"The cold suddenly became more piercing, and the abbot felt the presence of a newcomer in the apartment. Detaching his eyes from the twelve prostrate men, who did not seem to care about him, and who did not cease their blasphemies, the abbot looked around him, and they met the newcomer, a Thirteenth who seemed to have come by the path of the air from which he seemed to be born, and before his eyes.

"He was a young man of about twenty, tall, beardless like the adolescent Augustus, his long blond hair fell on his shoulders like that of a little girl. He was in gala dress. His cheeks were rosy and as if animated by drunkenness or pleasure; but his gaze was of infinite sadness, of intense despair. The twelve men, who were doubtless informed of his presence, sank into a deeper adoration: the invocation was succeeded by praise and prayer. The abbot was seized by mortal terror. His eyes could not detach themselves from the Thirteenth who stood calmly before him, a vague smile wandering on his face; and the smile seemed to make deeper the despair that could be read in his blue eyes.

"Girod was struck first by the sadness of this figure, then by its beauty, finally by the intellectual vigor that characterized it. The expression was not wicked, not even cold; the nostrils, lips, and forehead revealed pride and haughtiness; but the exquisite symmetry and

perfect proportions of the mask indicated suppleness and strength of will. All the rest contributed to making the sadness of the gaze more remarkable.

"His eyes fixed on those of Gîrod, and the abbot felt the subtle influence which penetrated his being through every pore. This terrible Thirteenth stared only at the priest, while the twelve men gave themselves over to a prayer more and more savage, blasphemous, and cruel.

"The abbot could think of nothing but the figure before him and the sadness that enveloped it. He could not think of saying a prayer, although he remembered the prayer. Was it despair that filled him thus, a despair coming from such sad blue eyes? Was it despair or death? It was a sensation at once violent and passionate, having nothing in common with the serenity of death.

"The influence of the blue eyes fixed on him seized the abbot more and more and flooded him as with a horrible voluptuousness. It was something like an ecstasy of pain becoming pleasure, the ecstasy of someone who would be banished from all hope and who, because of that very fact, could contemplate with irony the author of all hope. Girod had the understanding that in another moment he would have smiled at what he was experiencing, that he would have felt no weakness; and a familiar name - a name he had heard pronounced several times by the twelve men, without noticing it - struck his ear: the name of Christ. Where had he heard it? He could not say. It was the name of a young man; he could remember that, and nothing else.

Again he heard the name: Christ. There was also another name like Christ, which gave him the impression of great suffering and deep peace. Not only of peace, but of joy; and no such delights came from the blue eyes fixed on him. Again the name of Christ was pronounced. Ah! the other word was Cross; he remembered it now: a long thing with a short thing across it. Was it because he thought of it that the influence of the blue eyes diminished in intensity? One would not dare to affirm; but as he thought of it vaguely, without however being able to murmur a prayer, the abbot's right hand was raised heavily, and, as if mechanically, he traced a sign of the cross on his breast.

"The vision faded away. The twelve worshippers fell silent and lay close to each other, as if numb and weak. After a few minutes, they curled up, staggering and trembling. They looked for a moment at the abbot, who also felt exhausted.

"Pomcrantseff, with extraordinary presence of mind, walked quickly towards the abbot, pushed him towards the door through which they had entered; and, after locking it, so as not to be followed by the others, they sat down for a moment in the adjoining room.

"This sudden flight had overwhelmed them mentally and physically. The prince, who seemed to have retained his senses only by mechanical effort, carefully replaced over the abbot's eyes the blindfold that the latter still held in his clenched hand. It was only when they arrived

outside that they realized that they had forgotten their hats.

"Never mind," murmured Pomcrantseff, "it would be dangerous to go back there." And pushing the abbot into the waiting carriage, he shouted: "At full gallop!"

"They did not exchange a word. They arrived. Pomcrantseff removed the blindfold from his friend's eyes. The abbot could never say how he reached his room.

"The next morning he had a fever and was delirious."

One would say that the Thirteenth, so handsome, so intelligent, so firm, so proud, so melancholy and so full of despair, was the same personage that the lodges know under the name of Hiram, and whom divine revelation calls Satan, Lucifer, the fallen Angel of light.

The other apparition also took place in France. The very Rev. Father Alexandre Vincent Jandel, Master General of the Preaching Brothers, before his nomination by Pius IX to this high position, preaching in Lyon, was one day urged by an inner movement to teach the faithful the virtue of the sign of the cross; he did not resist this inspiration and preached. As he was leaving the cathedral, he was joined by a man who said to him:

"Sir, do you believe in what you have just taught?

"If I did not believe in it, I would not teach it," he replied, "the virtue of the sign of the cross is recognized by the Church, I hold it to be certain." "Really..." the astonished interlocutor continued... "Do you believe?... Well! I am a Freemason and I do not believe; but, because I am deeply surprised by what you have taught us, I have come to propose to you to put the sign of the cross to the test... Every evening we meet in such a street, at such a number; the devil himself comes to preside over the session. Come with me this evening, we will stand at the door of the room; you will make the sign of the cross upon the assembly, and I will see if what you have said is true. - I am acquainted with the virtue of the sign of the cross, added Father Jandel, but I cannot, without having thought about it carefully, accept your proposal. Give me three days to think it over. - When you wish to test your faith, I am at your command, continued the Freemason, "and he gave his address to the Dominican.

Father Jandel went immediately to Bishop de Bonald and asked him if he should accept the challenge, in the name of the Cross. The archbishop gathered together some theologians and discussed with them for a long time the pros and cons of this approach. Finally, all ended up being of the opinion that Father Jandel should accept: "Go, my son," said Bishop de Bonald, blessing him, "and may God be with you!"

Forty-eight hours remained for Father Jandel; he spent them in prayer, in mortifying himself, in recommending himself to the prayers of his friends; and, towards the evening of the appointed day, he went to knock on the door of the Freemason. The latter was waiting for him. Nothing could reveal the religious; he was dressed in a secular habit; only, he had

hidden a large cross under this habit. They set off and soon arrived in a large room, furnished with great luxury, and stopped at the door... Little by little, the room filled up; all the seats were about to be occupied when the demon appeared in human form. Immediately, taking from his chest the crucifix that he kept hidden there, Father Jandel raises it with both hands, making the sign of the cross over the congregation.

A thunderbolt could not have had a more unexpected, more sudden, more dazzling result!... The candles go out, the chairs fall over on top of each other, all the assistants flee... The Freemason drags Father Jandel along, and when they are far away, without being able to realize how they have escaped the darkness and confusion, the follower of Satan throws himself at the priest's knees:

"I believe," he says to him, "I believe! Pray for me!... Convert me!... Hear me!..."

Such is the fact recounted by many organs of the religious press.

Here is another: "A French officer, still young, affiliated with Freemasonry, was about to pronounce his last oaths and receive the last initiation in a back lodge. The brothers were gathered for the gloomy ceremony, when suddenly, in human form, the demon appeared, the doors and windows being carefully closed."

At this sight, the young man was overwhelmed, and he said to himself: "Since the demon exists, God must exist too." The thought of divine justice presented itself at the same time to his frightened mind, and he dared not go further: infinite mercy awaited him at that moment and grace touched his heart.

He converted, left the army and entered the novitiate of a religious order. Ordained a priest, he devoted many years to the work of foreign missions. He returned to France he was superior of a community for some time. He still lives, and himself recounted this event to the Rev. Fr. Jourdan de la Passardière, superior of the Oratorians of Saint-Philippe de Néri.

We do not want to multiply facts of this kind; they are the continuation of the history of black magic which is repeated in all centuries, either in old or new forms.

Freemasonry is the heir of the ancient diabolical superstitions and the demonolatry of ancient paganism.

It is in this sense that we understand the words of the President to the recipient of the 33rd and last degree: Before revealing to you the supreme secret which is our strength and makes Masonry eternal (because Satan does not die), I have to ask you, brother, never to deviate from two essential principles, on which the whole Masonic organization is based. The first principle is that power comes from below. (1)

Jesus Christ teaches the opposite, saying to Pilate:

"You would have no power over me, if it had not been given to you from above'. »(2)

(1.) Rosen, Satan and Co p. 278. (2.) John, xix, 11.

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4. Jewish Kabbalah and Modern Spiritism.

Modern Spiritism is nothing but ancient necromancy. This fatal error is based on the assumption that there is no difference between the spirits and souls of the deceased. The demon, who can disguise himself as an Angel of Light, can just as well hide under the so-called form of a dead person. Only his goal, to deceive men, does not change. The souls of the deceased, no longer having a body, can no longer act on matter.

The Spiritists, in order to prevent the trace of Satan from being recognized in the supernatural facts of Spiritism, have endeavored to explain these facts by means of a certain aerial body, attached to human souls before and after their existence in this world.

As with the other branches of black magic, the roots of necromancy and modern Spiritism must be sought in Jewish Kabbalah.

In the book of the Zohar we find what our modern spiritualists designate by the barbarous name of perispirit.

Besides the triple groin which corresponds to the tripartition of the primordial Man, man receives from above a certain model form of his body with the individual features which distinguish this body from those of other men. "It is the groin which receives us first on our arrival in this world; it is she who develops with us when we grow up, and it is with her again that we leave the earth." (1) It has been said that this doctrine was not invented by the Jews of Babylon, but received from the Persians, who call this form Fravaschi, a word later corrupted into Fervër and Frohar. This is an error. The Farvardin Yascht, the xxixth chapter of the Khordah-Àvesta, the Yaçna xxiiird chapter , and other passages of the Zend-Avesta give us another idea than that of the perispirit. The Fravaschis are intelligent and protect man, from the first moment of his existence until its end, and accompany him into the other world. Even peoples have their Fravaschi. They therefore express as well as possible the idea of the Guardian Angels. "If the powerful Fravaschis of pure men did not grant their protection... the development (of the world) would belong to the Drujas (Demons), the kingdom to the Drujas, the corporeal world to the Drujas." (2)

The Ferver of the Persians correspond neither to the ideas of Plato nor to that Kabbalistic form that modern spiritists call the individual principle. (3)

(1.) Zohar, 3rd part. --V. Frank, p. 176. (2.) Farvardin-Yasht, 12. (3.) Franck, p. 176.

Modern spiritists have wanted to prove the existence of this perispirit:

1° by the impossibility in which a pure spirit, like the human soul, would find itself to act directly on the gross matter of its body, an absolutely gratuitous assertion;

2° By the necessity of admitting between the body and the soul a bond which belongs by its origin to matter and by its subtlety to the spirit, — absurd assertion of a material substance composed and unintelligent, and at the same time spiritual, simple and intelligent;

3° By the assertion that this perispirit is drawn from the universal ether, — assertion doubly false, since neither the existence nor the nature of this universal ether have ever been proven, and, even if they had been established, this ether would not serve in any way to explain the phenomena, both ordinary and extraordinary, of the relations existing between the soul and the body.

The spiritists have also endeavored to prove the existence of this perispirit by authorities of the Holy Scripture, of the Fathers of the Church and of the decrees of the Councils; but we have shown elsewhere that each of their proofs is either erroneous, (1)or fabricated, or based on falsifications and interpolations of texts. As for the relationship that exists between Spiritism and Freemasonry, it is no longer difficult to establish it, after the revelations of Mr. Léo Taxil on the androgynous lodges.

Given the essential connection of this branch of diabolical magic with the doctrines of the Kabbalah, and the evocations of which we have just spoken, it is absolutely certain that the Spiritist societies are in friendly and familiar relations with the back lodges where the cult of Baphomet, the Serpent and Lucifer is practiced.

(1.) The struggle of hell against heaven. Lectures on ancient and modern superstitions, Port-Louis, 1890.

END OF BOOK IV

"Freemasonry, (*Censored Phrase*) (Book V, Parts 1-6) By Bishop Leon Meurin S.J." / X

personnages et les actes des personnes que la franc-maçonnerie fait jouer dans ce drame. Les trois Livres des Rois et le second des Paralipomènes racontent les faits que la secte a honteusement pervertis pour l'enseignement symbolique de sa doctrine kabbalistique et l'exécution de ses plans révolutionnaires.

« Salomon résolut de bâtir un temple au nom du Seigneur, et un palais pour lui-même. Il choisit des porte-faix au

Freemasonry, (*Censored Phrase*) (Book V, Parts 1-6) By Bishop Leon Meurin S.J.

BOOK V (1-6)

THE LEGEND'S TENFOLD MEANING AND MASONIC SYMBOLS

1. Multiplicity of veils used to hide the true mystery of Freemasonry.

It would be an illusion to believe that, to hide its mysteries, Freemasonry uses only one veil.

In Scottish Masonry, reputed to be the mother of the others, there are 33 degrees, in each of which the adepts must swear never to reveal their secrets either to laymen or to brothers of a lower degree. Then there are the 90 degrees of the Misraïm rite, a rite superior to the Scottish by the number of degrees, but inferior in intrinsic value. We leave the consideration of this rite and the other rites aside. The Scottish rite is the essence of Freemasonry.

(Editor's note: I have proof of this. Now, there are actually 100 degrees. Visit this link: https://archive.ph/LPBNF)

But, let us say it again, those who are initiated into the 33 degrees are not, for that reason, already initiated into all the mysteries. The lodges of adoption of various rites have their iniquitous mysteries, which are not explicitly contained in those of the 33 degrees.

Then come the mysteries veiled by the whole Masonic system, the true mysteries of the unknown Chiefs. It is there that the fallen Synagogue is revealed, unknown to almost all Freemasons. And finally, behind the Synagogue still hides the one who is rightly called the Chief of all these workers of darkness, Satan.

Add to this that, to confuse the profane outside and inside the lodges, there are multiple explanations of the mysteries. The initiates take refuge there, when an overly ardent inquisitor tries to reach the true and final secret.

The Masonic legend of Hiram and the construction of the Temple of Solomon is the insignificant zero which contains, like the Kabbalistic Ensoph, the ten Sephiroth, the ten different meanings in which it can be explained. In honor of the three superior Sephiroth which form the intelligent part of the archetypal man, we will see the diabolical, Kabbalistic and Masonic meaning; in commemoration of the three following Sephiroth, which constitute the moral part of Adam Kadmon, we will explain the theological, philosophical and ethical meanings; on the basis of the third triad of Sephiroth which are the physical part of the primitive Man, we will give the historical, political and physical meanings of the said legend. Finally, to worthily represent the tenth Sephiroh, the Kingdom, at the feet of the perfect Man, we will see the Judaic meaning of the legend of Hiram.

For the sake of greater clarity, we will not observe this order, but will follow the course that seems to us the most useful.

There are also, in honor of the three upper Sephiroth and the seven lower, the three decorations: the apron, the cord and the jewel, and the seven emblems: the battery, the order, the sign, the password, the touch, the sacred word and the Masonic age.

The words are almost all Hebrew words, Hebrew being a little-known language, the study of which is not encouraged. The colors also play a great part in the Masonic mysteries, and have their meaning; likewise the formation of the lodges, their altars and their decorations, the ceremonies of receptions and banquets, baptisms, marriages and funerals of the Masonic cult.

It is impossible to get rid of the impression that such a mass of symbols and artificial veils makes on the minds of the profane and of the Masons themselves. The secret hidden under so many veils must constitute either an immense good, since it is granted only to the most studious and persevering, or an immense evil, since there is an extreme fear of seeing it unveiled and known. The Divine Savior said: "The light is come into the world, and men loved darkness rather than light, because their works were evil. For everyone who does evil hates the light, and does not come to the light, lest his works should be accused. But he who does the truth comes to the light, that his works may be made manifest, because they are wrought in God. (1)

(1.) John, iii, 19, 21

2. Symbolic form of the Masonic legend.

The main hero of the Masonic legend is Hiram, also called Hiram-Abif (my father Hiram), or Adon-Hiram (the Lord Hiram). He will represent, in the legend, the Architect of the Temple of Solomon; in the astronomical explanation of the legend, the Sun; in the moral explanation, the perfect Man; in the political explanation, the people; in the historical explanation, the last Grand Master of the Templars, J. B. Molay; in the Judaic explanation, the Jewish people; and in the diabolical explanation, Satan, the Great Architect of the Universe.

It will not be useless to tell, for the benefit of the profane, the Masonic legend as it is communicated to the recipients of the lodges, in order to be able to better understand its multiple explanation. We follow the story given by Léo Taxil in his book The Three Point Brothers.

It was at the time of the greatest power of Solomon, son of David. This king, renowned for his wisdom, had a magnificent temple built to the glory of Jehovah. The architect in charge of this construction was Hiram. Who was this man?... Where did he come from?

In speaking of the Ophites and their demonolatry in Freemasonry, we have related the origin and history of Cain and his race up to Hiram, the builder of the Temple of Solomon. We resume the history of the latter at the point where we left it interrupted.

Hiram, the son of the Spirit of Fire, of the Geniuses of Work, lives sad and solitary among the children of Adam, and he has told none of them the secret of his sublime origin. All fear him, and Solomon more than any other. The fear he inspires stifles the affection of all hearts before it is even born; Solomon, whom a secret instinct warned of the mysterious greatness of Hiram, and who felt humiliated before him, hated him with all the strength of his pride.

Sent to King Solomon by the king of the Tyrians, a worshipper of Moloch, Hiram, this character as strange as he was sublime, had known, from his arrival, how to impose himself on all. His audacious genius placed him above other men; his spirit escaped humanity, and each bowed before the will and the mysterious influence of the one who was called the master.

Goodness and sadness were painted on his darkened face; his broad forehead reflected at once the Spirit of Light and the Genius of Darkness. A great architect and a great sculptor, Hiram had never known any other master than solitude, any other models than those that the desert had provided him among the unknown debris and the colossal and grandiose figures of gods and symbolic animals, vanished species, specters of an ancient world and a dead and vanished society.

His power was great; he had under his orders more than three hundred thousand workers, men of all countries, speaking all languages, from the Sanskrit idiom of the Himalayas to the guttural language of the Libyan savages. At an order from Hiram, the innumerable multitude of workers advanced from all points of the horizon like the waves of a rushing sea, ready to flood the valleys and plains insufficient to contain it; or else, presenting as far as the eye

could see the appearance of a mosaic of human heads, it was staggered in an amphitheater up to the top of the horizon, as numerous as the stars in the sky or the grains of sand in the desert. Balkis, (1) Queen of Sheba, came to Jerusalem to greet the great monarch and admire the wonders of his reign.

(1.) This name means Seduction of Baal. It is not biblical.

She found Solomon dressed all in gold, seated on a throne made of gilded cedar wood, his feet placed on a golden carpet. It seemed to her at first that she saw a statue of the most precious of metals, with a face and hands of ivory. But the statue, coming to life, advanced to meet Balkis. The king had her sit beside him on this throne which would dazzle anyone other than the Queen of the South.

Balkis, after having offered Solomon sumptuous gifts, proposed to him, in the oriental fashion, three riddles. The Wise Man, — this is the name Solomon gives himself, — before corrupting the high priest of the Sabians, and obtaining from him in advance for money the three enigmas, had the solution prepared by Sadoc, the high priest of the Hebrews. Thus he can answer the queen as soon as she has spoken.

Solomon takes Balkis for a walk through his palaces, whose magnificence he has admired. Then he leads her to the temple he is busy building to the God of Israel. When they have reached the foundations of the altar, the Queen notices a vine that has been torn from the ground and thrown aside. A marvelous bird that always accompanies Balkis, a hoopoe (bird) called Hud-Hud, (1) makes her understand by its plaintive cries what this despised sign is, what a sacred deposit this earth covers, this earth violated by Solomon's pride. "You have raised your glory on the tomb of your fathers," Balkis says to the King; "and this vine, this sacred wood..." "I had it torn up," interrupts Solomon, "to build here an altar of porphyry and olive wood that I will have decorated with four golden Seraphim." "This vine," Balkis continues, "had been planted by Xoé, the father of your race. A descendant of Noah could not without impiety have torn out this venerable vine. That is why the last prince of your race will be nailed like a criminal to this wood which should have been sacred to you."

(1.) Terecus, king of Thrace, married Progne, daughter of the king of Athens Pandion II, and had a son, Itys; then, some time after, he did violence to Philomela, his wife's sister, had her tongue cut out to prevent her from revealing the crime and locked her in a tower. But Philomela having found a way to inform her sister of her misfortune, both of them, to avenge themselves on Tereus, served him Itys's limbs at a great meal, then they revealed to him what they had done. Tereus, prey to despair and anger, was metamorphosed into a hoopoe; this bird ceaselessly pursued the two birds whose form Philomela and Progne took at the same time, the nightingale and the swallow. — Bouillet, Dictionary of History

However, the fire in the eyes of the Queen of the South has set Solomon's heart ablaze, and he is before her like a servant, like a slave before the master on whom his life depends. At first Solomon's pride had revolted Balkis; but soon she was touched to see that the King had become another man through love, and, proud of having changed this proud and haughty heart, she made the king who implored her the promise to marry her. But, whether she visits the palace of the King or the Temple which is erected in honour of the God of the Hebrews, or Solomon shows her some of the other marvels which have raised his glory so high, each time she asks the name of the workman who designed, who executed these admirable masterpieces, the King answers her: "It is a certain Hiram, a strange and fierce character, whom the king of the Tyrians sent to me."

Balkis wants Hiram to be presented to her. Solomon tries to distract her from this idea. But, as he shows her columns, statues of animals and statues of cherubim, as he shows her the throne of ivory and gold which he has had erected in front of the altar, as he speaks to her of the sea of bronze which he is going to have executed, the Queen of Sheba asks him: "Who erected these columns? who chiseled these statues? who has set up this throne? who will sink this sea of bronze? "Solomon is always obliged to answer her: "It is Hiram." Balkis is therefore impatient to see him, and Solomon, in order not to offend the Queen, yields to her desires and orders that Hiram be brought.

When Hiram, the artisan of so many wonders, appears before the Queen of Sheba, and raises upon her, without fear as without vanity, his fiery gaze, Balkis feels troubled in her whole being. After she has regained some assurance, she questions Hiram on his works, and defends this model workman, example of all perfections, against the criticisms which a base jealousy inspires in Solomon.

As she asks to see gathered under her eyes this innumerable army of masons, carpenters, miners, founders, blacksmiths, chiselers, stonecutters, sculptors that Hiram directs, Solomon tells her that all these workers, who come from all countries and speak all languages, are scattered on all sides and that it is impossible to reunite them.

But the Master, after having paid tribute to Balkis, goes towards the entrance of the Temple; he leans against the outer portico, and, making a pedestal for himself from a block of granite, he casts a confident glance on the crowd summoned who are heading towards the center of the works. At a sign from Hiram all faces turn towards him. The Master then raises his right arm, and with his open hand he traces a horizontal line, from the middle of which he makes fall a perpendicular line, representing two right angles at right angles, a sign by which the Syrians recognize the letter T.

As a rallying sign, the human anthill stirs, as if a gale of wind had upset it. Then the groups form, draw themselves in regular and harmonious lines; the legions arrange themselves, and these thousands of workers, led and directed by unknown leaders, are divided into three main bodies each subdivided into three distinct cohorts, thick and deep, where they march:

1° the Masters; 2° the Companions; 3° the Apprentices. In the center are the stone workers; on the right those who work wood; on the left, those who devote themselves to the metal industry. They are there by the hundreds of thousands. The earth trembles under their steps; they approach, like the high waves of the sea ready to invade the shore. No cries, no clamor; we hear only the dull and rhythmic rolling of their march, like the rumbling of distant thunder, precursor of the hurricane and the tempest.

Let a breath of anger pass over these heads, and these animated waves will carry away in the whirlwind of their irresistible power everything that would want to obstruct their impetuous passage!

Before this unknown force that is unaware of itself, Solomon has turned pale. He casts a terrified glance at the brilliant but weak procession of priests and courtiers who surround him.

Is his trunk going to be submerged and crushed by the waves of this human ocean?... No! Hiram has just extended his arm: everything stops!... At a sign, this innumerable army disperses; it withdraws, trembling, but obeying the intelligence that dominates and tames it.
— What, Solomon said to himself, a single sign of this hand gives birth or disperses disarmed people?... Then, comparing this occult force, this formidable power to his own, the great king, who believed he had received knowledge and wisdom from his God, understood that these gifts were insignificant compared to what he had just discovered; and then, in his soul, he recognized the existence of a power superior to his own, a power to which the future, of which he had read a foreknowledge, perhaps reserved a sovereignty greater than his own and more universal.

The Queen also, seeing Hiram's power over this crowd, understands that he is more than a man. Balkis regrets the rash commitment that binds her to Solomon, and he surprises the Queen's eyes fixed on the worker.

But this power of Hiram, so great that no enterprise seemed to surpass its extent, experiences a failure all the more cruel because the Queen, who came to witness his triumph, is witness to his humiliation.

A fellow mason, named Jubalas (or Phanor or Sterkin), a fellow carpenter, named Jubelos (or Amrou or Oterfut), and a fellow miner, named Jubelum (or Methousael or Abibala), claimed the title and salary of the Masters, and Hiram refused them this increase in salary to which they had no right. To take revenge, the fellow mason mixed limestone with brick in the preparations for the casting of the sea of bronze; the fellow carpenter extended the crosspieces of the beams, to expose them to the flame; the fellow miner took sulphurous lava from the poisoned lake of Gomorrah, which he treacherously mixed with the cast iron.

A young worker, named Benoni (son of my pain), who has for Hiram the devoted love of a child for his father, has surprised this infamous plot, and he is going to reveal it to Solomon so that he stops the flow of the sea of bronze. But Solomon, happy to see Hiram humiliated

before the Queen, wants nothing to be interrupted.

The solemn hour has struck. The obstacles that held back the liquid bronze are removed and torrents of molten metal rush into the immense basin that is to be the mold of the sea of bronze. But, this overfilled mold tears, and the liquid of fire flows on all sides. Hiram believes that the action of fire vitrifies the sand, and to stop it he directs a column of water on the base of the buttresses of the mold. Water and fire mix to fight each other; the burning water is nothing more than a vapor that emerges from the embrace of the fire, making the molten metal spring up into the air, and this rain falls back on the innumerable multitude that has rushed to see this spectacle, and sows terror and death everywhere.

The great dishonored craftsman searches around him and no longer finds his faithful Benoni. In his grief, he accuses him, and does not know that the poor child has perished, a victim of his devotion, while still trying to prevent this great catastrophe, after Solomon's refusal to extend his scepter to stop everything.

Hiram has not left the scene of his defeat and his shame. Overwhelmed by grief, he does not take notice that this sea of molten bronze that the steam has raised entirely, and which is still agitated to its depths, can swallow him up at any moment. He thinks only of the Queen of Sheba who is there, who was preparing to greet a great triumph and who has seen only a great disaster.

Suddenly he hears a strange and formidable voice coming out of the abyss of fire and calling him three times: "Hiram! Hiram! Hiram!" He raises his eyes and sees in the middle of the fire a human form, but much larger than the men who live on earth. The superhuman being advances towards him saying: "Come my son, come without fear; I have breathed on you and you can breathe in the flame." Wrapped in fire, Hiram finds, in the element where a son of Adam would aspire to death, unknown delights. A mysterious attraction carries him away, and, without resisting any longer, he asks the one who has just called him and who takes him thus: "Where are you leading me? - To the center of the earth, to the Soul of the world, to the domain of Eblis and Cain, where liberty reigns with them. Here expires the jealous tyranny of Adonai. Here we can, laughing at his fury, taste the fruits of the tree of knowledge. Here is the domain of your fathers. - Who am I then? and who are you? - I am the father of your fathers, I am the son of Lantech and the grandson of Cain, I am Tubalcain."

Tubalcain introduces Hiram into the Sanctuary of Fire, and there, he explains to him the weakness of Adonai and the base passions of this God who is the enemy of his creature and who has condemned her to die to avenge the benefits that the geniuses of Fire have poured out on her. Hiram comes forward, and he finds himself in the presence of the author of his race, Cain. The angel of Light, who engendered Cain, has let fall a reflection of his ineffable beauty on the face of this son whose greatness irritates the jealousy of Adonai. Cain tells this last-born of his race his faults, his virtues greater than his faults, and his misfortunes which, through the persecution of Adonai, have equaled his virtues.

Hiram sees all those of Cain's race who died before the flood. As for those who have died since this act of pitiless vengeance, all are there present, and yet Hiram cannot see them, because the earth retains their bodies; but their Souls have returned to this domain of Cain and Eblis, which is the Soul of the world.

And Hiram hears the voice of him who was born of the loves of Tubalcain and his sister Nohéma, and who himself knew carnally the wife of Cham and had by her Canaan, father of Nimrod: "A son will be born of you, whom you will not see and who will give you an innumerable posterity. Your race, far superior to the race of Adam, will be trampled underfoot by it. For long centuries, your race will use all its courage and all its genius to fill the ungrateful and stupid race of Adam with benefits. Finally, the best will become the strongest. They will establish throughout the earth the cult of Fire. Your children, rallying to your name, will destroy the power of the Kings and all the ministers of the tyranny of Adonai. Go, my son, the Angel of Light and the Genii of Fire are with you!"

Hiram is transported from the sanctuary of Fire to the earth. Tubalcain has returned there with him for a moment. Before leaving his grandson, he finishes raising his courage; he gives him the hammer that he himself used in the works that made him so famous, and he says to him: "With this hammer that opened the crater of the volcanoes, and with the help of the Geniuses of Fire, you will accomplish the work that you have conceived and make the witnesses of your defeat admire the Sea of Bronze."

After Tubalcain has disappeared, Hiram uses the precious hammer to repair his work. A few moments have sufficed, and the first rays of day light up this new marvel accomplished by the genius of Hiram. All the people of Israel celebrate his glory, and the Queen of Suha, whose nascent love was irritated by Solomon's contradictions, has her heart flooded with joy.

As she walks, accompanied by her women, outside the walls of Jerusalem, a secret instinct leads Hiram to her, who is evading his triumph and who still believes he is seeking solitude. They confess their love to each other. Hud-Hud, the bird who is the messenger of the Fire Geniuses to the Queen of Sheba, and who in all circumstances has shown a great aversion to Solomon, Hud-Hud seeing Hiram trace the mysterious T in the air, comes to flutter above his head and settles complacently on his fist. At this sign, Sarahil (defection of Jehovah), the Queen's nurse, cries out: "The oracle is accomplished! Hud-Hud has recognized the husband that the Fire Geniuses destined for Balkis, the only one whose love she can accept without crime."

They no longer hesitate, they take each other as husbands and seek ways to release the word that Balkis gave to the king of the Hebrews. Hiram will be the first to leave Jerusalem. Shortly after, the Queen, impatient to reunite with him in Arabia, will deceive Solomon's vigilance.

But three bad companions, whose betrayal was foiled by the intervention of the Genii of Fire, and who constantly spy on Hiram to take revenge on him, surprise the secret of his loves. They present themselves before Solomon. Jubalas tells him: "Hiram has stopped working in the building sites, in the workshops and in the factories." Jubalos tells him: "Around the third hour of the night, a man passed in front of me, who was heading towards the tent of the Queen of Sheba; I recognized Hiram." Jubalum tells him: "Put away my companions and those who surround you, the King alone must hear what I have to say. » Left alone with Solomon, Jubalum continues: "I took advantage of the shadows of the night to mingle with the Queen's eunuchs; I saw Hiram slipping in beside her, and when I slipped away, a little before dawn, he was still alone with her."

Solomon discusses with the high priest Zadok what he has just learned, and together they seek a way to take revenge on Hiram. But the latter has asked for an audience with Solomon to obtain his leave. Solomon asks him about the country where he wants to go when leaving Jerusalem.

"I want to return to Tyre," replies Hiram, "to the King who sent me to you." Solomon announces to him that he is free. However, Hiram must still, before his departure, distribute the pay to the workers. Solomon asks him who these three companions are, Jubalas, Jubalos, Jubalum:

"They are," says Hiram, "workers without talent who would like to have the title and the salary of the masters; but I have rejected their unjust claim."

Solomon dismisses Hiram, protesting the affection he will always keep for him; and he calls back the three companions. He announces that Hiram is retiring, and adds: "Several masters have died, who must be replaced. This evening, after pay, go to Hiram, and ask him for your initiation to the grade of Master. If he grants it to you, if he gives you his confidence, you will also have mine. If he refuses you initiation, tomorrow you will appear before me; I will hear him justify his refusal, and I will hear you defend yourselves against him; and I will decide between him and you, unless God abandons him and shows by some striking sign that Hiram has not found favor with him. »

Hiram and Balkis are going to separate to reunite soon.The Queen of Sheba says to the husband of her heart: "Be doubly happy, my Lord and my beloved master; your servant is impatient to reunite with you forever, and you will find with her in Arabia a fruit of your love that she carries in her bosom." He tears himself from the arms of the one whom these words have just made even dearer to him.

Solomon, warned by the denunciation of Jubelas, Jubelos and Jubelum, wants to hasten his marriage with the Queen of Sheba. In the evening, after a supper, he urges her to yield to her love. This is the moment that Balkis has been waiting for. She excites him to drink, and Solomon lends himself to it, hoping to find in the wine the audacity to do violence to Balkis.

He is full of confidence and hope, seeing that she herself has emptied her cup full of a wine that changes, when one has drunk it, into a fiery animosity, setting all the senses ablaze. But, attentive to herself, she only pretends to drink, to deceive him.

Soon Solomon is plunged into the sleep of drunkenness, and the Queen takes advantage of it to remove from the monarch's finger the ring she had given him as a token of her faith. An Arabian horse is all prepared; it carries Balkis far from Jerusalem, to the land of Sheba, where she is to find Hiram.

Alas! the three bad companions saw more than with envy those whom their talents and virtues had placed above them and who were admitted into the Middle Chamber. They resolved to penetrate this sacred place and to introduce themselves there willingly or by force.

As they could not attain this end without having in their possession the sacred word of the Masters, they consulted together on the means of wresting it from Hiram. By common accord, they resolved to intimidate him, in order to wrest from him by fear that word which they did not hope to obtain from his free will. They were determined to put him to death, in order to escape the just punishment which such criminal audacity would bring upon their heads. Hoping for no pardon, they were determined to hide at all costs the accusatory evidence which could designate them to the other workmen as the murderers of the Master. Vanquish illusion! The tools employed by them for the perpetration of their crime were to reveal the class of workmen to which they belonged.

After having taken in silence and in the shadows all the arrangements which, according to their calculations, would make their detestable enterprise succeed, they awaited the moment when, at the fall of the day, the workmen, having fulfilled their task, left the workshop to go and give themselves up to rest, because then the Master, who always remained last, would find himself alone, and consequently defenseless.

The temple had three doors, one to the East, which communicated with the Middle Chamber and was reserved for the Master; another to the South, and the third to the West. The latter served as a common entrance for all the workmen; it was also through there that Hiram was accustomed to retire, before having inspected for the last time the work of the day. The three accomplices placed themselves at each of these doors, so that if the Master escaped one, he could not avoid the others, Jubelas lay in ambush at the South door, Jubelos at the West door, and Jubelum at the East door.

After a few moments of waiting, Hiram came out of the Middle Chamber to inspect the work and ascertain as usual that his plans had been carried out. He first directed his steps towards the South door, and saw Jubelas armed with a heavy rule. The Master asked him why he had not followed the other workmen and what he wanted from him.

The companion Jubelas answered him with the greatest audacity: "Master, you have long kept me in the lower ranks; I want advancement; admit me to the rank of Masters. "I cannot," said Hiram, with his usual kindness, "I cannot, by myself, grant you this favor; the assistance of my Brothers is also necessary; when you have completed your time, and are sufficiently instructed, I will make it my duty to propose you to the council of the Masters." "I am sufficiently instructed," replied the bold one, "and I will not leave you until I have received the word of the Masters." "Fool," replied Hiram, "that is not how I received it nor how he should ask himself; work, persevere, and you will be rewarded."

Jubelas insists and goes so far as to threaten. Hiram, without being intimidated, answers him firmly that in vain he hopes to obtain by this means the favor he solicits, and with a movement of the hand, he urges him to withdraw. At the same moment, the Companion, furious, wants to strike him on the head with a violent blow from a ruler. The blow is diverted by a gesture made by Hiram, and the heavy ruler, the twenty-four-inch ruler, hanging on the wrong side, hits the Master on the throat.

Hiram, rightly worried, advances hastily to leave by the West gate; but there too he is stopped by Jubelum who, in an even more threatening manner, asks him for the Masters' word. Seeing the danger that is growing worse, Hiram takes a step back, to withdraw and reach the East gate; but he does not flee quickly enough to avoid a terrible blow from a square that Jubelos delivers to his heart. Shaken by this blow, Hiram staggers towards the last exit of the temple, by which he hopes to escape. No hope! He is stopped again by the last conspirator, Jubelum, who also asks him for the Master's word. "Rather death," said Hiram, "than to violate the secret that has been entrusted to me!" At the same moment, the villain struck him on the forehead with a violent blow from the mallet, which knocked him down and laid him at his feet.

The three murderers having joined together, asked each other for the Master's word; seeing that they had not been able to obtain it, they were in despair at having committed a useless crime and thought only of making the traces of it disappear. To this end, they removed the body, hid it under rubble, and, during the night, they carried it out of the city and buried it near a wood, planting an acacia branch on its grave.

Hiram's absence from the work soon made the workers aware of the terrible catastrophe; they immediately thought of a crime and attributed it to the three companions Jubelas, Jubelos and Jubelum, who, since that fateful day, had been missing. The Masters therefore gathered in the Middle Chamber which they hung in black as a sign of mourning.

When the fumes of drunkenness had dissipated and Solomon found himself alone, abandoned by Balkis, he first let himself be carried away by anger and he threatened Sadoc and his God Adonai. But the prophet Ahijah of Shiloh stopped this fury short by reminding

Solomon that the murderer of Cain was punished seven times, and the murderer of Lamech seventy times seven times. Solomon, to divert this condemnation from him, ordered that Hiram's body be searched for.

He judged nine masters perfect enough to entrust them with the pursuit of Hiram's assassins. Although all were animated by the same ardor, nevertheless it is to be believed that no one could have discovered the retreat of the murderers, if an unknown person had not indicated it to Solomon. The king sent without delay the nine zealous masters, and one of them, Stolkin, having entered precipitately into the cave, had no sooner seen Jubelum (Abibala) than he stabbed him in the heart, from which the traitor fell dead on the spot. Jubelum killed in the cave, under the burning bush, was the principal assassin of Hiram.

Jubelas (Stolkin) and Jubelos (Oterfut) his accomplices, having succeeded in escaping from the cave, took refuge in the country of Geth. This country being tributary to the kingdom of Israel, Solomon wrote immediately to Maacah, king of Geth, so that he would deliver the two murderers to the trustworthy persons he sent. Consequently, the powerful monarch armed the same day fifteen masters of the most zealous, among whom were the nine who had been in search of Jubelum (Abibala). He gave them sufficient troops to escort them. The fifteen masters set out on the 15th of the month which corresponds to our month of June, and arrived the same month. They presented Solomon's letter to King Maacah, and the latter, shuddering at this news, immediately ordered that a severe search should be made for the two murderers and that they should be delivered without delay to the envoys of the Most Powerful Sovereign of Israel; he added, moreover, that he would be happy if his Dominions were purged of two similar monsters. A thorough search was therefore made, and these scoundrels were found in a cave named Ben-Dicar (Son of Transfixion), on the fifteenth day of the search. Zerbael and Eligam were the first to discover them. They were seized, and chains were put on them, on which was engraved the type of punishment reserved for them. They arrived in Jerusalem on the 15th of the following month, and were immediately led to Solomon, who, after venting his just anger against them, ordered that they be put in the dungeons of the tower of Hezar (narrow place), to be put to the most cruel death the next day; which was carried out at ten o'clock in the morning. They were tied to two posts by the feet and neck, their arms tied behind. Their bodies were opened from the breast to the lower part of the belly; their heads were torn out and left in this way, exposed to the heat of the sun, for the space of eight hours. The flies and other insects drank their blood. They burst into such lamentable lamentations that they moved their executioners to compassion, which obliged them to cut off their heads. Their bodies were thrown into the ditches of the city to serve as food for the ferocious hosts. Solomon then ordered that the three heads of Abibala, Sterkin and Oterfut should be exposed on stakes, in the same order in which these wretches had posted themselves in the temple to assassinate Hiram, in order to give an example to all his subjects, and particularly to the workmen masons. Accordingly, the head of Sterkin was placed at the South Gate, that of Otcrfut at the West Gate, and that of Abibala at the East Gate.

At the time when Solomon incited the three evil companions against the architect of the Temple, he was a fervent worshipper of Adonai and was subject, without realizing it, to the secret influence of this sworn enemy of the descendants of Cain. But, since then, Solomon nobly repaired his wrongs. After having buried the body of Hiram under the very altar of the Temple, Solomon, abandoning the worship of Adonai, ended his days by burning incense before Moloch, the divinity of the Tyrians, genius of Fire, and one of the lieutenants of the Angel of Light.

However, fear still besieges the great King on his throne of ivory and solid gold. He conjures all the powers of nature to show him mercy. But he has forgotten to conjure the smallest of all insects, the mite (the little man, the worker of Fire). The mite, patient in the accomplishment of the vengeance due to the Genius of Fire, gnaws, without ever stopping, for two hundred and twenty-four years, the throne of Solomon, and this throne, under which the earth seemed to bend, collapses with a terrible crash!

3. Historical truth about the Masonic story.

Before giving the various explanations of the Masonic novel, it is only fair to re-establish the truth about the characters and actions of the people that Freemasonry makes play in this drama. The three Books of Kings and the second of the Paralipomenon recount the facts that the sect has shamefully perverted for the symbolic teaching of its Kabbalistic doctrine and the execution of its revolutionary plans.

"Solomon resolved to build a temple in the name of the Lord, and a palace for himself. He chose porters to the number of seventy thousand, and eighty thousand men to cut stones in the mountains, and three thousand six hundred to be inspectors. »

« Solomon also sent to Hiram king of Tyre, and asked him to send him a skilled man, who could work in gold, silver, copper, iron, purple, scarlet, and hyacinthe, and to make all kinds of carvings, sculptures and engravings, to employ with the workmen he had with him, whom David had chosen. He also asked him for cedar trees, fir trees, and pine trees from Lebanon. »

« Hiram king of Tyre wrote to Solomon: « I am sending you this Hiram, a man of understanding and very skillful, and who is like my father. His mother is from the city of Dan, a widow woman of the tribe of Naphtali, and his father was a Tyrian. He has knowledge of gold, silver, copper, iron, « marble, wood, and also of purple, jacinth, fine linen, and scarlet. He also knows how to engrave all kinds of figures, and he has a marvelous genius for inventing everything that is necessary for all kinds of work. He will work with your workers and with those of David your father."

"So Solomon began to build the temple, and Hiram came to him and made all the work that he ordered him to do. He made two bronze pillars, and cast two bronze capitals, in the shape of lilies, to put on the top of each pillar. And there were also on the top of the pillars, two

networks to cover two cords that were on the capitals and, above the nets, other capitals proportioned to the pillar; and around this second capital there were two hundred pomegranates arranged in two rows. He put these two pillars in the vestibule of the temple, and having set up the upright pillar, he called it Jakin; he set up the second pillar in the same way and called it Boaz. He also made a molten sea all round, ten cubits in diameter. This sea was set upon twelve oxen, three of which looked toward the North, three toward the West, three toward the South, and three toward the East. Hiram also built pots, caldrons, and basins, and finished all the work that King Solomon wanted to do in the temple of the Lord."

This is all that the Holy Scriptures tell of Hiram of Tyre. His origin from Tubalcain and Lucifer, the mysterious signs by which he guided the workmen, his love affair with the Queen of Sheba, his tragic death, and his descent into hell, all this is fable and falsehood.

"The Queen of Sheba," says the Holy Scriptures, (1) "having heard of the great reputation of Solomon, came to Jerusalem to test it by riddles. She had great riches and camels bearing spices, and a great quantity of gold and precious stones. She came to Solomon, and told him all that was in her heart. And Solomon explained to her all that she had proposed; and there was nothing that he did not fully explain to her. When she saw all the wisdom of Solomon and the house that he had built, she was beside herself, and said to Solomon: "The things that were told me in my kingdom of your merit and your wisdom are true, and I know that they have not told me half of what I see of your wisdom." Then she presented him with sixty talents of gold, and a prodigious quantity of perfumes and very precious stones. The king, for his part, gave to the queen of Sheba all that she could desire and ask for, and much more than she had brought him. And the queen returned to her kingdom with all her retinue. »

The romance of this queen's loves, her name Balkis, Sarahil, the name of her servant, the bird Hud-Hud, etc. are Jewish inventions - and nothing else.

(1.) 1. X chapter of the III book of Kings, and IX chapter of the 11th book of Paralipomenon.

4. Physical Interpretation of the Masonic Novel.

In order to confuse serious minds who would seek to pierce the Masonic mysteries, the authors of this secret society, that is to say the Jews, have given to the story of Hiram, as we have already noted, several different interpretations. The first and most vulgar, which fills almost the entire "philosophical course" of Ragon, is the application of the fable to material nature.

Hiram must represent the sun which builds the temple of nature by fertilizing it with its heat and illuminating it with its light. As the center of the system of planets, he is the Great Architect of the Universe which he builds as his temple.

The vault of this temple signifies the firmament. The luminous column J is the symbol of the winter solstice at which the sun regains its vigor; the dark column B is that of the summer solstice at which the sun begins to wane. The last three months of the year, October, November, and December, are the three murderers Jubelas, Jubelos, and Jubelum, who one after the other deal mortal blows to their master, the sun. The first three months of the year, January, February, March, are represented by Stolkin, Zerbael, and Eligam, who avenge the murder of the master and bring back the sun. The flaming star with five points signifies the five months of production, and the pomegranates, the fertility of nature, produced by the action alternately vivifying and mortifying of the two columns, or the vicissitudes of the Sun. The three windows on the picture of the lodge are the three points of the daily journey of the sun: morning, noon, and evening. The mosaic pavement with its white and black stones is the image of day and night. The acacia signifies the passage from winter to summer, and, therefore, the renewal of life and nature. The square reminds us of the four parts of the world, and the flaming sword the rays of the sun. The twelve columns of the temple symbolize the twelve constellations of the zodiac; the mysterious ladder with seven steps, the seven planets. The seven-stringed lyre of Apollo, the triangle and the seven-pipe flute, are images of the melody produced by the movement of the seven planets, the harmony of the spheres imagined by Pythagoras. The skull and horns of the bull which encase this lyre, represent the earth, our dairy cow, above which the celestial harmony is intoned. The rough stone is nature still formless or sterile and dead; the cubic stone, nature formed, fetilized, producing ears of corn, wheat, wine. The fire of the sun is the life-giving element of the universe; the serpent enveloping a globe or a wand, is the development of eternal life represented by the serpent in a circle, always existing by always devouring itself, etc., etc. It seems useless to us to explain at length how a lodge represents the universe, and the Venerable on his throne, the sun. With a little imagination, everyone can continue this chapter and make a longer application of Masonic signs and decorations to material nature and its various evolutions.

But what is less easy is to find the interpretation of the Masonic legend as it touches the nature of man.

Nothing that comes from the doctrine of the fallen Synagogue and the information of the fallen Angel could be moral in the ordinary meaning of this word. The interpretation in question here is in reality the most scabrous, the most immoral; it is so disgusting that we do not dare to print it in French. Still, we would not do it in Latin, if the aim and subject of this book did not force us to do so.

Cum homo coustet corporc et anima, doctrina et praxis secta? massonierae, quoad partem hominis corporalem, nihilo differunt a mysteriis iniquissimis antiquitatis gentilis.

When a man costs body and soul, doctrine and practice? Masonry, as regards the corporeal part of man, differs in no way from the most iniquitous heathen mysteries of antiquity.

Hiram imaginem refert hominis corpore et anima perfecti. “Unde venit homo?” » quaerit Praeses Consilii Supremi gradus trigesimi tertii. (1) In grâdus Tironis, qui primus est totius ritus.

Hiram represents the image of a perfect man in body and soul. "Where did man come from?" " asks the President of the Supreme Council of the thirty-third degree. (1) In the degree of Tyrone, who is the first of the whole rite.

(1.) Paul Rosen, p . 281

“Quapropter ejus tessera (mot sacre) significat etenon seu uterum [Boaz].

"Therefore his motto (mot sacre) signifies the womb or the womb [of Boaz].

« Quid est homo? Ecce gradus secundus, sive Socii, cujus tessera {Jakin) significat phallon seu virgam.

"What is man?" Behold the second degree, or Associates, whose badge {Jakin) signifies a phallon or staff.

“Quae est destinatio hominis?” Habes tertium gradum, seu Magistri, cujus tessera Mac-benac (corruptio, filius corruptionis), significat putrefactionem. In hoc gradu completur studium de homine quatenus est materia.

"What is the destiny of man?" You have the third degree, or Master's, whose key is Mac-benac (corruption, son of corruption), which means putrefaction. At this level the study of man is completed insofar as he is material.

«•Conscientia sui ipsius docetur homo, se non esse effectum alicujus causre. Ecce quartus gradus, sive Magistri perfecti, cujus tessera significat, creationis humanae principium, finem et dominum esse phallon. »

"Man is taught by self-consciousness that he is not the cause of anyone's effect. Here is the fourth degree, or the perfect Master, whose key signifies that the beginning, end, and master of human creation is the phallon. »

Ex quo patet, priorem columnam, eamque umbrosam, quam Boaz vocant, designare materiam sive principium passivum muliebre, alteram vero, lucidam, quae vocatur Jakin, principium activum virile, ex utriusque vero conjunctione, et mediante seminis putrefactione, oriri grana granati, fructus vitae renovatae, id est, novus homo, sicut avis phœnix fabulatur ex suis resurgere cineribus. Unde habes verhum symbolicum (mot de passe) quarti gradus, ziza seu zizon quod hebraïce significat : flos seu virtus floris.

From this it is clear that the former pillar, and the shadowy one, which they call Boaz, denote the material or passive female principle, while the other, bright, which is called Jakin, the active male principle, from the conjunction of both, and through the putrefaction of the seed, the garnet grains arise, the fruits of life renewed, that is, a new man, as the phoenix talks about rising from its ashes. Hence you have the symbolic verb (mot de passe) of the fourth degree, ziza or zizon, which in Hebrew means: flower or virtue of a flower.

Quis non videt in hisec symbolis restitutam phallolatriam? Inde multiformis repraesentatio membri virilis, quae in signis massonicis undequaque occurrit : Littera G, significans generationem, imagine obscena refert scrotum penemque, aut phallon in eteïde. (Editor's note: This is how the word appeared in the text. I think you can figure out what he's talking about.)

Who does not see in these symbols restored phallolatry? Hence the multiform representation of the male member, which occurs everywhere in Masonic symbols: The letter G, signifying generation, refers to an obscene image of the scrotum and penis, or the phallon in the eteïd. (Editor's note: See above.)

Littera T junctionem exhibet membrorum utriusque sexus. Per litteram îstam, tamquam per divinitatem, Hiram gubernat et circumducit totum vulgus operiarorum suorum.

The letter T represents the union of members of both sexes. By this letter, as if by divinity, Hiram governs and guides the whole multitude of his workers.

Haec littera T triplicata, formans quasi duo T in littera II, eique impostuni tertium T, trinam docet generationem, in minido divino, spirituali et materiali; quadruplicata vero format crucem teutonicam, circa idem Jod vel unicum punctum, quod divinam suam potentiam gencratricem in quatuor partes mundi exerit.

This threefold letter T, forming as it were two Ts in the letter II, and superimposing a third T on it, teaches a triple generation, in the divine, spiritual and material form; quadrupled, it forms the Teutonic cross, around the same Jod, or the single point, which exerts its divine generative power into the four parts of the world.

Circinus incubans normae, in corumque medio littera G, obscœna est exhibitio actus conjugalis. Illae in usum venit tamquam ordinarium vexillum massonicum. Si cïrcini et normae puncta angularia conjungas, habes Crucem sancti Andréas, aliam ejusdem rei libidinosae exhibilionem symbolicam a Massonibus adoptatam.

A circle incubating the norm, in the middle of which is the letter G, the exhibition of the conjugal act is obscene. It came into use as an ordinary Masonic standard. If you combine the circle and the angular points of the norm, you have the St. Andrew's Cross, another symbolic display of the same lustful thing adopted by the Freemasons.

Praecinctorium seu ventrale, quod virum laborantem significare dicunt, una cum appendice sua (tablier et bavette) idem ostendit ac littera G. Tiro, utpote adhuc impuber, appendieem adhuc sustentatam gestare jubetur, Socius vero, ut pote jam puber, eandem pendentem; quamobrem ille nondum admittitur ad conventus adoptionis, sive feminurum initiatarum ; hic vero, ad secundum gradum admissus, mercedem suam recipit juxta columnam femineam B.

The apron or ventral, which they say signifies a laboring man, together with his appendages (tablier and bavette), shows the same as the letter G. Tiro, being still a youth, is ordered to wear the appendage still supported, while the companion, as he is already old, hangs the same; for which reason he is not yet admitted to meetings of adoption, or of initiated women; but here, having been admitted to the second degree, he receives his reward next to the female column B.

Àd eumdem fine traduntur candidatis chirotecae albae « pro feminis quas prae aliis aestimabunt ». Perpendiculum mobile regulae impositum donec in centro quiescat, candem rem turpissimam exprimit. « Arbor medii » et "cubiculum medii » alia symbola sunt utriusque membri.

For the same purpose, white gloves are given to the candidates "for the women they will value above others". A vertical moving rule placed until it rests in the center expresses the most ugly thing. "The middle tree" and the "middle room" are other symbols of both members.

Idem exprimit rosa cruci accubans. Iterum, pavimentum mosaicum quod alternis quadris albis et nigris constat. Ita gladius flammans désignât phallon vivum seu virgam vibrantem. Duo triangula conserta marem ostendunt feminamque, sed praecipue Kabbalisticum Regem sanctum sanctamque Matronam.

The same is expressed by the rose lying on the cross. Again, a mosaic floor consisting of alternating white and black squares. Thus a flaming sword may denote a living phallon or a quivering rod. The two conjoined triangles show the male and the female, but especially the Kabbalistic Holy King and Holy Matron.

Supra ostendimus triangulum lineare exhibere formam entis infiniti, triangulum vero punctorum entis finiti, seu hominis in quantum est individua imago divinae Trinitatis Kabbalisticae. (1) Porro, per duo triangula punctata, alterum alteri incubans et cum eo in uno puncto conveniens, eflicitur figura quinque punctorum quam fémininae initiatae nominibus suis appendere solent.

We have shown above that the linear triangle presents the form of an infinite being, while the triangle of points represents a finite being, or man in so far as he is an individual image of the divine Kabbalistic Trinity. (1)Moreover, by means of two dotted triangles, one incubating the other and fitting with it in one point, is drawn the figure of five points which female initiates are wont to attach to their names.

Habes rationem cur in Conventibus feminarum, quos adoptionis vocant, « omnia fiant per quinque» Phallolatrîa absque lupanaribus florescere nequit. In illis Fratres Sororesque « operari » oportet, sicut Tubalcaïn cum sorore Nohéma laborasse a Massonibus narratur.

You have a reason why in the assemblies of women, which they call adoption, "everything should be done by five." Phallolatry cannot flourish without the prostitutes. The Brothers and Sisters must "work" in them, as Tubalcain is told by the Freemasons that he worked with his sister Nohéma.

Sunt adhuc plurima nauseabunda ejusdem generis quae conscrîbero tadet pudetque. Sit venia pro necessario dictis, ex quibus licet concludere, Sectam massonicam in secretioribus Conventibus libidinosam phallolatriam anliquitatis ethnicae cum omnibus suis consuetudinibus abominandts redintegrasse, cique cum mulierculis inverecundis nostro adhuc saeculo operam dare impensam. Eheu! ronovata sunt, modo forsan elegantiori, impudica festa bacchanalia, salurnalia, eleusinia, Bonae Deae, aliaque horrenda ejusdem generis; eaque ab initiatis utriusque sexus sedulo abscoii— duntur sub cooperculo massonico ventralium. Proh pudor!

There are still many nauseating things of the same kind, which I am tired and ashamed to write. Let it be pardoned for what has been said, from which it may be concluded, that the Masonic Sect, in the most secret Assemblies, has redistributed the lustful phallolatry of ethnic inequality, with all its abominable customs, and with the shameless little women, who are still expending their efforts in our age. Alas! they were celebrated, perhaps in a more elegant manner, the indecent festivals of bacchanals, baths, eleusinia, of the Good Goddess, and other horrible things of the same kind; and these are carefully shunned by initiates of both sexes—they are given under the Masonic cover of their ventrals. Shame on you!

5. Ethical Value of the History of Hiram.

Hiram represents the moral Good that must be the teacher of the perfect man according to Masonic morality, a morality that differs radically from rational ethics and even more from Christian morality. Still ignorant of his dignity, says Freemasonry, man is like a rough stone that, in the lodges, is chiseled and gradually shaped until it has become a cubic stone with points. The master leads his disciples who are willing to enter the temple of virtue, first to column J, symbol of Firmness and Strength; and from there to column B, figure of Stability and Wisdom. They then climb the mysterious ladder by the three degrees of the theological virtues, Faith, Hope and Charity, and the four degrees of the cardinal virtues, Prudence, Justice, Strength and Temperance. Having reached this height, they descend the same ladder on the other side by the seven liberal arts. (1)

(1.) Grammar, rhetoric, logic, arithmetic, geometry, music and astronomy. Ragon, p. 396.

Superstition, ignorance, and avarice are the three internal enemies, and falsehood, tyranny, and fanaticism the three fierce external enemies that attack and kill man, while Truth, Science, and Virtue are his three saviors. The pomegranates are the emblem of the friendship that binds the members of the Masonic family together, and the serrated crest is the symbol of their fraternal union. The gloves given to the apprentice indicate by their whiteness that the hands of a Mason must be pure from all excess, and that he must carefully avoid the slightest stains. The apron is the emblem of work: it reminds the Mason that his whole life must be devoted to labor. The mosaic pavement, formed of white and black stones, cemented together, symbolizes the union of all Masons, whatever the color of their skin, their nationality and the political and religious opinions they profess. The square teaches the respect due to the regulations; the perpendicular, the rectitude of judgment; the level, social equality; the three lights in the logo, Wisdom, Strength and Beauty; (1) the mallet and the chisel, the intelligence and reason which have been given to man to make him capable of discerning good from evil; the flaming star, the five senses; the letter G, geometry, the art of measuring, which leads man from truth to truth to infinity..., etc., etc.— One does not need great perspicacity to adapt all Masonic symbols to this kind of insignificant morality. This explanation nevertheless plays a large role in Freemasonry, to deceive narrow minds who see "only what they are shown..

6. Templar meaning of the tragedy of Hiram.

In the Templar explanation, Hiram becomes Jacques Bourguignon Molay. His three assassins are Pope Clement V, King Philip the Fair, and the informer Squin Florian, (2) on whose accusation Philip the Fair undertook the destruction of the Order of the Templars. The grade of Kadosch, 30th degree, is a dramatic representation of the death of this Grand Master, accompanied by terrible oaths of revenge against "whom it may concern". The lodge represents the temple; the two-headed eagle, the temporal and spiritual power that they want to acquire; the sword, vengeance; the mallet, the destruction of the Bourbons and the Popes.... and so on.

(1.) The three principal Sephiroth of each of the three Kabbalistic triads. (2.) Ragon, p. 161.

No one has any interest in avenging the suppression of the Order of the Templars and the torture of its last Grand Master; so this continuation of the Order is only a feint to hide other people who are acting and other goals that they are aiming at and that we have already indicated often enough. Hiram, the architect of the temple of Solomon, is not the person for whom one could enthuse the spirits of the new time. He is therefore replaced by the Grand Master of the Templars, whose tragic fate is capable of moving hearts, and whose apostasy will easily find imitators, provided that the war against Christianity brings temporal advantages.

It is therefore sufficient for us to indicate this explanation and to refer the reader to the revelations of the various authors on the grade of Kadosch. (1)

(1.) Eckert, Pachtler, Deschamps, Rosen, etc.

END 1-6

(CONTINUED)

Eblis, a Mohammedan name equivalent to the Diabolos, is the supreme divinity of the Masonic myth. He is the good God, the principle of Good, the friend of men, the adversary and martyr of Jehovah Adonai. This one, our Lord, is the bad God, the principle of Evil, the enemy of man.

Eblis poses as the equal of Adonai and as a being existing from all eternity. He compares himself to the phoenix, which is always rejuvenated anew in fire: fire is indeed his element, but it bruises him rather than revives him. He calls himself the Angel of Light, God of Fire, Intelligence, Wisdom, Beauty, Strength, the Great Architect of the Universe, he even calls himself Jehovah. He is in reality Eblis, the Slanderer: his whole life consists of lies and deceptions. He was formerly the Angel of Light, Lucifer; today, although he still bears the name, he is no longer in the same sense of the word; the supernatural light is taken away from him; he has only his natural light left, strong enough, surely, to deceive poor human intelligence, the smallest, according to Saint Thomas, of all created intelligences. He is the God of Fire according to the common expression of the ancient pagan religions; the parody of the Holy Spirit who is the divine Fire of Love uniting God the Father and God the Son. Eblis is indeed the Intelligence of Hermes the Trismegistus; he is also the Wisdom, Beauty and Strength of the Kabbalah. He apes the Holy Trinity, whose Father engendered, through intelligence, the eternal Son, his image, his splendor, his beauty, and whose Father and Son produce the Holy Spirit, their common love and their Strength. Eblis is not the creator of the universe; he denies the possibility of creation, knowing full well that his negation is absurd; he calls himself the Great Architect of the Universe, an architect who does not create his materials, but only arranges them in an order preconceived by him. The order preconceived by this great diabolical architect is disorder in the kingdom of God. Finally, Eblis also calls himself Jehovah, and, by abbreviation, Jao, Jvah and Jod, not because he is in reality what this name signifies, the Being par excellence, but because he arrogates this name to himself in order to be able to better deceive men of short-time or ill-will.

The temple raised by Satan in honor of Jehovah, that is to say of Satan himself, and to the construction of which Hiram, the man bewitched by his deceptions, is employed, is not the temple that Solomon, the ancient king of the Jews, built in honor of the true Jehovah with the materials and treasures prepared by David his father. The true Jehovah is for Satan a "God jealous of the genius communicated to Cain by Eblis," an "unjust God who drowned so many thousands of men in the waters of the flood"; David is only a "debauched" king to him and Solomon, who had contributed to the murder of Hiram, only recovered his esteem in his old

age, when he converted and burned incense to Moloch, the Genius of Fire. The temple of the Great Architect of the Universe, which Hiram built for him, is the Kingdom of Satan on earth.

Hiram is the representative of every man of the race of Eblis, the descendant of Gain, the fratricide; of Lamech, the bigamist; of Tubalcain and Lot, the incest; and he is the ancestor of Judas, the traitor; of the Jews, the deicides; of the Gnostics, the Ophites, the Manicheans, the Albigenses, the Templars and the Freemasons, his maneuvers. He is also the representative of Eblis, of Satan, who gives himself for God. At the 33rd degree, the President teaches the recipient: At the 13th degree, the word Master, the emblem of the regeneration of nature, is revealed to you as also being the name of the First Cause.(1)

If Eblis the Serpent impregnated Eve to make her give birth to Cain, it is not in a material sense that it must be understood; it would be absurd; but in a spiritual sense. The race of Eblis, these are the men enemies of God, the friends of the Enemy of God.

The three assassins of Hiram are: Superstition, also called Fanaticism or Lie, that is to say religion; Mosaism and especially Christianity; Tyranny, also called Ambition, that is to say just, religious governments or kings, and especially Christian kings; and Avarice, also called Cupidity or Ignorance, that is to say the State, the family and property well ordered on the basis of Christianity.

The murder of Hiram is the establishment in humanity of religious, civil, domestic and moral order. Revealed religion, including in itself all the order desired by God, is the principal murderer of the satanic power on earth. Mosaism, having been only a preparation for Christianity, hardly enters into the army of the enemies of Eblis, but the Christian religion is its capital enemy, which must be crushed at all costs.

The three avengers of Hiram are: true superstition, which includes atheism, pantheism, heresies, magic, and sorcery; true tyranny, whether it presents itself in the form of monarchy, or aristocracy, or democracy; and the true avarice of usurpers, usurers, and Jews. Formed into society, these three friends of Eblis are called: Freemasonry, the clearest expression of the alliance between the fallen Angel, the fallen Synagogue, and a fallen Christian religious Order.

To be convinced of what we have just said, one only has to read the instruction given to the recipient of the 33rd degree: (1) "Before reviewing the army corps which the Scottish Rite has at its disposal for the all-out fight against the enemies of Humanity (understand: Freemasonry or the Jews); before revealing to you the supreme Secret (understand: Demonolotry) which is our strength and makes Masonry eternal (like the government of Satan), I have to ask you, Brother, never to deviate from two essential principles, on which the entire Masonic organization is based. The first principle is that power comes from below (according to Jesus Christ, power comes from above!) and that it is delegated by means of

the democratic vote... The second principle is that, if you judge that a layman cannot, intellectually speaking, ever rise to the height of the degree of knight Kadosch, you must be careful not to initiate him, even to the grade of Apprentice, because you will never be able to make a true Scottish mason of him." - "The innocent Grand Master, you have sensed, is the man, the Man who is you and Master of the great nature (Jew or Lucifer), the man who is born innocent since he is born unconscious (cunning substitution of an ordinary man for the ideal man of the Kabbalah). Our Grand Master (who could not be any ordinary man) was born (that is to say created) innocent to be happy, to enjoy in all their plenitude all his rights without exception. But He fell under the blows of three assassins (that is to say the Holy Trinity), three infamous people who raised formidable obstacles against his happiness and against his rights, and ended by annihilating him (that is to say precipitating him into hell). These three infamous assassins are (in figures) the Law, Property, Religion... from which we have sworn to take the most resounding vengeance: they are enemies to whom we have sworn an all-out and no-holds-barred war, a war to the death. Of these three infamous enemies, it is Religion that must be the constant concern of our murderous attacks; because a people has never survived its religion, and because it is by killing Religion that we will have at our mercy both the Law and Property; because it is by establishing on the corpses of these assassins the Masonic Religion, the Masonic Law, the Masonic Property, that we will be able to regenerate Society. AND, AS ALL OUR MASONIC SECRETS ARE IMPENETRABLY HIDDEN UNDER SYMBOLS, those of the supreme grade that you have attained are hidden in the symbol of our grade. The Eagle with two heads (one white: Spirit or Lucifer, the other black: Matter or God) commands you wisdom, that is to say that you must put on your side the greatest possible chances of success, in order to then devote yourself effectively to the material realization of the double motto: DEUS MEUMQUE JUS: (GOD AND MY RIGHTEOUSNESS) To us all our rights! ORDO AB CHAO (ORDER FROM CHAOS): To nothingness the enemies of the Order.»

This fury and this mixture of lies and wickedness, how can they be explained otherwise than by the unquenched hatred and boiling rage of this Angel of Light who dwells in the fire and whom we call Lucifer? It is he who inspired these words, the last revelations of the last degree of Freemasonry!

We must be convinced that the true mystery of Freemasonry is not expressly revealed within the framework of the 33 degrees, by what it calls "Our leaders". In the Ritual of the Master of Brother Ragon, an officially recognized edition, it is said: "No known grade teaches or reveals the Truth; only, each one thins the veil. The grades practiced until this day have made Masons, and not simple initiates. The secret of Freemasonry is, by its very nature, inviolable; because the Mason who knows it can only have guessed it. He discovered it by frequenting instructed lodges, by observing, by comparing, by judging. Once he has reached the discovery of this secret, he will keep it, for sure, for himself. (1)

13. The two Standards.

The Kabbalah and the Talmud, being originally from Babylon, it is remarkable that, in his meditation "on the two Standards", Saint Ignatius arranges the forces of the kingdom of hell under the standard of the "Prince of this world" (2) seated on his throne, in the middle of a vast plain near Babylon; while the army of the kingdom of heaven, under the flag of Our Lord Jesus Christ, is in a plain near Jerusalem. He invites us to ask for the grace to discover and avoid the traps of Lucifer, and to know well and imitate the virtues of Jesus Christ. Then, he represents to us the Prince of the damned, in the plains of Babylon (which means Confusion), on a trunk; of fire, its element, surrounded by thick smoke, it is a word of lies, allegories and dazzling and deceptive decorations, spreading terror around him by the hideous deformity of his features (even Baphomet!) and his terrible looks (hear the cries of vengeance in the lodges)!

Secondly, Saint Ignatius shows us around Lucifer the innumerable crowd of his followers and his ministers. There are gathered the sinners of all centuries (from Cain to the Communards, the German Socialists, the Russian Nihilists, the Italian Luciferions); there are the men slaves of passions, the proud and the ambitious (who covet supreme power in the government of the world); the kidnappers of the property of others (high finance and large deceptive enterprises); the impudent (the numerous lodges of adoption, the Harems of the Masonic brothers); the homicides (the Carbonari and others affiliated with Freemasonry), etc. Lucifer's design is to seduce the whole of mankind, by the establishment of the Universal Republic governed by the golden mallet of the Supreme Chief of Freemasonry, and after having seduced it, to drag it into its terrible misfortune, - not to procure for it delights in its element of fire, but to take revenge on it, the creature of God, for the eternal punishment inflicted on it by divine justice. This vengeance of Lucifer will be the just reward for the apostasy of those who "loved darkness rather than light, because their works were evil."(1)

Let us listen again in spirit to Lucifer addressing his ministers, ordering them to set traps on all sides for men to ruin them. He teaches them his artifices and his temptations: how, first, he takes souls by the love of riches (to be assisted, one must be a mason!), then how he inspires them with ambition (to attain power, one must enter the lodge!), and finally with pride, the bottomless abyss, from which all vices spring as from their source.

How many simpletons, fools and carefree people, alas! of both sexes, let themselves be caught every day in these traps! How many who throw themselves into them blindly (their eyes first blindfolded, and then dazzled by the masonic lycopodium), how many who, not content with having let themselves be seduced, still work to seduce their brothers!

"Is not this standard of Lucifer, thus represented by Saint Ignatius, a perfect image of Freemasonry? Is not the standard of our King Jesus Christ a striking image of the Christian Church?

In a smiling plain, near Jerusalem, city of the Saints, vision of peace, emblem of heaven, there, not on a throne, but humbly conversing with his beloved subjects, Our Lord is found, attracting hearts by the beauty and charm of his looks,— of the truth and virtues that he teaches,— by the peace and consolations that he works in the chosen souls. Around him are gathered his disciples and his apostles of all times, the patriarchs, the prophets, the martyrs, the penitents, the virgins;... there, not a single one of the vices, not a single one of the weaknesses that dishonored humanity;... there, on the contrary, all the virtues pushed to the point of heroism. What then is the design of our divine King? That of bringing back all men to virtue, and by virtue to the happiness of time and to the glory of eternity. He also wants his apostles to go into the whole world to preach the Gospel, to inspire souls first with detachment from riches and then with humility, the source of all virtues. See the success of the Christian apostolate: how many sinners converted and happily snatched from hell; how many disciples won over to holy poverty and evangelical humility; how many new apostles formed for the salvation of the united and the glory of God!

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se faire valoir et se défendre.

Les trois ennemis mortels de la franc-maçonnerie sont ; la Monarchie, l'Église catholique et la Noblesse,—les ennemis de l'Ordre des Templiers, mais généralisés. Philippe le Bel représente tous les monarques, Clément V tout le clergé catholique, et le dénonciateur tous les privilégiés.

Les trois sauveurs sont : la Démocratie, le Naturalisme et le Socialisme.

Balkis est l'humanité ; les ouvriers d'Hiram sont le peuple

Freemasonry, (*Censored Phrase*) (Book V, Parts 7-13) By Bishop Leon Meurin S.J.

BOOK 5

(PART 2)

7. Political Importance of the Masonic Tale.

No one believes any more the assurances of the lodge, that it does not concern itself with politics; and it is useless to refute once more its protestation which is entirely lacking in sincerity and truth.

Hiram is the Chief or Representative of Freemasonry. Freemasonry itself is, as to aims and means, identical with the fallen order of the Templars: it envelops it to hide it from all scrutiny, it uses it to assert itself and defend itself.

The three mortal enemies of Freemasonry are; the Monarchy, the Catholic Church and the Nobility, — the enemies of the Order of the Templars, but generalized. Philip the Fair represents all the monarchs, Clement V all the Catholic clergy, and the denouncer all the privileged.

The three saviors are: Democracy, Naturalism and Socialism.

Balkis is humanity; Hiram's workers are the people and the proletariat, who blindly obey the Master who guides them by the "phallic Tau", the passions. The words of Order are: Liberty, Equality, Fraternity, - words subject to a host of different meanings.

For Masons, Liberty means the destruction of all civil, ecclesiastical and domestic authority; Equality means the destruction of all dignity, royalty, priesthood and nobility; Fraternity implies the destruction of the ties of the fatherland, of the family and of property. One has only to read the volumes of Father Neut, Father Deschamps, Father Pachtler, Dr. Eckert, Claudio Jannet, Léo Taxil, Bishop Fava, and many other authors, whose proofs and documents as numerous as they are conclusive we will not undertake to repeat.

Solomon, surrounded by Sadoc and his nobles, represents the kings surrounded by the priests and their courtiers. Balkis is the people who still admire the kings and are attached to the priests, but whom Hiram, Freemasonry, converts and takes away from their former masters. The murder of Hiram is the annihilation of the liberties and rights of the people by the monarchy, religion and property. The search for Hiram's body represents the revolutions, and the body found, the reestablishment of the freedom of the people, or the democratic republic. The construction of Solomon's temple under the direction of Hiram symbolizes the gradual preparation of the universal republic by Freemasonry. The various instruments of the Masonic workers are the emblems of the political and social work of the lodges, divided between the various grades and directed by the Supreme Chiefs of the secret society. To the grade of Rosicrucian falls the supreme direction of the anti-religious work; at the grade of Kadosch or Templar, the supreme direction of political and international work.

If we say that a Society which aims only to destroy what exists cannot exist on this negative basis alone, we already see that the construction of the temple of humanity, that is to say of the universal republic under Masonic sovereignty, is the positive basis of the works of Freemasonry. This double work is symbolized by sword and the trowel, which are placed in the hands of the Princes of Jerusalem, in the 16th degree, in imitation of the Jews rebuilding the walls of the holy city: "Those who were employed in building the walls did the work with one hand, and held their sword in the other." (1)

1. Esdras, iv, 17.

Everyone will be able to apply all the other numerous emblems and symbols to Masonic politics. It is easy to guess that the temple is the image of the universal reign of Freemasonry; that its two principal columns are Strength and Wisdom, that is, violence and cunning; that each hewn stone is a perfect mason; that the walls and the twelve columns are the peoples of all sides of the world, the one and undivided people of the universal republic; that the sacred vault is the Supreme Masonic Government; that the apron is a symbol of the political work of the brother-masons; that the letter G, in the sense of geometry, indicates the division of the whole earth into provinces or districts; that the mosaic pavement is a symbol of all the nations that compose the universal republic; that the middle chamber is the seat of the supreme government of the Masonic authority, and the middle tree its supreme chief; that the widow's trunk is the cash box of militant and revolutionary Freemasonry, which all Masons must feed until the universal kingdom of the secret sect is established and strengthened, etc., etc....

This chapter lays bare the true object of Freemasonry. Read between the lines of Masonic works, seek to pierce the veils under which the brethren seek to conceal the negative and the positive aim of the Masonic order, and you will always find the complete destruction of the principles and bases of the present political, religious, social, and domestic order, and the building of a kingdom of the lodge under the name of a universal republic. If the firmament is the vault of their temple, and all the nations of the earth are its pavement, the universality of that kingdom to which Freemasonry aspires is clearly expressed. All the countries of the world, perhaps with the exception of Patagonia and Central Africa, are already under the Masonic square and compass, divided into provinces and obediences, and endowed with their Orients, Masters, Provincials, Chapters, and other agencies of government. This is the new Power that a prophet sings in the verse: Et princepu nescit quod nova potentia crescit; "The King is unaware that a new power is growing." (1)

How many times have monarchs been warned, but in vain! It is because they cannot seize the head of this hydra.

The head! These are not the Princes and other Grandeurs that we know, and whose names are the most beautiful exterior ornament of the Temple of Solomon: these are the Chiefs who have hitherto been untraceable. Let us look for them in Berlin, in Rome and in Charleston! Perhaps they are still there.

(1.) Hermann von Lehnin. (2.) Psalm cix.

8. Jewish significance of the drama of Adoniram.

In the preceding chapters, there always remained a certain number of Masonic symbols more or less inapplicable. In the present chapter, everything that plays a role in Freemasonry and in its legend, applies to the Jewish people with astonishing ease. In truth, everything in Freemasonry is fundamentally Jewish, exclusively Jewish, passionately Jewish, from the beginning to the end.

What interest do other nations have in building Solomon's temple? Are they doing it for themselves or for the Jews?

Is it these nations or are it the Jews who derive any profit from it? What is their advantage in devouring each other to make the "Princes of Jerusalem" (16th), the "Heads of the Tabernacle" (23rd), the "Princes of the Tabernacle" (24th) triumph everywhere? Have the nations agreed to lower themselves all together like a stool under the feet of the Jews? (3)

Why then do they hasten to put the Crown (Kether) on the head of the Jew, and the Kingdom (Malkhuth) of the earth under his feet?

It is so obvious that Freemasonry is only a tool in the hands of the Jews who hold the upper hand there, that one is tempted to believe that non-Jewish Masons completely lost their intelligence, the day they were blindfolded to initiate them into the Masonic mysteries.

In naming the Jews, we are not thinking at all of the Orthodox Jews of before Jesus Christ. They were converted by seeing fulfilled in Jesus, the son of David and the Virgin Mary, all the prophecies, types and messianic symbols of the Old Testament, and united in him all the gifts of divine Wisdom, Science and Omnipotence. We are talking about the heretical Jews and the Kabbalistic, Talmudic and Pharisaic sect, whose origins go back to the time of the Babylonian captivity, whose tenacious branches survive to this day, and whose leaders constitute what is called the Fallen Synagogue.

Hiram is the personification of the Jewish people and the Fallen Synagogue. It is the synagogue that built its national temple, under the figure of the Temple of Solomon, Solomon being the representative of the King of Judah, today called the "Prince of the exile", and Zadok the representative of the High Priest, today known as the "Patriarch".

The three enemies who killed Hiram and interrupted the construction of the Temple are: the Christian Church, the Christian State and the Christian Family. The three saviors are the Kabbalah, the Templars and Freemasonry. The "Widow" is the synagogue, and the "Children of the Widow" are the children of Israel scattered throughout the world and the affiliates of the lodges. Man par excellence is the Jew; Humanity, the Jewish people and the Masonic brothers.

The persecution of Hiram, which ended in his murder, symbolizes the preparation of the kingdom of Christ which is accomplished by the establishment of the Church and the fall of the Synagogue. The search for Hiram's body signifies the efforts of the Jews to overthrow the Church and to reestablish the fallen Synagogue, the Kabbalistic-Talmudic Synagogue. The discovery of Hiram's body prefigures the reestablishment of the Jewish royalty, the Kether-Malkhuth of Esther and Mardochéc. The atrocious death to which the three assassins of Hiram were doomed is the punishment reserved for Christian kings, the Catholic clergy and the nobility of Christian nations; — in a word, it is the extinction of Christianity by fire and sword.

Solomon does indeed mean the King of Israel, but the orthodox king; for the fallen Synagogue a Kabbalistic king is needed. This explains all that is said in the legend of King Solomon, of his participation in the murder of Hiram and of his final conversion to the cult of Moloch, the Fire-God.

Balkis is the people to whom the King offers his love, but who, in the end, become friends with Hiram. The master workmen, companions and apprentices, commanded by Hiram and understanding his Kabbalistic signs, are the Freemasons, and, behind them, the populace

always ready to follow their impulse and direction. Eminently Jewish and hateful are the reprimand that Balkis addresses to Solomon for having torn up the venerable vine planted by Noah, and the prediction of the infamous crucifixion of the last of his race.

The temple is the universal kingdom of the Jews, extending from East to West and from South to North under the vault of the firmament. The twelve columns are the twelve tribes of Israel.

The pillars J and B are no longer Jachin and Boaz, but JUDAH and BENJAMIN, the two faithful tribes; the other ten pillars symbolize the ten lost tribes. The twelve-knotted cord interlacing the twelve pillars, begins at the tufted tassel attached to the pillar of Judah and ends at the tufted tassel attached to the pillar of Benjamin.

The pomegranates are the emblem of the fertility of the children of Israel. The middle chamber and the middle tree signify the Supreme Synagogue, or the Chiefs of Israel working under the presidency of the Prince of the Exile. Masonic tools, hammer, square, etc., symbolize the multifaceted action of the Synagogue "to achieve its goal, the Kelher-Malhuth.

The history of the Jews is represented in the 15th degree, the Knight of the East or of Velipea, by Cyrus, giving freedom to the captives and granting Zerubbabel, aged seventy, permission to rebuild the temple; in the 16th degree, the Prince of Jerusalem, by Darius, ordering the Samaritans to submit to the Israelites; and in the 17th degree, the Knight of the East or West, by the Jews uniting with the Gentiles, the Johannites and the Templars. In the 18th degree, the Rosicrucians celebrate the Jewish Passover in derision of the passion of Jesus Christ. It is mainly there that Jewish hatred allows itself all possible sacrileges against the divine Savior. In the following grades the desired kingdom of the Jews is broadly outlined in the form of the heavenly Jerusalem with its Grand Pontiff (19th degree); its Grand Patriarch (20th degree); its Chief of the Tabernacle (23rd degree); its Prince of the Tabernacle (24th degree) and its Sovereign Commander of the Temple (27th degree).

9. Philosophical concept of a Masonic fable.

Philosophy says in other words what theology and mythology teach. It reduces their characters to inanimate beings or to pure concepts. It delights in depersonalizing by abstract ideas what is very often a living being or an individual. It will therefore suffice for us to give to the Holy King and the Holy Matron and to the columns J and B, the names of Spirit and Matter, or, if you wish, of active Energy and passive Substance, or again of masculine and spontaneous Principle and feminine and receptive Principle; or Force and Matter, etc., etc. This is pure pantheism.

The "Three Enemies" which oppose the development of the active and intelligent principle, are the absence of life, form and movement in matter. The "three saviours" of the vivifying spirit are Intelligence, Will and the motive Force.

In order to avoid the necessity of recognizing a personal God, pantheism denies creation ex nihilo, always confusing with unreasonable obstinacy the emanation of beings from nothingness, which is certainly an absurdity, with their creation from nothingness effected by the omnipotence of the eternal Being. Pantheists prefer to admit the absurdity of a Being eternal and temporal, infinite and finite, immutable and mutable, divine and non-divine, rather than admit the existence of a God, to whom they will have to account for their voluntary error with all its dire consequences.

The Temple which is built under their auspices is, according to their philosophy, the Temple of Wisdom. Hiram who builds it is the emblem of the wise man, belonging to the race of the children of Wisdom or Philosophy. The men who, by imitating the qualities of matter, oppose the construction of the Temple of Wisdom, are those who lack intelligence, will or energy, the superstitious, the fanatics and the ignorant; while the avengers and friends of Hiram are the chosen souls, the intelligent, the virtuous and the resolute. All the emblems of Masonry are easily explained by following these general ideas. The eye in the triangle is the intelligence of the spirit; the flaming star and other symbols of the same kind designate the union of the spirit with matter; the mallet and the trowel, the activity of man; the epis, his resolution to defend his work; the phoenix, the constant renewal of nature; the serpent in a circle, the eternity of the world: eating itself, it is the active principle; eaten, the passive principle; Eblis, the intelligent and benevolent principle, Adonai, the unintelligent and malevolent principle, etc., etc. Readers will be kind enough to fill in the gaps in this brief exposition themselves.

10. Theological meaning of the story of Eblis and Himm.

In seeking the theological meaning of the story of Hiram and Eblis, we do not want to speak of Christian theology, but of Masonic or rather Kabbalistic theology. We must therefore resort to the very source, to Kabbalah, to establish this meaning with authority.

From the Ensoph who is the eternal, inscrutable Being, emanates all that has been, is and will be. Its first manifestation is the Kether, the Crown of the ten Sephiroth, "the principle of all principles, the mysterious wisdom, the crown of all that is most elevated, the diadem of diadems."

It represents the Infinite distinguished from the finite, the Being in itself, named in the Holy Scripture Ehiyhéh, Ego sum; it is the primitive or par excellence point. Before the Eusoph, the brilliant light of the Kether is only darkness.

From the bosom of this Kether, from this absolute unity, two principles emerge in parallel, one male or active, Khokhma, Wisdom; the other passive or female, Binah, Intelligence.(1)

Wisdom is also called the Father, because it is said that it has engendered all things; Intelligence is the Mother, thus it is written: "You shall call Intelligence by the name of mother."

From their mysterious and eternal union comes a Son who, taking at once the features of his father and those of his mother, bears witness to them both: this is knowledge or Science, Dajath. (2) This does not constitute a special Sephirah.

(1.) Proverbes, ii, 3. (2.) Franck, p . 140.

In this triad Kether, Khokhma and Binah, we cannot find the three friends of the good principle, because these avenging and redeeming friends suppose the perpetration of the murder of the good principle. Now, in the Kabbalistic system, there is no principle opposed either to the Ensoph or to the Crown, unless we say that, by the concentration of all being in the Crown, its opposite is born of itself: The Abyss. This supposition seems to us correct, although we have not found it affirmed anywhere.

After the description of the world of the emanation, that is to say of the ten Sephiroth, the Kabbalah teaches the existence of the world of creation, inhabited by a single angel, the Metathrone, so called because he is immediately below the throne of God represented by Adam Kadmon. He has under his orders myriads of spirits that the Kabbalah has divided into ten categories, constituting the third world, that of Formation. The Metathrone, with its ten categories of spirits, is the second series of eleven with which we have already become acquainted.

Samael, the Angel of desolation (Hebrew Sammah, desolation,(1) the supreme chief of the world, is opposed to the Metathrone.

(1.) Ps. LXXII, 19

The first three demons under the name of Samael (Eblis) answer to the first three good Spirits subject to the Metathrone. The first two denions are the Toku (the Formless) and the Bohu (the Unorganized), that is to say the absence of all visible form and all organization; the third is the Khoschek (the darkness) which in the beginning covered the face of Thehom (the abyss).

Abyss (in Greek Bythos), the Tohu and the Bohu, these are in Kabbalistic theology the three enemies of the divine Light. They prevent it from developing and building the Temple of the visible Universe, Olam Asia, the world of Fabrication. But they are defeated by the three avengers and friends of the Metathrone, the first three good Spirits.

There is no doubt about the identity of Samael, Diabolos and Eblis, these are the Hebrew, Greek and Muslim names of the same Prince of Darkness. He also calls himself the Angel of Light; This is explained by the fact that he is the Father of lies.

Hiram, in the theological sense of the Masonic narrative, is the representative of all men who work under the direction of the Prince of Darkness, whether he is called Eblis, Lucifer or Angel of Light.

There is no need to complete the theological parallel.

11. Kabbalistic idea of the Masonic myth.

The Jews have not applied their secret doctrines to Freemasonry, nor have they ever published their political program on this subject. All we can do, therefore, is to conjecture its content based on the theories of the Kabbalah and the Talmud. But since such a work is not of great practical value, it will suffice for us to indicate its main features.

Adam Kadmon, the man par excellence, is the ideal Jew, his divine idea and the archetype of the historical Jew. Now, since the Ensoph reproduces himself in the different worlds, and reveals himself in temporal beings who bear his image, the historical Jew must strive to resemble his divine prototype as perfectly as possible.

Believing himself to be endowed with an intelligence and wisdom superior to those of the Goyim, or nations outside and below his own, the Jew also believes himself to be their superior, in matters of grace, justice and beauty: according to the Kabbalah, he is descended from the Holy King, whose essence these attributes are. He is also persuaded of his superiority in matters of strength and majesty. Does it not come to him by right from the Holy Matron, the eternal source of his eminently privileged nation? The souls of the Jews have the privilege of being a part of God Himself; they are of the substance of God, in the same way that a son is of the substance of his father. This is why a Jewish soul is dearer and more pleasing to God than all the souls of the other peoples of the earth; for the souls of these come from the devil and are souls similar to those of animals and brutes. (1) The Jews alone are men, the other nations are only a variety of animals.(2)

Being of such a noble and elevated nature, which bears within it the expression of the named Sephiroth, the Jew has the right to the two Sephiroth Kether-Malkhuth, to the royal diadem: the Crown on his head and the Kingdom under his feet. "God gave all power to the Jews over the goods and the blood of all peoples." The Talmud draws the logical consequences of this thesis and allows the Jews to steal, exploit, kill Christians as they wish and can. (3) Freemasonry, which is their tool, is therefore a legitimate means to achieve this goal, and it serves as their principal instrument to realize the reproduction on earth of the primitive and ideal Man that the Kabbalah places in heaven.

(1.) Rohling, The Jew According to the Talmud, p. 91. (2.) Ibid. p. 105. (3.) Ibid. book III, chap. i to viii.

As we can see, Hiram is the ideal Jew of the Kabbalah. If the first attempt to place him on the throne of the earth does not succeed, if the revolution that is to lead there only ends, in time, in defeat and disaster for the Jewish people, he will see in it only an imitation of those "creations that failed because God did not come down with them to dwell there". These aborted creations are symbolized by the seven kings of Edom who preceded the kings of Israel.(1)

With the fall of these kings of Edom, the Kabbalah links the belief to a kind of revolution in the invisible world of "divine emanation". (2)

Here is a text from Kabbalah expressing this idea: (c Before the Ancient of the Ancients, the most hidden among hidden things, had prepared the forms of the kings and the first diadems, there was neither limit nor end. He began to sculpt these forms and to trace them in his own substance. He spread a veil before himself, and it was in this veil that he sculpted these kings, that he traced their limits and their forms; but they could not stand. This is why it is written: These are the kings who reigned in the land of Edom before a king reigned over the children of Israel. Here we are talking about the primitive kings and primitive Israel (ideal, celestial, intelligible). All the kings thus formed had their names, but they could not stand, until he (the Ancient) descended upon them and veiled himself for them." (3)

(1.) Genesis., xxxvii, 31-40. (2.) Franck, Kabbalah, p. 153. (3.) Ibid. p. 154

The earthly world being formed in the image of the heavenly world and the Jew in the image of *Adam-Kadmon who was crowned only after all the preceding revolutions (after the kings of Edom), the Jew will never let himself be discouraged by defeats and by the failure of the revolutions he will have unleashed; he will still hope, he will always hope that an hour will come, bringing him the Kether-Malkhuth, and making of him a successful and perfect imitation of Adam-Kadmon. Hiram will always resurrect until the moment when his assassins are annihilated.

Let the religions, states and civil societies of the Edomites, or non-Jews, assail him like the three bad companions; let them inflict death on him,—always only apparent,—he will always find his three Saviors, his philosophy, his laws and his allies—whether Gnostics, or Manicheans, or Templars, or Freemasons, or Socialists, etc., etc., he will always begin again the construction of the temple, until it is completed and has become a perfect image of heaven. The luminous column J represents the Holy King, and the dark column B, the holy Matron; the pomegranates, the numerous fruits of their union; the sacred vault, the Ensoph; the luminous triangle, above the throne of the Venerable, the three upper Sephiroth or the Great Architect of the universe; the sun and the moon at his sides represent once more the Holy King and the Holy Queen; the double intertwined triangle, the union of these two holy figures; the triple intertwined triangle, the three triads of the archetypal Man.

The flaming star with five points with the letter G (generation) in the middle again represents the union of the Holy King and the Matron; according to another interpretation, this flaming star which has ten angles represents the ten Sephiroth, five pointed and masculine angles and five obtuse and feminine angles. The flaming sword represents the emanation of the generative energy of the divine architect. The mysterious ladder represents the seven lower Sephiroth by which the soul descends to incarnate, and by which it ascends, at the death of the body, after its transmigrations, towards its source, Intelligence. The Tau and the Trutonic Cross represent the generative force of the Great Architect of the Universe, either in the

three or in the four worlds, the world of Beriah (Creation) being frequently omitted, because it is inhabited only by the single Metathrone. The mosaic pavement is the symbol of the two great eternal divisions of Light or Spirit and Darkness or Matter. The lyre of Apollo represents the harmony between the seven inferior Sephiroth, between the seven planets which are an image of them, and between the emanations of the Ensoph in general. The crown on the Masonic jewels is the figure of the first Sephirah; the circle and the serpent biting its tail are that of the Ensoph. The developed serpent is the Ensoph revealing himself in the universe. The brazen serpent is the great architect of the Universe enthroned on the phallus, the emblem of his generative power. The Pelican feeding or three or seven little ones also signifies either the Ensoph giving his life to the three upper Sephiroth, or the Architect of the Universe giving it to the seven lower Sephiroth; finally, the Phoenix rising from the flames is the same Ensoph renewing himself eternally.

In the meantime, the Temple has only three windows, visible on the board of the lodge, because, by a Kabbalistic process, it is demonstrated that the name of God includes all the sides of the universe, with the exception of the North, reserved for the wicked as a place of expiation. "At the end of time this side will return like the others to the ineffable name.

Hell will disappear, there will be no more punishments, or trials, or guilty people. Life will be an eternal feast, a Sabbath without linen. » From the name of the archangel of evil, from the venomous serpent called Samael — God of Poison — the first half, which means poison, will be removed; the second is the common name of all the angels. (1)

(1.) Franck, Kabbalah, p. 162, note.

When the construction of the Temple is completed and the whole mystery explained — Parasch Kol — (password of the 32nd degree), eternity will be restored. The circular serpent will have swallowed the tip of its tail, which will have served to nourish its body, the tail itself, and will serve again to nourish it, once, a hundred times, an infinite number of times, in all the centuries of centuries! Kronos will swallow his children again, and will slay the Universe, as the spider spins its threads and reabsorbs them!... Deception! Fraud! Lie!

12. Diabolical explanation of the Masonic parable.

Of all the possible explanations of the allegorical fable told by Freemasonry to its followers, the most striking, the most true and at the same time the most ferociously audacious and openly sacrilegious is the diabolical explanation. How can one imagine against the divine majesty a bolder insolence than this: He whom all humanity adores as the only true God, is the eternal principle of Evil! He who is called Satan, the Devil, Eblis, the Serpent, the ancient Dragon, the fallen Angel, Lucifer, is the eternal principle of Good! We are in the presence of the realization of the satanic program that the prophet Isaiah, by comparing Belshazzar to Lucifer, puts into the mouth of this haughty spirit, who was the first to rise up against God, his Creator. The prophet says: "How art thou fallen from heaven, Lucifer, thou who appeared so

brilliant in the East? who saidst in thine heart: I will ascend into heaven, I will establish my throne above the stars of God, I will sit upon the mount of the covenant at the sides of the north, I will place myself above the highest clouds, and I will be like the Most High." (1)

(1.) Isaïe, xiv, 14.

Eblis, a Mohammedan name equivalent to the Diabolos, is the supreme divinity of the Masonic myth. He is the good God, the principle of Good, the friend of men, the adversary and martyr of Jehovah Adonai. This one, our Lord, is the bad God, the principle of Evil, the enemy of man.

Eblis poses as the equal of Adonai and as a being existing from all eternity. He compares himself to the phoenix, which is always rejuvenated anew in fire: fire is indeed his element, but it bruises him rather than revives him. He calls himself the Angel of Light, God of Fire, Intelligence, Wisdom, Beauty, Strength, the Great Architect of the Universe, he even calls himself Jehovah. He is in reality Eblis, the Slanderer: his whole life consists of lies and deceptions. He was formerly the Angel of Light, Lucifer; today, although he still bears the name, he is no longer in the same sense of the word; the supernatural light is taken away from him; he has only his natural light left, strong enough, surely, to deceive poor human intelligence, the smallest, according to Saint Thomas, of all created intelligences. He is the God of Fire according to the common expression of the ancient pagan religions; the parody of the Holy Spirit who is the divine Fire of Love uniting God the Father and God the Son. Eblis is indeed the Intelligence of Hermes the Trismegistus; he is also the Wisdom, Beauty and Strength of the Kabbalah. He apes the Holy Trinity, whose Father engendered, through intelligence, the eternal Son, his image, his splendor, his beauty, and whose Father and Son produce the Holy Spirit, their common love and their Strength. Eblis is not the creator of the universe; he denies the possibility of creation, knowing full well that his negation is absurd; he calls himself the Great Architect of the Universe, an architect who does not create his materials, but only arranges them in an order preconceived by him. The order preconceived by this great diabolical architect is disorder in the kingdom of God. Finally, Eblis also calls himself Jehovah, and, by abbreviation, Jao, Jvah and Jod, not because he is in reality what this name signifies, the Being par excellence, but because he arrogates this name to himself in order to be able to better deceive men of short-time or ill-will.

The temple raised by Satan in honor of Jehovah, that is to say of Satan himself, and to the construction of which Hiram, the man bewitched by his deceptions, is employed, is not the temple that Solomon, the ancient king of the Jews, built in honor of the true Jehovah with the materials and treasures prepared by David his father. The true Jehovah is for Satan a "God jealous of the genius communicated to Cain by Eblis," an "unjust God who drowned so many thousands of men in the waters of the flood"; (1) David is only a "debauched" king to him and Solomon, who had contributed to the murder of Hiram, only recovered his esteem in his old

age, when he converted and burned incense to Moloch, the Genius of Fire. The temple of the Great Architect of the Universe, which Hiram built for him, is the Kingdom of Satan on earth.

(1.) Léo Taxil, II, p. 104.

Hiram is the representative of every man of the race of Eblis, the descendant of Gain, the fratricide; of Lamech, the bigamist; of Tubalcain and Lot, the incest; and he is the ancestor of Judas, the traitor; of the Jews, the deicides; of the Gnostics, the Ophites, the Manicheans, the Albigenses, the Templars and the Freemasons, his maneuvers. He is also the representative of Eblis, of Satan, who gives himself for God. At the 33rd degree, the President teaches the recipient: At the 13th degree, the word Master, the emblem of the regeneration of nature, is revealed to you as also being the name of the First Cause.(1)

(1.) P. Rosen, p . 268.

If Eblis the Serpent impregnated Eve to make her give birth to Cain, it is not in a material sense that it must be understood; it would be absurd; but in a spiritual sense. The race of Eblis, these are the men enemies of God, the friends of the Enemy of God.

The three assassins of Hiram are: Superstition, also called Fanaticism or Lie, that is to say religion; Mosaism and especially Christianity; Tyranny, also called Ambition, that is to say just, religious governments or kings, and especially Christian kings; and Avarice, also called Cupidity or Ignorance, that is to say the State, the family and property well ordered on the basis of Christianity.

The murder of Hiram is the establishment in humanity of religious, civil, domestic and moral order. Revealed religion, including in itself all the order desired by God, is the principal murderer of the satanic power on earth. Mosaism, having been only a preparation for Christianity, hardly enters into the army of the enemies of Eblis, but the Christian religion is its capital enemy, which must be crushed at all costs.

The three avengers of Hiram are: true superstition, which includes atheism, pantheism, heresies, magic, and sorcery; true tyranny, whether it presents itself in the form of monarchy, or aristocracy, or democracy; and the true avarice of usurpers, usurers, and Jews. Formed into society, these three friends of Eblis are called: Freemasonry, the clearest expression of the alliance between the fallen Angel, the fallen Synagogue, and a fallen Christian religious Order.

To be convinced of what we have just said, one only has to read the instruction given to the recipient of the 33rd degree: (1) "Before reviewing the army corps which the Scottish Rite has at its disposal for the all-out fight against the enemies of Humanity (understand: Freemasonry or the Jews); before revealing to you the supreme Secret (understand: Demonolotry) which is our strength and makes Masonry eternal (like the government of

Satan), I have to ask you, Brother, never to deviate from two essential principles, on which the entire Masonic organization is based. The first principle is that power comes from below (according to Jesus Christ, power comes from above!) and that it is delegated by means of the democratic vote... The second principle is that, if you judge that a layman cannot, intellectually speaking, ever rise to the height of the degree of knight Kadosch, you must be careful not to initiate him, even to the grade of Apprentice, because you will never be able to make a true Scottish mason of him." -

(1.) Paul Rosen, p. 178 seq.

"The innocent Grand Master, you have sensed, is the man, the Man who is you and Master of the great nature (Jew or Lucifer), the man who is born innocent since he is born unconscious (cunning substitution of an ordinary man for the ideal man of the Kabbalah). Our Grand Master (who could not be any ordinary man) was born (that is to say created) innocent to be happy, to enjoy in all their plenitude all his rights without exception. But He fell under the blows of three assassins (that is to say the Holy Trinity), three infamous people who raised formidable obstacles against his happiness and against his rights, and ended by annihilating him (that is to say precipitating him into hell). These three infamous assassins are (in figures) the Law, Property, Religion... from which we have sworn to take the most resounding vengeance: they are enemies to whom we have sworn an all-out and no-holds-barred war, a war to the death. Of these three infamous enemies, it is Religion that must be the constant concern of our murderous attacks; because a people has never survived its religion, and because it is by killing Religion that we will have at our mercy both the Law and Property; because it is by establishing on the corpses of these assassins the Masonic Religion, the Masonic Law, the Masonic Property, that we will be able to regenerate Society. AND, AS ALL OUR MASONIC SECRETS ARE IMPENETRABLY HIDDEN UNDER SYMBOLS, those of the supreme grade that you have attained are hidden in the symbol of our grade. The Eagle with two heads (one white: Spirit or Lucifer, the other black: Matter or God) commands you wisdom, that is to say that you must put on your side the greatest possible chances of success, in order to then devote yourself effectively to the material realization of the double motto: DEUS MEUMQUE JUS: (GOD AND MY RIGHTEOUSNESS) To us all our rights! ORDO AB CHAO (ORDER FROM CHAOS): To nothingness the enemies of the Order!»(1)

This fury and this mixture of lies and wickedness, how can they be explained otherwise than by the unquenched hatred and boiling rage of this Angel of Light who dwells in the fire and whom we call Lucifer? It is he who inspired these words, the last revelations of the last degree of Freemasonry!

(1.) Paul Rosen, p . 296.

We must be convinced that the true mystery of Freemasonry is not expressly revealed within the framework of the 33 degrees, by what it calls "Our leaders". In the Ritual of the Master of Brother Ragon, an officially recognized edition, it is said: "No known grade teaches or reveals the Truth; only, each one thins the veil. The grades practiced until this day have made Masons, and not simple initiates. The secret of Freemasonry is, by its very nature, inviolable; because the Mason who knows it can only have guessed it. He discovered it by frequenting instructed lodges, by observing, by comparing, by judging. Once he has reached the discovery of this secret, he will keep it, for sure, for himself. (1)

13. The two Standards.

The Kabbalah and the Talmud, being originally from Babylon, it is remarkable that, in his meditation "on the two Standards", Saint Ignatius arranges the forces of the kingdom of hell under the standard of the "Prince of this world" (2) seated on his throne, in the middle of a vast plain near Babylon; while the army of the kingdom of heaven, under the flag of Our Lord Jesus Christ, is in a plain near Jerusalem. He invites us to ask for the grace to discover and avoid the traps of Lucifer, and to know well and imitate the virtues of Jesus Christ. Then, he represents to us the Prince of the damned, in the plains of Babylon (which means Confusion), on a trunk; of fire, its element, surrounded by thick smoke, it is a word of lies, allegories and dazzling and deceptive decorations, spreading terror around him by the hideous deformity of his features (even Baphomet!) and his terrible looks (hear the cries of vengeance in the lodges)!

(1.) Léo Taxil, Mysteries, p, 150. (2.) Jean, xii, 31

Secondly, Saint Ignatius shows us around Lucifer the innumerable crowd of his followers and his ministers. There are gathered the sinners of all centuries (from Cain to the Communards, the German Socialists, the Russian Nihilists, the Italian Luciferions); there are the men slaves of passions, the proud and the ambitious (who covet supreme power in the government of the world); the kidnappers of the property of others (high finance and large deceptive enterprises); the impudent (the numerous lodges of adoption, the Harems of the Masonic brothers); the homicides (the Carbonari and others affiliated with Freemasonry), etc. Lucifer's design is to seduce the whole of mankind, by the establishment of the Universal Republic governed by the golden mallet of the Supreme Chief of Freemasonry, and after having seduced it, to drag it into its terrible misfortune, - not to procure for it delights in its element of fire, but to take revenge on it, the creature of God, for the eternal punishment inflicted on it by divine justice. This vengeance of Lucifer will be the just reward for the apostasy of those who "loved darkness rather than light, because their works were evil."(1)

(1.) John, iii, 19.

Let us listen again in spirit to Lucifer addressing his ministers, ordering them to set traps on all sides for men to ruin them. He teaches them his artifices and his temptations: how, first, he takes souls by the love of riches (to be assisted, one must be a mason!), then how he inspires them with ambition (to attain power, one must enter the lodge!), and finally with pride, the bottomless abyss, from which all vices spring as from their source.

How many simpletons, fools and carefree people, alas! of both sexes, let themselves be caught every day in these traps! How many who throw themselves into them blindly (their eyes first blindfolded, and then dazzled by the masonic lycopodium), how many who, not content with having let themselves be seduced, still work to seduce their brothers!

"Is not this standard of Lucifer, thus represented by Saint Ignatius, a perfect image of Freemasonry? Is not the standard of our King Jesus Christ a striking image of the Christian Church?

In a smiling plain, near Jerusalem, city of the Saints, vision of peace, emblem of heaven, there, not on a throne, but humbly conversing with his beloved subjects, Our Lord is found, attracting hearts by the beauty and charm of his looks,— of the truth and virtues that he teaches,— by the peace and consolations that he works in the chosen souls. Around him are gathered his disciples and his apostles of all times, the patriarchs, the prophets, the martyrs, the penitents, the virgins;... there, not a single one of the vices, not a single one of the weaknesses that dishonored humanity;... there, on the contrary, all the virtues pushed to the point of heroism. What then is the design of our divine King? That of bringing back all men to virtue, and by virtue to the happiness of time and to the glory of eternity. He also wants his apostles to go into the whole world to preach the Gospel, to inspire souls first with detachment from riches and then with humility, the source of all virtues. See the success of the Christian apostolate: how many sinners converted and happily snatched from hell; how many disciples won over to holy poverty and evangelical humility; how many new apostles formed for the salvation of the united and the glory of God!

END OF BOOK V

"Freemasonry, (*CENSORED PHRASE*) By Bishop LEON MÉURIN, S.J. (Book VI, Chapter I)" / X

« Après avoir renversé le pouvoir temporel du Pape, dé notre ennemi infâme et mortel, par le concours de l'Italie et de la France, nous affaiblirons la France, soutien de son pouvoir spirituel, par le concours de notre puissance et de celle de l'Allemagne.

« Et un jour viendra où, après le partage intégral d l'Europe en deux Empires, l'Allemand d'Occident et le Russe d'Orient, la maçonnerie les joindra en un seul, avec Rom comme capitale de l'Univers entier.

Freemasonry, (*CENSORED PHRASE*) By Bishop LEON MÉURIN, S.J. (Book VI, Chapter I)

BOOK VI

CHAPTER I

INTERPRETATION OF THE 33 DEGREES OF THE ANCIENT ACCEPTED SCOTTISH RITE CHAPTER ONE THE DIVISION OF THE 33 DEGREES INTO THREE ELEVENS

1. The feigned divisions of the 33 degrees.

The efforts made by Freemasonry to baffle the inquisitive eyes of both adepts and laymen are as ingenious as they are numerous. Besides the multiplicity of interpretation of the symbols, we note a considerable number of diverse Rites and divisions of their grades.

The Scottish Rite of Hevodom is composed of 25 degrees, divided into 7 classes. The first class has 3 degrees, the second 5 and the third 3: in all eleven. The fourth class also has 3 degrees, the fifth 5 and the sixth 3: again eleven. The third eleven has only just begun; for the seventh and last class has again 3 degrees; but the eighth class, with 5 degrees, and the ninth, with 3, have never been added to it.

The York Rite is composed of 30 degrees divided into 4 series; the first series, called initiation, has 3 degrees; the second, called Royal-Arche, 4; and the third, called Royal-Master, also 4; in all eleven. The fourth series, called Chivalry, has 19 degrees. Its last three grades play the same role as the 3 higher grades of the accepted ancient Scottish Rite.

The Zinnendorf Rite, also called Johannite Rite, removes the intermediate grades of great importance, but it retains the principal grades of Rear-Lodges. It is composed of 7 degrees in 3 classes.

The Eclectic Rite has only 5 grades: the first three, of Apprentice, Companion and Master, and the two principal grades of Rear-Lodges, corresponding to those of Rose-Croix and Kadosch.

The Swedenborg Rite is composed of 12 grades divided into 4 classes. Only one brother can be invested with the 12th grade, the Grand Master of the Order.

The Rite of Misraïm, of 90 grades, (now 100) is divided into 33 symbolic grades, 33 philosophical grades, 11 mystical grades and finally 13 cabalistic grades. We are only touching lightly on the mystery of the satanic number of thirteen. The last thirteen degrees of the Rite of Misraïm begin with the grade of "Doctor of the Sacred Fire", which indicates their nature. The 82nd degree Knight of the Redoubtable Sada, gives a glimpse of who this "Almighty Redoubtable" is. The 83rd degree, this Sublime Theosophical Knight, demonstrates the origin of the modern sect of Theosophists. Finally, to be brief, the 8th degree, "Sublime Master of the Luminous Ring", gives a hint, even to the profane, of the magical air in which the initiates of this monstrous rite move.

The French Rite, like the Ancient Accepted Scottish Rite, has 33 degrees; only, a certain number of these grades are conferred by communication, that is to say without tests. This is an excellent means of hiding the true meaning of the grades. Our exposition of the 33 grades will demonstrate the wisdom of the Order in allowing certain brothers, inept at the true mysteries, to advance to the last degrees, the true importance of which they never learn. The 33 degrees of the French Rite are divided into four series; the first includes 3 symbolic grades; the second, 15 capitular grades; the third, 12 philosophical grades, and the fourth, the 3 higher grades. We will see later that these are not only the first 3 degrees which bear the character of symbolic degrees; that the 12 philosophical gracies are still something other than philosophical degrees; and that this division into four series has no reason for being other than the goal of masking the true division of the three laws eleven degrees of true masonry. The Ancient and Accepted Scottish Rite counts the 33 orthodox degrees; but the information given by the "Minister of State" to the recipient of the 33rd degree still feigns an arbitrary tripartition of the 33 degrees; it is divided into primary education comprising the first 3 degrees; secondary education, embracing 15 degrees, and higher education, extending to the last 15 degrees. (1)

The "President" of the degree completes this teaching by informing the recipient that the first 6 degrees are devoted to giving an answer to the question: What are the duties of man towards himself? — that the following 19 degrees answer the question: What are the duties

of man towards his fellow men? — and that the last 8 degrees must elucidate the question: What are the duties of man towards his country? "Six duties relate to the isolated man, nineteen to the isolated social man, and eight to the social man in society." (2)

The deception of its own members does not end, for Freemasonry, even at the 33rd and last degree! The true division of the 33 degrees into three eleven is found only in the most secret Instructions outside the 33 grades, and "in the symbols under which the true Masonic secrets are impenetrably hidden.

2. The true division of the 33 degrees into three elevens.

Paul Rosen publishes in his book, The Social Enemy, face to face, the instruction given to General Garibaldi and that given to S.A.R. the Prince of Wales. The shameless sincerity of the first is matched only by the brazen hypocrisy of the second.

Having only become aware of these documents after having elaborated the interpretation of the 33 degrees given in the following chapter, we were happy to finally find in the first, in open language, what our research had discovered in the hidden meaning of the "impenetrable symbols".

Here is an extract from this piece to which we owe one of the most brilliant lights to emerge from the darkness of Freemasonry.

"Masonry, being nothing other than the Revolution in action, nothing other than a permanent Conspiracy against political and religious despotism, Masonry has not adorned itself with these ridiculous decorations, by means of which princes and priests play in society the prominent roles that they have usurped and stolen. But princes and priests, unable to overcome an institution that is hostile to them and so formidable to them, have, at various times, had the perfidy to pass into the enemy camp, to become Masons themselves and to introduce into Masonry these absurd customs, formulas, titles, and legends which were to distort the spirit of the institution, which distorted its tendencies, and which, in place of liberal and democratic doctrines, seemed to favor religious and aristocratic principles.

"Our leaders, in the presence of this danger, tightened the bonds of the true members of this secret society par excellence which is Masonry, and wishing to ensure, if not the protection, at least the tolerance of the powerful of this world, they let them take part in Masonic work of which they revealed to them only what they were willing to reveal to them. Seeing without batting an eyelid Masonry transformed in appearance into a society, as insignificant as possible, of benevolence and charity of which these powerful of the earth believed to hold the high ground, our leaders let them declare that Politics and Religion were completely foreign to Masonry.

"There is therefore reason for you, Brother, to undergo and accept all these ridiculous absurdities which are for our institution the protective flag under which it can, accepted everywhere, work in the shadow and secret for the Sublime Goal which it is destined to attain, because you must not forget that in our Order, no grade completely reveals the Truth; it only thins out the veil that hides it from curious eyes.

"For us, invested with supreme power, for us alone, it strips it entirely, and flooding our intelligence, our spirit and our heart, it makes us know, see and feel that:

"Man is at once the God, the Pontiff and the King of himself.

"This is the sublime secret, the key to all science, the summit of initiation.

"Freemasonry, the perfect synthesis of all that is human, is therefore the God, the Pontiff and the King of Humanity.

"This explains its universality, its vitality and its power!

"As for us, great leaders, we form the sacred battalion of the Sublime Patriarch, who is in turn the God, the Pontiff and the King of Freemasonry.

"Here, Brother, is the third triangle, the third triple truth which will give to your intelligence, your mind and your heart the inflamed happiness of the absolute possession of the Truth without veils! The whole of the organization, the functioning and the teaching of the Order now appears to your eyes, Brother, radiant with clarity; and you see, you understand that all our teaching is summed up in this:

"To bring the triumph of our Virtue, our Morality and our Authority in all of Humanity.

"This is why our grades have a triple classification, according to whether they are called to combat what our implacable adversaries, our mortal enemies, our infamous persecutors, the clerics, dare to call their Virtue, their Morality and their Authority.

"To combat their abject Virtue we have the following grades: 1st Apprentice; 2nd Companion; 3rd Master; 4th Secret Master; 5th Perfect Master; 6th Private Secretary; 7th Provost and Judge; 8th Intendant of Buildings; 9th Chosen of the Nine; 10th Chosen of the Fifteen; 11th Chosen Knight; which allows us to bring a layman from the unconsciousness of the Apprentice to the mission of the Chosen Knight for the defense of Masonic Virtue, for the crusade of Man, God of himself...

"To combat their filthy Morality, we have the following grades: 12th Grand Master Architect; 13th Royal Arch; 14th Perfect Mason; 15th Knight of the East; 16th Prince of Jerusalem; 17th Knight of the East and West; 18th RoseCroix; 19th degree Grand Pontiff; 20° Worshipful Grand Master; 21st Noachite; 22° Royal Axe....

«.. . Finally, Brother, to combat their criminal Authority, we have the Grades: 23rd Chief of the Tabernacle; 24° Prince of the Tabernacle; 25° Knight of the Serpent; 26° Trinity; 27° Commander of the Temple; 28" Adept Prince; 29th Grand E Scottish; 30th Kadosch; 31st Grand Inquisitor; 32nd Prince of Royal Secret; 33rd Grand Inspector General...

"... The clerics, infamous assassins of humanity, oppose, you see, Brother, to our Virtue, to our Morality, to our Authority, their Property, their Religion and their Law, and it is these three mortal enemies of Freemasonry that you will have to fight from now on as army leader:

"The Law, because it is not the perfect harmony between the Rights of the isolated man and the Duties of the Social Man in Society, Rights which are acquired to us all in their Integrity, Duties which are only the immediate consequence of the right that each of us has to enjoy all his Rights without being prevented by anyone;

"Property, because the Earth belongs to no one and its products belong to all, to the extent of the real needs of the well-being of each;

"Religion, because religions are only philosophical systems due to men of genius, systems that people have adopted under the express condition that they come to constitute an increase in well-being for them.

Neither the Law, nor Property, nor Religion, can therefore impose themselves on man; and as they annihilate him by depriving him of his most precious rights, they are assassins on whom we have sworn to take the most resounding vengeance; they are enemies to whom we have sworn a war to the bitter end and without quarter, a war to the death.

"Of these three infamous enemies, it is Religion that must be the constant concern of your murderous attacks; because a people has never survived its Religion and because it is by killing Religion that we will have at our mercy both the Law and Property; because it is by establishing on the corpses of these assassins, the Masonic Religion, the Masonic Law, the Masonic Property, that we will have regenerated Society....

"... Repel mercilessly and fight to the death and to the bitter end, by all the means that we put at your disposal, such dynasty, such institution, such class of Society, such political influence, such governmental authority, such princely character, such prominent individuality, who, posing, either as an adversary of the social Revolution, or as a defender of the idea or of Christian society, would thereby form an obstacle or a delay to the accomplishment of our social mission.

"This social mission that our Supreme Leader has entrusted to us, we are very close to having accomplished it.

As our God is neither substance, nor body, nor soul, nor creator, nor father, nor word, nor love, nor purity, nor redeemer, nor anything, we have enslaved the Church to secular power and overthrown the temporal power of the Pope while awaiting the overthrow of his spiritual power.

"As we are the builders of the new Temple of Humanity's happiness, and as to build it we must begin by demolishing, by destroying the current social state, we have suppressed religious education; we have suppressed the law of nations.

"After having overthrown the temporal power of the Pope, our infamous and mortal enemy, with the help of Italy and France, we will weaken France, the support of his spiritual power, with the help of our power and that of Germany.

"And a day will come when, after the complete division of Europe into two Empires, the German of the West and the Russian of the East, Masonry will join them into one, with Rome as the capital of the entire Universe.

"Our Supreme Chief will reign alone over the world, and seated on the steps of his hole, Freemasonry will share with him the Omnipotence.

"So great and dazzling is this supreme goal that we have just made shine before your eyes, great and patient are the labors and the efforts necessary to attain it.

"Today that you sit among the Chief Masters your works must increase in intensity; and to clearly specify their tendencies while ensuring at the same time their success and their triumph, we will summarize for you clearly the Great Light of the supreme initiation.

"You are your God, your Pontiff and your King of yourself.

"Your reason is the only rule of Truth, the only key to science and politics.

"Your appetites and your instincts are the only rule of the Bible, the only key to progress and happiness.

"You must understand and interpret as follows our holy motto:

"Liberty, Equality, Fraternity.

"Liberty,the all-powerful weapon with which we have turned the world upside down, means:

"Independence without limits and without restrictions, without dealing with any kind of authority.

"Independence of the mind, which cannot be hindered by any revelation or limited by any dogma. "Independence of the will, which does not submit to any power, which recognizes neither King, nor Pope, nor God.

"Independence of the personality, which has broken all the chains that held it captive, physical chains and moral chains, chains of the earth and chains of heaven, to realize the independence of humanity, by its absolute and complete emancipation.

"It is with Liberty as a lever and human passions as a fulcrum that we will forever overthrow Kings and Priests, these implacable enemies of the human race, more fatal to humanity than tigers are to other animals.

"Equality,the almighty level with which we have transformed the world, means:

"Equalization of properties, because the rights of man on the common land, as citizens of one and the same world, as children of one and the same mother, are older and more sacred than all contracts and all customs, and that, consequently, these rights must be broken, these customs must be abrogated.

"Equalization of fortunes, by the proportionate balance of salaries, by the conspiratorial and radical abolition of the right of inheritance, by the expropriation of all financial companies, by the appropriation to the national solidarity of each people of the banks, canals, transport, insurance and mines.

"Equalization of individuals, by solidarity, by the equal enjoyment for each to his solidarity production. It is with Equality as a lever and human appetites as a fulcrum that we will make the Aristocracy of Money, the implacable executioner and insatiable exploiter of the human race, disappear forever.

"Brotherhood,the all-powerful promise with which we have established our power, means: brotherhood in Freemasonry, to constitute a State within the State with means and functioning independent of the State, unknown to the State.

"Brotherhood in Freemasonry, to constitute a State beyond the State,with a Unity, a cosmopolitanism, a universality that make it superior, directing the State.

"Brotherhood in Freemasonry, to constitute a State against the State, as long as standing armies exist, instruments of oppression, principles of parasitism, obstacles to all fraternization.

"It is with Brotherhood as a lever and human hatreds as a fulcrum that we will make Parasitism and Armed Repression disappear forever, these unfulfilled enemies, these fierce scarecrows of the human race.

"Brother, here is the end of your instruction as Head of Freemasonry.

"Say now with us our Supreme Oath:

"I swear to have no other homeland than the universal Homeland.

"I swear to fight to the bitter end, always and everywhere, the boundary markers of nations, the boundary markers of fields, houses and workshops, and the boundary markers of the family.

"I swear to overthrow, by sacrificing my life, the boundary marker where the humanicides have traced with blood and mud the name of God.

"I swear to devote my entire existence to the indefinite triumph of progress and universal Punishment, and I declare that I profess the negation of God and the soul.

"And now, Brother, that Nation, Religion and Family have disappeared forever for you in the immensity of the work of Freemasonry, come into our arms, most Powerful, most Illustrious and most Dear Brother, share with us the limitless authority and the boundless enjoyment that we exercise over Humanity."

These excerpts are enough to give our interpretation of the 33 degrees an official confirmation. Satan always reveals himself as a monkey of God.

In a true and highly mystical sense, divine revelation tells us: Vos dii estis et sacerdotîum regale; "You are gods", and "a royal priesthood". (1) Satan seizes these texts and says to man: "You are your God, your Pontiff and your King."

Here then is the mother-ridden of the 33 degrees, divided into three elevens: "The Man-God, the Man-Pontiff, the Man-King", the Man, led to his supreme essential dignity, spiritual and temporal, the true or perfect Man and the perfect spiritual and temporal government. It is the incorporation of the Man in the Great Architect, in his Priesthood and in his royalty.

These are the three sacraments of Baptism, of Order and of Confirmation in the kingdom of darkness, the counterfeit of the three sacraments of the Church of God, which imprint an indelible character.

END OF CHAPTER I

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maçonnique qui est commun aux frères et aux sœurs maçonnes. L'Apprenti, qui représente la Matière, porte la *bavette*, en forme triangulaire, levée; le Compagnon, qui représente la Force, la porte baissée; le triangle féminin a la pointe en haut, le triangle masculin en bas. Combien de maçons connaissent la signification ignoble de la bavette levée et de la bavette baissée? Combien ignorent qu'ils se sont engagés dans le culte restauré du Phallus? Combien savent la vraie signification du mot *travail*?

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CHAPTER II

1-6 Degrees

(PART 1/5)

KABBALISTIC INTERPRETATION OF THE 33 SCOTTISH DEGREES

FIRST ELEVEN

1. The 10th Sephirah. The Kingdom. — The Apprentice.

The general idea set forth and the details of each Grade in particular must necessarily explain and corroborate each other. So we enter at once into the details that we know after the revelations made by Leo Taxil, Paul Rosen, and several adepts of Freemasonry itself, such as Ragon, Clavel, Carlile and others. We are content with the Kabbalistic interpretation, the basis of the other interpretations.

The vast Kingdom from which the chosen "Man", the future Mason, wants to emerge and above which he must rise, in order to dominate it, is the profane world, uninitiated humanity, seated in the darkness of ignorance and subjected to the tyranny of Kings and Priests.

The Kabbalah teaches that the first matter, from which the world was formed, is the En Kađmon, "non-being, in which there is no distinction, no mode of existence".(1) One cannot therefore bring a Password when one wants to become a "Man". The Scottish Rite does not

have one. The French Rite is wrong to ask Apprentices for a Password. Tubalcain means nothing in passing from the profane world to a lodge of Apprentices.

The sacred Word of the 1st degree is Boaz. (2) Boaz means stability, firmness, immobility; it is the character of passive matter.

(1.) Franck, p. 161. (2.) Booz, which is often found, especially in English books, is an error. Booz was the name of David's great-grandfather. The pillar made by Hiram was called Boaz.

For the most part, the Sacred Words designate the essence of the Masonic degrees, and serve to give rise to them.

By deviating from the Holy Scripture, as it always does when it sees the utility, Freemasonry (or Elie Ashmole, who composed this degree in 1646) gave the Boaz column a dark color, and the Jakin column a resplendent color. The Boaz column represents the passive, material, feminine, bad principle, and the Jakin column, the active, spiritual, masculine, good principle.

The Boaz column is black, the other white: white and black juxtaposed are the colors of Satan. (1)

By giving the first degree the sacred word Boaz, and the second that of Jakin, which means Rectitude, Direction, the author of these grades wanted to symbolize by these words, as by these two columns which must support the temple of Solomon, the two eternal principles that the Kabbalah teaches, matter and force, feminine and maiden principles, whose eternal example is represented by the Holy King and the Holy Queen or Matron.

Often we speak of three columns, Wisdom, Force and Beauty: then you have the principal representatives of the three Kabbalistic Triads.

(1.) Léo Taxil, Mysteries, p . 367.

The recipient being therefore considered as raw matter still quite formless, that is to say a Profane, the ceremonial of his reception will signify that he is created a new man, a Kabbalistic Man, as the pagan is created, in the Christian Church, a child of God by baptism.

Given the anti-Christian character of Freemasonry, we must expect the antithesis and parody of Christian baptism. In the cabinet of reflections one takes the decision to enter (1) Freemasonry, like a man who reflects before being baptized. The lodge into which the recipient is to enter is obviously an imitation of a Christian church: the columns, the sanctuary, the altar, the priest, the deacon and the sub-deacon, represented by the Worshipful One and the two overseers, the Divinity in the luminous triangle under the canopy, etc. The luminous triangle signifies the three higher Sephiroth, the Anti-God, the "Great Architect of the Universe," whose flaming sword represents a luminous and powerful ray at the disposal of the Venerable. The Triangle with the Sun and the Moon are yet another

representation of the Sephiroth, a new trinity which explicitly includes all the other triads. The three terms of this trinity are the centers of the three Triads already named: the Crown, among the metaphysical Sephiroth; Beauty, among the moral attributes, and Royalty (or rather the Base), among the lower attributes. These three Sephiroth constitute what is called the Middle Column, because, in the figures representing the ten Sephiroth [see Plate B), they are placed in the center, one above the other, in the form of a straight line or column. The Crown is called the Ancient of Days, Beauty, the Holy King, and Royalty, the Queen or Matron. "If one is compared to the Sun, the other is compared to the Moon, because all the light with which it shines, it borrows from higher, from the degree which is immediately above it."(2)

(1.) See the plan in the book of Leo Taxil: the Mysteries of Freemasonry, a work which we will cite in our explanations of this book VI, simply giving the pages. (2.) Franck, Kabbalah, p. 149.

Where are the Freemasons to whom the Jews have ever given this explanation of the three luminaries which they see in their lodges?

The whole Table of the Lodge is explained by the Kabbalistic, Gnostic, Manichean, etc. doctrines, and by the ordinary symbols of the Lodge. You see there the two columns, representing the Holy King and the Matron, the two forces male and female, Spirit and matter, the two principles of Good and Evil: Jakin, Righteousness, and Boas, Stability, officially explained, by the principal authorities of Masonry, as signifying the Phallus and the Kteis, or the Lingam and the Yoni. Above these columns are Pomegranates, symbols of the fertility of the two generative forces and of the great number of chosen Men who will form the Kabbalistic Kingdom. Between the two columns you see the five degrees, or cords, which unite the two columns. We have already given the nauseating meaning of the number five; it is the conjugal union between the Holy King and the Holy Queen, by which all the worlds and in particular humanity are produced; this humanity is represented by the mosaic pavement above the five cords: the black stones are the individuals according to the sex of column B, and the white stones, male individuals.

When receiving an Apprentice, column B alone is illuminated; because the first degree symbolizes matter alone. When receiving a Companion, both columns are illuminated.

You see between the two columns, at the height of the capitals, an open compass spanning an inverted square; it is the ordinary Masonic symbol of the pantheistic divinity, of the generative Force united with passive Matter. To the left of column B is the rough stone, which is still to be formed, and to the right of the column / the cube stone, a cube topped with a pyramid. These two stones signify either formless matter and formed matter, or Tohu Bohu and the Universe, or profane Humanity and Kabbalized Humanity, or profane government and the government of the lodge, etc.

There are also the sun and the moon, the intertwined mallet and chisel and the perpendicular and the level, three other symbols of the phallic cult.

The principal emblem of this impudent cult is the Masonic apron which is common to the Masonic brothers and sisters. The Apprentice, who represents Matter, wears the bib, in a triangular shape, raised; the Companion, who represents Force, the door lowered; the feminine triangle has the point upwards, the masculine triangle below. How many Masons know the ignoble meaning of the raised bib and the lowered bib? How many are unaware that they have engaged in the restored cult of the Phallus?

How many know the true meaning of the word work? The three windows through which the light of the Sun-God enters, are already explained above: there is no window on the north side. The same idea is expressed by the three Stars of the lodge, the torches near the Porter and the two Wardens.

The cord having twelve knots, or lakes of love, which is called the serrated tuft and ends above the two columns of the lodge, signifies the bond which binds the twelve tribes of Israel; the two bushy Islets symbolize the vitality of the two tribes which have still remained intact and without mixture with the other human races, the modern Jews.

The vault of the Temple, dotted with stars, indicates the Temple that Masonry intends to build, having the firmament for its roof, and being nothing other than a general reign that must embrace the whole universe — the universal Republic, under the scepter of the Jews, "the Great Work," at which the Jews work with unbridled zeal and supernatural perseverance. A late visitor to a lodge says to the Venerable: "The Master of my lodge greets you three times three." This is a Kabbalistic greeting in the name of the three Triads, which is equivalent to "Greetings in the peaceful unity of the sacred numbers!" (1) He also says that in his lodge "temples are built to virtue, and dungeons are dug for vice" (p. 34), which means that they are working there to reestablish the universal reign of Freemasonry and to destroy all other profane reigns.

(1.) Léo Taxil, II, 408

Before being received, the recipient must make his will, as if he were about to die to the world and enter a new life. Indeed, Masonic baptism is an enlistment in a new kingdom, the Kingdom of Satan. To signify this new birth, the layman is stripped of everything he has on him, even his clothes, as much as circumstances allow. His eyes are covered with a "thick blindfold", and a rope is placed around his neck to lead him: it is the symbol of his "absolute docility" and his "constancy to all tests", that is to say, of the complete abandonment of his own judgment and will, absolutely required to be able to lead him to the last degree of intellectual and moral slavery under the hard Jewish diabolical scepter. Let us note immediately that even in the 33rd degree, the Masonic mask is not yet lifted from his eyes and freedom is not yet restored to him. Beyond the 33 degrees he will be able to see clearly,

when he has arrived at the last degree of Luciferianism; and then, it will no longer be possible for him, humanly speaking, to turn back. It will be only by a very special grace of God that he will still be able to free himself from the infernal chains to which he has voluntarily condemned himself. Without this help, he will surely be drawn into the infernal Kingdom of Eblis, prefigured and begun in this world by Freemasonry, as the celestial Kingdom of God is prefigured and begun in this world by the Catholic Church. The two baptisms, the Masonic and the Christian, are the first step that man takes in this life towards his eternal destiny. It is therefore not without reason that the "Venerable" calls the "Profauc" who comes to solicit admission to the nocturnal order, a "Téméraire" and a "Bold" (p. 35). 11 It is true, the Venerable will say that destitution and deprivation of metals represent man in the state of nature, and that the blindfold is the symbol of blindness, ignorance and superstition of Christian beliefs and morals; but we also know that the Father of lies calls Good Evil, and Evil Good. It is in this sense that we must also understand the many declarations of moral and rational appearance that the Venerable makes in the course of his instructions. The lie envelops the recipient, and symbolically it throws him into a "cave" of which he knows neither the depth nor the darkness. For it is then that he is made to invoke "the Great Architect of the Universe", of which the Venerable here gives a pantheistic definition: "He is one and infinite; he exists by himself; he reveals himself in everything and everywhere, and he is EVERYTHING" (p. 69), adding nevertheless, with a rare inconsistency, the prayer that "his empire extends", - as if the empire of this Great All" could be diminished or extended by anyone or in anything. It is therefore a question of the Empire Eblis which we will speak of in the 3rd degree.

On this prayer, the candidate "entrusts himself - the foolhardy one- to the unknown hand which will direct his steps!" Certainly, it is not this criminally blind faith that the Church asks of the faithful. The recipient, after three "journeys" purifying him by air, water and fire, is three times challenged in these terms: "Who goes there? "The three petitioners, the two Wardens and the Venerable, who strike him one, two and three blows with a mallet on the shoulder, probably represent the Sephiroth memos by which the Soul must return to the eternal Source from which it had come, that is to say the Sephiroth which constitute the Matron. If this explanation is too mystical, it is nonetheless the only plausible one in the presence of the Kabbalistic doctrine and the declaration of the Venerable, that the belief in metempsychosis is an error.

The purifying ordeal of fire, which consists in wrapping the recipient three times in innocent flames of lycopodium, and the ordeal of shedding his blood, make known quite clearly the commitment he is making. At the last, that of the red-hot iron, the Venerable gives an explanation important enough for us to note it. He says: "Any layman who is received as a Freemason ceases to belong to himself; he is no longer his own..." A seal loaded with hieroglyphic characters, after being reddened in the fire, is applied to the body of every newly received brother and imprints an indelible mark there. We can immediately see the apemanship of the Christian doctrine, that the sacrament of baptism imprints an indelible

character on the soul. If the Christian is marked by baptism with the character of a child of God, the Freemason is marked with the character of a slave of Satan. But God alone can imprint an indelible character on the soul. To affirm that that of Freemasonry is equally indelible is a lie that can lead the recipient to despair. Initiation is indeed an implicit or explicit pact with the devil; but this pact - fortunately for disappointed and repentant Masons - can always be canceled. A declaration that one renounces this criminal commitment is sufficient to erase its legal value, and the absolution of sin, given by a simple priest according to the laws of the Church, cleanses the soul of all stain incurred by this so rash act.

The charity that is asked of the recipient for a poor Widow and her children, is not intended for a poor woman; the "Widow" is the mother of Hiram, and her "children" are the "brothers" of Hiram; for in the 3rd degree one makes the request: "Why do you say: Are the widow's children mine?" - Answer. Because all Masons consider themselves the brothers of Hiram, who was the son of a widow." (1) We therefore understand what the trunk of the Widow and the Masonic "Benevolence" mean. In the Judaic sense, the Widow is Jerusalem or the Synagogue.

(1.) Leo Taxi, II, p. 125. See III Kings, vii. 14. "Hiram who was the son of a widowed woman of the tribe of Naphtali."

The three steps, the three knocks, the age of three, the triple fraternal kiss, the drums, the acclamation, etc., relate to the three Sephiroth of the third Kabbalistic Triad, because the Apprentice represents matter or the Holy Matron, as the Companion the Holy King, and the Master the first Triad.

The recipient is solemnly informed of the content of the oath to be taken, and he is told that he must take it with his full freedom. The pact is therefore well concluded on the part of the profane. In exchange, Freemasonry gives him "the Light". If it is a true light, the contract is bilateral; but if this "light" is only a deception, the pact is essentially null and void. Now what "light" do we give to the profane? Is it the light of faith? Certainly not. Materially, it is the light of the lycopodium suddenly ignited and dazzling the eyes of the neophyte, freed from the blindfold that had covered them until that moment; spiritually, it is the sinister light of the "Angel of Light", of Lucifer. One is initiated into demonolatry.

Is this a licit, valid, honest contract? No.

The swords of the brothers are all directed towards the chest of the neophyte, then resembling the sun, from which emanates a circle of rays. He becomes an individual sun, a finished imitation of the so-called infinite sun of Lucifer. These are the spiritual rays coming from all these individual suns which surround him and which were formed one after the other, according to the archetype, the Sun-God of the ancient initiations. After having received this

light, the recipient repeats his first oath, and swears, in addition, "to obey faithfully the Heads (unknown to him) of the Order, in all that they command him in conformity and not contrary to its secret laws", also still unknown to the neophyte!

Freemasonry, as we know, blames the Jesuits for swearing blind obedience. The Jesuits, like the religious of other Orders, know their superiors; they swear obedience to them in all that is not contrary to the law of God that they know. They do not therefore swear blind obedience; they have, in expressing the vow of religious obedience, their eyes wide open.

But those who falsely accuse them, are guilty of swearing a truly blind obedience directly repugnant to sound reason, conscience, honesty, prudence, and the simplest common sense. Why do the profane fall for it? It is an illicit, invalid oath, which binds no one in conscience, and which anyone can violate without offending God.

Note further that this oath of blind obedience is not contained in the first oath, taken before, then immediately after the "illumination": this first oath only obliges to silence and love of the brothers; the second, this abominable oath of blind obedience, is only required of him after the illumination, after the renewal of the first oath, and without having previously given knowledge of it to the neophyte. The neophyte therefore has every right to refuse to take it. But where is the neophyte who has ever refused?

The creation, reception and solemn constitution of the recipient as an Apprentice Mason formally concludes the pact between the neophyte, on the one hand, and the sect, the Synagogue and Satan, on the other.

The triple kiss, the apron with the raised bib, the gloves intended "for the woman he will esteem the most", the communication of the secret signs, the agreed Words and the Mysterious Touches then complete the formality. The Sign of Order: "To hold the right hand flat under the throat, slightly towards the left carotid artery, the four fingers closed and the thumb spread in the shape of a square, is still the representation of matter or of the Holy Matron, with which the neophyte signs himself like the Christian of the cross. The Sign of Recognition: to withdraw the hand towards the right shoulder, simulating the act of cutting one's throat, and to let the hand fall along the body, is a tacit renewal of the Masonic oaths; it is at the same time the formation of a second square with which one signs oneself, in imitation of the Christians signing themselves with three crosses, on the forehead, on the mouth and on the chest, in honor of the Holy Trinity: the Father, intelligent principle, is cresider on the forehead; the Son, Word of God the Father, is placed on the lips, and the Holy Spirit, principle of mutual Love between the Father and the Son, remains in the heart.

The touch generally relates to a fact which is indicated by some characteristic features. In the first degree, one takes the right hand, one places one's thumb on the first phalanx of the brother's index finger, and one strikes three small blows in the hollow of the hand. Each can give himself a meaning according to his point of view.

The Catechism, which follows the initiation, is a very instructive piece, teaching in an admirable manner how one must disconcert minds desirous of learning about Masonic mysteries. Only the truly initiated understand the implications of the explanations given in the catechism on the various symbols.

The first step has been taken. The layman, almost always a Christian, has given himself body and soul to a society of which he knows neither the origin, nor the ultimate goal, nor the true doctrines, nor the means of action, nor the true moral value. He has committed himself, by several deliberately taken oaths, to a new religion whose adored divinity is not called God, but "the Great Architect of the Universe", a mysterious divinity, sometimes invoked personally, sometimes defined as the great impersonal Pan of pagan Pantheism. He has been incorporated into this society which hides hypocritically under philanthropic appearances; he gave his adhesion, he formally bound his will, his life to a work that he knew well to be neither Christian nor moral, and of which he could, of which he had to suspect the immorality, not to say the truly satanic spirit.

It is only the first step that costs. Unless the Apprentice listens to the voice of his conscience, he will descend step by step on the slope that ends in the most hidden interior of the Kingdom of Lucifer.

The one who will draw all the profit from this slavery is the Kabbalistic Jew, who lent himself to Satan to accomplish his work of hatred against the crucified Christ and Jehovah Adonai; who wanders in the world, constantly running after the ideal of the Kheter-Malkhuth of the Universe that the Tempter makes dangle before his eyes and never gives him, because he no longer possesses it himself, since "one stronger than he has come, triumphed, carried off all the weapons in which he trusted, and distributed his spoils".(1)

The war of Hell against Heaven has been concentrated and organized in Freemasonry. The Apprentice has had himself regimented.

The great army of the Apprentice Brothers constitutes, kabbalistically, the material on which the Spirit is destined to work,—the rough stone from which the cubic stones are formed to be used in the construction of the Temple,—the KINGDOM UNDER the feet of ADAM KADMON,—the last of the Sephiroth constituting the archetypal Man.

The first degree of Freemasonry, the grade of Apprentice, therefore represents the Sephirah the Kingdom, and signifies the material principle, the corporeal element of man.

(1.) Luke, xi, 22.

2. The 9th Sephirah. The Base. — The Companion.

The sacred Word Jàkin being officially interpreted by the Phallus, the main-idea of the second degree is evident; this degree is the complement of the first. The whole characteristic ceremonial of this degree turns around the Blazing Star, the letter G, the number five, and the glory of work.

We have already explained these symbols more than sufficiently. It only remains for us to quote several sentences from the discourse of the Venerable, whose double meaning should make any honest man blush who allows them to be addressed to him.

"Work is the guardian of virtue," said Hesiod; and this poet is right, even against the Bible. The Bible indicates work as a punishment, while it is only a happy necessity, a salutary need of the organization of man, based on nature, the divine nature which produces incessantly and never rests... All work deserves wages... The Masonic wage... signifies that the initiate does not expect his reward in the future, but that he receives it here below, and finds himself satisfied. » Sensual satisfaction!

"The Blazing Star... is the sacred figure that reminds us of the mysterious cause of so many wonders, the Great Architect of the worlds." — "Everyone bows their heads to salute the Blazing Star." Here, then, is idolatry and phallatry well pronounced.

The veil falls when the Venerable One declares to the recipient that he is now five years old: « an age which makes us fit to visit the lodges of adoption, where everything is done by five.» (P. 88.)

The Password, Shibboleth, which means: ear of wheat, and symbolizes something else, served as a Password during the war between Ephraim and Gilead. Those of Gilead "seized the fords of the Jordan, by which those of Ephraim were to pass to their country, and when someone from Ephraim, fleeing from the battle, came to the edge of the water, and said to those of Gilead: I pray you to let me pass, they said to him: Are you not Ephrathites? He answered them that he was not, then they replied to him: Say then Shibboleth, which means an ear. But as he pronounced Sibboleth, because he could not express well the first letter of this word, they immediately seized him and killed him at the crossing of the Jordan.(1)

(1.) Judges, xii, 6

The Freemasons therefore use this word as a Password for two reasons.

The Sign of the Order and the Touching of this degree are easily explained by the ignoble main idea which inspired the whole of this degree.

By casting an eye on the Kabbalistic figure of Adam Kadmon one will see what place the ninth Sephirah, the Base or Foundation, occupies there. The grade of Companion is then entirely explained by the Kabbalah; and it is nothing other than a rehabilitation of the ancient

phallic cult. All the impudences of the ancient pagan mysteries are reproduced there theoretically, to be practically exercised in the androgynous lodges, called adoption lodges.

The generative force being considered in the ancient mysteries as the principal attribute, even the essence of the divinity, Freemasonry, an abominable error, has degraded and still degrades its adepts below the level of the ancient initiates, in whose eyes the truth and the sanctity of Christianity had not shone.

Let us cast a veil over these infamies! No honest man, no modest woman can enter the lodges.

The second degree represents the Sephirah the Base, and signifies the generative principle, the virile force of the human body.

3. The 8th Sephirah. The Glory. — The Master.

The President of the Supreme Council of the 33rd degree teaches that the sacred word of the 3rd degree, Mac Benac, means "Putrifiction."(1) This Hebrew word mac-ben mac, means: "rottenness, son of rottenness". The Talmud seeks to lower human nature rather than to ennoble it: "Where do you come from?

— From a drop of putrefying matter.—Where are you going? — In the midst of dust, corruption and worms."(2)

(1.) Paul Rosen, p . 281. (2.) Franck, p . 172.

The President of the 33rd degree says: "Where does man come from?" This is the grade of Apprentice, the 1st degree of the Rite. Also his sacred word means: the Ktèis, the Uterus. What is man? This is the grade of Companion, the 2nd degree. Also his sacred word means: the Phallus. What is the destiny of man? This is the grade of Master, the 3rd degree. Also his word means: "Putrefication".

Everyone will now be well persuaded that Freemasonry is basically only a plagiarism, a reproduction of the filthy Talmud and the pantheistic Kabbalah of the Jews. From the rottenness of the ear is produced wheat, which itself is of a putrescible nature. The main idea of this 3rd degree is therefore the chaining of bodily death and life, of destruction and reformation. Corruption is at the same time the mother and daughter of life. We can understand why the Master's apron has no bib: neither rot nor the son of rot could use it. We are in the presence of the Indian Siva. Siva, the third person of the Indian trinity, is at the same time the Destroyer God, terrible, and the Reformer God, amiable.

The teaching of the 33rd President must be well understood:

"Primitive religions considered the First Cause under the triple aspect of creation, destruction and conservation, the result of the primordial conception that everything that begins lasts until its end. However, in unmasking the triple conception of the First Cause of primitive religions, Catholicism was not lucky. It invented a God the Father, Creator, a God the Son, Preserver, but it forgot to give a president to destruction. Of the president of destruction it made the prince of darkness, the demon... The Catholic Trinity is therefore unsustainable." (1)

Kabbalistic Freemasonry brings "the President of destruction" into its Trinity, and declares the demon "similar to the Most High", Jehovah Lucifer equal to Jehovah Adonai. It calls him "its Master", and dedicates the 3rd degree to him in its hierarchical system.

(1.) Paul Rosen, 287

The idea of this degree is expressed by the representation of the murder, burial and resurrection of the recipient. This Brother himself is the representative not only of Jacques Bourguignon de Molay, but also of the fallen Jew and the fallen Angel. Several features of the ceremony and of the history of Hiram find no application to the history of the last grand master of the Templars, nor to that of the Jews; they must be related to the fall of Lucifer. Others can only be applied to the Jews or to Jacques Molay.

We have already said that the master Hiram and his three assassins designate, in the diabolical explanation, Lucifer and the three persons of the Holy Trinity. It is only to them that the three blows which, in the Masonic drama, the two Wardens and the Venerable One strike on the throat, heart and forehead of the recipient, and as a result of which he falls, can relate. Christians sign themselves in these three places, in honor of the Holy Trinity, of the Father who begot the Son by his personal Intelligence, the Son who is the Word uttered by the Father, and the Holy Spirit who is their mutual Love.

Saint Michael overthrew Lucifer with these words: "Who is like God?" a word which was inspired by divine Wisdom which is the Son. Having lost the dialectical battle, so to speak, Lucifer was deprived of divine charity which was taken from him by the Holy Spirit, from whom it proceeds. The Supreme Judge, God the Father, confirmed and completed the judgment, by hurling the rebellious Angel from heaven to the depths of hell. These are the three blows dealt by the Holy Trinity to the rebellious Angel.

The Rule signifies, in this tale, the uprightness of judgment, the Square, the union by love, and the Mallet, the supreme power. From hell, Lucifer will never rise again to return to heaven; he does not want it; but he is left the power to tempt men; he can become their master, not by a superior force which he does not possess, but by the own will of those who consent to his domination and enlist in his army.

Let us follow Leo Taxil, page 102. The sacred word is not Mahabone, which has no meaning, as far as we know. Carlile says that it is the name of the Chief of the Fifteen who found two of the murderers. (1) But this name is commonly given as Zerbaël or Eligam. Moabone, on the contrary, as the Scottish Rite says, has a perfect meaning according to the Kabbalistic idea of this degree. Moab was the incestuous son of Lot and his eldest daughter,(2) and One (Aon) signifies strength, wealth. Lot is a figure of the hermaphroditic Ensoph and his force is reproduced in Moab, like that of the Ensoph in the first Sephiroth, or that of the hermetic Bythos in the Intelligence, which we have already recognized to be Lucifer.

(1.) Carlile, Manual of freemasonry, p . 247. (2.) Genesis, xix, 37.

The acacia tree which intervenes in the reception ceremony is a symbol of the innocence of Hiram, of Jacques Molay, of the Jew, of Satan. The Greek word akakia means innocent. Every hardened criminal protests his innocence. It is also a symbol of indestructibility, if the acacia tree is really identical with that of Setim spoken of in the Bible. The wood of Setim is beautiful, it blackens imperceptibly and becomes similar to ebony. Moses chose it for the construction of the Tabernacle, for the beams, the columns of the entrance portico, the Ark of the Covenant, the Table of the Bread of Proposition, the altar of perfumes and burnt offerings, and the columns of the courtyard of the vestibule. The Venerable Bede says that because of the indestructibility of this wood, the Tabernacle was a true figure of the Church militant and even more of the Church triumphant.

The Jews, in composing the rites of their secret society, did not forget the beautiful qualities of this wood. They grew an acacia on the tomb of their master Hiram, to symbolize the indestructibility of their race.

The Companion who is received as Master must play the role of the murdered and the resurrected. The Most Respectable says: "This happy day brings back to us the light that we believed to be lost forever. Our Master has seen the light again; he is reborn in the person of Brother N."

This rebirth is a multiplication of the person of the Master! This is the mystery of the 3rd degree, the formation of a son of Lucifer.

We invite Masons to think carefully about it. In the Christian religion, we are taught "because the Son of God has redeemed us by his precious blood, to make us children of God and his brothers, not by nature, but by adoption. The Son of God multiplies himself in us; he raises us by sanctifying grace, above our nature, "so that we become partakers of the divine nature", and can say: Our Father who art in heaven".(1)

Lucifer, "the Master" of Freemasonry, imitating God and his Church in everything, multiplies himself in those who, by their Masonic oaths, become "Masters" like him. This multiplication is the true meaning of the eighth Sephirah which is called Glory. "It would be quite difficult," says Mr. Franck (p. 146), "to find in the meaning of these two words Triumph and Glory, the

7th and 8th Sephiroth, if they were not followed by this definition: "By Triumph and Glory, we understand extension, multiplication and force; for all the forces which are born in the universe come from their bosom."(2)

(1.) II Peter, i, 4. (2.) Zohar, iii, 296

The Master is questioned at the entrance to the Temple: "How were you admitted Master? » He answers: a By five distinct blows » , by the work of the Holy King and the Matron, symbolized by the touch of the 3rd degree.

Multiplication, here are the many grains of the pomegranates which are the glory of the two columns J and B! Here is the Shibboleth! Here are the many ears on the stalk of the wheat resurrected from rot! Here is the resurrection of the Master often repeated in the many Masonic lodges! Now understand the common exclamation of the Companion brothers who, raising their hands, cry out:

"Glory to the Work!" (p. 87). You know the work of the Holy King and the Matron; its glory? Look at the multiplication of the Masters, created in the image of the one they call "Our Master who art in the Fire!"

It is Lucifer with whom the Freemasons sign themselves, making the sign of distress. We turn over on the head or at the level of the forehead, the two hands with the fingers interlaced, and we cry out: To me the children of the Widow! The two forearms form a straight line, the base of the mystical triangle turned over on itself; the upper parts of the two arms make the two sides of this triangle and are supposed to join at the heart.

The modern high hat on the heads of the Masters, called "Triangle", sins against the symbolism formerly observed, when the revolutionary hat was actually in the form of a triangle. The steel rite is a triangular roof formed by the swords of the Masters, under which they make their great men of honor pass. The sign of horror refers to the discovery of Hiram's corpse. The password Tubalcain, which means worldly possession, recalls the apocryphal story that the Speaker tells of Hiram's descent into the abyss of fire, after the disaster of liquid bronze. Tubalcain, coming out of hell, calls to the humiliated Hiram: “Come, my son, come without fear; I have defiled you, and you can breathe in the flame.” The Master receives the assurance that in the domain of Eblis, enveloped in fire, he will find "unknown delights!" With "their Master," the "Masters," who are his race, will pass, by means of this password, into the domain of Eblis, "where freedom reigns," and where, as the Father of Lies promised them, they will find "unknown delights" (p. 140). — Hell, a place of delights! The French password Ghibblim is the name of the carpenters "of Ghibblos who prepared the wood and stones to build" the temple of Solomon.(1)

(1.) III Kings, v, 18

All in all, the Jewish Kabbalah of Babylon provides the most perfect interpretation of the Masonic mysteries. The depth to which one must descend to discover, in the midst of a heap of disconcerting symbols, the true meaning of these mysteries, entirely justifies our opinion: Freemasonry is the practical result of an occult Pact between Hell and the fallen Synagogue; this pact has as its first aim the subjection of the Universe to the domination of the Synagogue; for its second aim the complete annihilation of Christianity, and for its last aim, perhaps unknown to the Jews themselves, the total corruption of the human race and the triumph of Lucifer over Jehovah; over Jehovah, whose name the fallen Archangel usurps in order to usurp also the Kingdom.

Gentlemen Masters of the 3rd degree must know that by enlisting among those who bear within them the image of their "Master" par excellence, they have voluntarily entered as members into the counterfeit Church of Christ. By giving themselves the "claw of a Master" and by letting themselves be struck on the forehead by the Master's mallet, they have received, according to the expression of Saint John, "the character of the Beast in the right hand and on the forehead"; (1) they have voluntarily made themselves his Kabbalistic Glory.

4. The 7th Sephirah. The Force. — The Secret Master.

To obtain the 4th degree, it is prescribed that "nine full months must have elapsed since the date on which the aspirant received the grade of Master Mason"(2) — nine months from conception to birth. If the age of the Secret Master is 81 years, this means that for 8 and 1 month - or, according to the spiritual nature, for 9 times 9 years - the new Master remained in the secret of the Middle Chamber, before blossoming like a flower from his seed.

(1.) Apoc , xiii, 17. (2.) Paul Rosen , p . 119.

The password of this degree is Ziza, flower, or Zizon, strength of the flower.

The word Ziza also means a blade. Now, we read in the book of Exodus, ch. xxvin, v. 36, the order given by Jehovah to Moses: "You will also make a blade (Ziza) of very pure gold, on which you will have engraved by a skilled workman these words: Holiness is to the Lord. You will attach with a ribbon of hyacinth color to the tiara, "on the "forehead of the Sovereign Pontiff". This blade was the width of two fingers, and reached from one ear to the other. Rabbi Elieser, son of Josi, claims to have seen one with this inscription: Kodesch Jèhovah: this sacred to Jehovah." The president of the 33rd degree, by giving the sacred word Ziza this meaning: "the Principle, the End and the Lord of human creation is the Phallus," lets us understand that this golden blade was a phallus, that is to say a representation of the virile member, a sacred thing and the divinity itself. This is, in fact, the true Masonic doctrine!

Ziza, the phallus, or Zizon, the force of the phallus, is an adorable thing!

In this 4th degree, Kabbalistic Masonry celebrates the 7th Sephirah, the Triumph, which it explains, as we have just learned, by Extension of the Force. The ear of corn comes out of mother earth and flowers. Physical life is complete; it exists with all its instincts. What then is the principle, what is the key that could open the breast of nature to give birth to this new being? The key which hangs, as a jewel, from the cord of the "Thrice Powerful" and his brothers of the same 4th degree, is easily explained if we consider the words of the Orator of the 33rd degree: "The sacred word of the 4th degree signifies that the Principle, the End and the Lord of human creation is the phallus."(1)

The key is the phallus, it is the appetites and instincts of man, as Garibaldi was told. (2) They must be obeyed.

(1.) Paul Rosen, p. 281. (2.) See previous chapter.

The forehead of the newborn is adorned with a crown of olive and laurel, an unclosed crown, because the flower, Ziza, has only just blossomed. In the middle of the apron of the Secret Master are two branches, one of laurel and the other of olive, forming an unclosed crown, and in the middle the letter Z, the initial of the sacred word. The cord is eleven centimeters wide, the number known to the Kabbalah. The Bib, whose meaning we already know, bears on it an eye either painted or embroidered.

The interpretation of this eye, which does not mean divine obedience, is given by the Speaker of the lodge: a The 4th degree shows us that in the work of generation, man is only the assistant, the cooperator, the executor of a high principle which is in him and not outside of him.

"Conscience is the voice of nature; it is from nature alone that we must follow the inspirations, because it pushes us only towards things useful to humanity. Man therefore has no other master than himself and he always has the right to obey instincts! To take for the voice of his conscience the internal reproach which sometimes occurs as a result of an education of which superstitions and prejudices have been the basis, is to be grossly mistaken. A conscience which fights against natural tendencies is only a distorted conscience. »

According to this doctrine, the impulses of instincts are the voice of conscience. We have learned from the Kabbalistic Zohar that the human soul, even before its emanation from Adam Kadmon, possesses a triple nature derived from the Trinity of the Sephiroth. It is Spirit [Nischmah], Soul (Ruakh), and grosser Spirit (Nephesch), the latter "immediately related to the body, and direct cause of what are called in the text the lower movements, that is to say, the actions and instincts of animal life."(1)

Instincts being the highest development of the physical nature of man, they are treated in this 4th degree, which completes the consideration of Man as a physical being.

(1.) Franck, p . 174.

We are not at all surprised to see Freemasonry treat the animal instincts of the human body as the voice of conscience, whose inspirations we must follow; for the first means of corrupting man is lust; and Freemasonry has as its first goal to corrupt humanity in order to dominate it. It teaches that "what the profane call Virtue is precisely Vice, and vice versa" (p. 189).

Since in this grade we begin the question of the human soul linked to matter, it is appropriate to introduce at the same time the great principle of Manichean dualism.

The three sad months: Jod, Adonai and Jvah (Jhvh) indicate, the first, the supreme Divinity, the hermetic Intelligence (Lucifer), advocated as the principle of Good; the second, the Adonai of the Bible, slandered as the principle of Evil; and the third, the Tetragrammaton, the name of four letters, that is to say Jhvh, the consonants of the name of Jehovah without the vowels.

The Jewish interpretation of this degree throws a bright light on the connection between the Jews and Freemasonry. The Orator of this degree teaches the candidate that Jhvh is not the true pronunciation of the name of the Deity, and that only the Jewish high priest had the right to pronounce the true name, on the tenth of the month Tishrei. On this day the Jews celebrate their Feast of Tabernacles, in commemoration of their journey into the wilderness, where they dwelt in tents. Esdras instituted this joyous festival after the return of the Israelites from their Babylonian captivity; he said to the people:

"Go to the mountains and bring branches of olives and of the choicest trees, branches of myrtle, branches of palm trees and of the thickest trees, to make canopies of branches, ... in the form of tents."(1)

(1.) II Esdras, viii, 15

Observe, then, the double interpretation. In the physical sense of this degree, it is the Soul that enters the body; in the Judaic sense, it is the Jewish people who enter into humanity, as its vivifying spirit.

The last four Sephiroth of primitive man therefore correspond exactly to the first four degrees of the first Masonic eleventh. It is to be presumed that the other Sephiroth will be found in the other degrees, until, at the eleventh degree, the Masonic "true Man" is a perfect image of the Ensoph. The physical nature of man is complete, the second Triad, the moral nature, will be represented by the three following degrees.

5. The 6th Seplurah. Beauty. — The Perfect Master.

The trick which presided over the “making of the 5th degree of Freemasonry is as astonishing as it is profound. Often one passes through this “intermediate” degree as one of the least important, and one confers it “by communication” (p. 105), the occult leaders judging it useless to confer it on certain adepts. And yet it is here that lies the Achilles heel of the philosophical system of the Kabbalah and of Freemasonry.

We have already noticed that all pantheistic systems sin in their teaching on the passage from the finite to the Infinite, or vice versa. This passage, for them, is as difficult to find as the squaring of the circle. To make the Infinite finite is to represent by a finite number how many times the diameter of a circle is contained in its circumference; to make the finite infinite is to calculate in exact number the circumference of the circle which corresponds to its diameter.

Both are mathematically impossible.

"But Freemasonry claims to possess the solution to this impossible problem." (P. 200.)

This claim and the Kabbalistic figure of the archetypal Man give us the true explanation of this grade of perfect Master. Indeed, the first triad of the Sephiroth represents the attributes of divine intelligence; the second, those of the will, and the third, the physical attributes, the first two coming from the Spirit and the third from matter. We must therefore seek in the confines of the first two triads and the third, the passage that Kabbalistic-Masonic philosophy would like to establish between Spirit and matter, between the Infinite and the finite. This attempt is found in the 5th degree. The material world, finite, is generally represented by a square, — the four parts of the world, — and the Infinite by a circle, without beginning and without end.

Now, when we ascend from the first four Masonic degrees, symbolizing the material world, to the fifth where the spiritual world begins, we find there the matter idealized and represented by "four white columns, raised at each corner of the room, at a distance of aegis. Sixty-four lights illuminate the temple, sixteen at each corner; but they can be reduced to sixteen in all, four in each corner. » (P. 199.) This is the ideal beauty of the material world, which, when one descends from the height of the Ensoph, begins where (initiated) Beauty of the spiritual world.

The 6th Sephirah, the last of the second triad, named Tiphereth, Beauty, is represented in the 5th degree, the grade of perfect Master.

Let us note at once that the Kabbalah designates as "Material Symbol of Beauty the chest or the heart" (1) of the archetypal Man. "The recipient of the 2nd degree, in the initiation ceremony, is led to a small mausoleum, placed on the right as one enters the room; there it is revealed to him that the heart of the master Hiram rests in the urn which surmounts the monument." (P. 200.) This coincidence is a new proof of the identity of the character of Hiram with the archetypal Man, the ideal Jew and Lucifer; it justifies once more our hypothesis on the Kabbalistic basis of Freemasonry. Everywhere we find the Jew.

"This mausoleum built in a hidden place," says the Rite, "is the emblem of the reserve in which Freemasons must hold the high truths that they possess... Until now, we have been content to teach the adepts that there was no creation, in the true sense of the word, but only generation. Now, the affiliate receives this confidence: it is because the existence of humanity cannot be temporal, but that it is perfectly eternal. Back to the religions which claim that at a given moment the world will be able to end! In vain do we assert that a God can interrupt the life of the universe; we forget that divinity has two principles (we are in the midst of Manichaeism), and "that Evil, ultimately, must be conquered by Good. Now, it is obvious that a supernatural Being, Adonai, decreeing the end of the world, is not Good, and it is indisputable that the supernatural Being (Lucifer), opposed to this evil principle, will not allow such a monstrous iniquity to be accomplished!" (p. 202.)

Intelligent Perfect Masters, even slightly versed in philosophy, will immediately understand that the squaring of the circle, of which Freemasonry claims to possess the secret, consists quite simply in the Manichean dogma, obviously absurd, of the duality of the Divinity. According to Manes, neither matter nor the principle of evil were created in time, but they exist from all eternity. Matter is eternal; the square is round! There exists an evil God; the circle is square! The Divinity becomes, by a series of generations, the material world; this is the squaring of the circle. This is the whole secret that the "perfect Masters" learn, by listening to either the President of this degree, Adonhiram, the son of Abda, the superintendent of the tribes of Solomon *, or the supervisor Zabad, son of Nathan, (2) or even his Introducer, "brother Serebia",(3) in short, all Jews. This is perfection in Masonic Mastery!

(1.) III Kings, iv, 6. (2.) I Paralip., ii, 36. (3.) II Esdras ix, 5

The touch in this grade consists in the mutual placing of the left hand on the right shoulder, which forms with the shoulder blades of the two "perfect Masters", a square, while their right hands, taken mutually, holding the thumbs apart, form with these thumbs a triangle. The triangle and the square together symbolize the two worlds, the spiritual and the material. The same mystery is hidden under the number seven which plays its part in the age: "eight years, by one and seven": the divine unity of the Ensoph revealed by the spiritual world and the material world, the triangle and the square.

The material world is also signified by the Walk "to form a square by four steps together", and by the drums: with four slow strokes".

On the apron of the "perfect Master" you see three concentric circles, in the middle of which is a square stone bearing the letter J. It is obviously a representation of the three higher worlds, Azilah, Beriah and Yezirah, which enclose the fourth, Aszah, in its material quadrature. The letter J signifies Jehovah, the Great Architect of the Universe, at the center of all that exists.

The Jewel shows the visible world, represented by a quarter of a circle, since, in this Kabbalistic-pantheistic philosophy, the visible world is the fourth part of the Great Whole, which is a circle. This quarter of a circle is graduated, or ornamented with eleven precious stones. The compas open on this quarter of a circle is the divine Force which embraces and vivifies matter. Formless matter, being only half of matter or the visible world, is represented by half of a square, that is to say a square.

The ordinary symbol of the Masons is half of a square, or a square, the feminine principle, spanned by a compass; the masculine principle, the divine Force, which opens a quarter to vivify matter; but which is capable of opening further: indeed, it has done so, before and from all eternity, to give existence to the other worlds.

This is the pantheistic lie.

What we have just described is the second part of the initiation to the fifth degree. The first must refer to the complement of the moral triad of the archetypal Man. Between the two, it is to be noted, the names of the three assassins change. The adversaries in the physical kingdom of Eblis, Jubelos, Jubelas, Jubelum (or other fantastic names), are enemies in the visible world: the Law, Property, Religion. But in the spiritual kingdom they will be spirits. Their new names, Sterkin, Oterfut, Abibala, seem to belong to a lexicon of magicians and sorcerers, the last excepted, as we shall see. The password, Acacia, is described by the "Thrice Powerful and Respectable Master" who presides over the 5th degree, as "the tree of life which, from the tomb of Hiram on Mount Lebanon, springs forth to defy the evil genius of destruction". In Masonic slang the occult meaning of this password seems to be as follows; The acacia, the tree of immortality, is planted on the tomb of Hiram. This tomb symbolizes the burial of Satan in Hell after his expulsion from Mount Lebanon or Paradise. At the time of the creation of the new world, material and visible, the acacia sprang forth from Hell into the Garden of Delights and became the Tree of the Knowledge of Good and Evil. It was to defy Jehovah-Adonai by seducing Man, the master of this fourth world.

Freemasonry, lying in all things, has identified the acacia with the Tree of the Knowledge of Good and Evil spoken of in the Bible. It is useless to demonstrate here the falsehood of this connection. We have touched on this point to demonstrate once more that, in this grade, it is a question, according to Kabbalah, of the passage from the spiritual sphere to the material sphere, or, according to Freemasonry, of the passage from the material sphere to the spiritual sphere. The revolt of Lucifer, prior to the creation of the visible world, must continue after this creation symbolized by the 5th degree. The fallen Angel of Light will arise from his tomb to take revenge on Jehovah-Adonai by dragging the King of the Earth into his revolt against God. The acacia symbolizes the bridge that leads from Hell to the earthly Paradise. Lucifer will pose as a second God, this one similar to the Most High; he will call himself the principle of Good, and will call Adonai the principle of Evil; he will seduce Man and lead him to call himself God.

The sacred word is, for this purpose, a "claim".

"Jehovah means: I am who I am. Formerly this name was given to Adonai by deceived peoples. Today, Freemasonry, claiming for Humanity this sacred formula, affirms the immortal existence of the human species, under the protection of the principle of Good (Lucifer).

At the same time, the initiate retains this name which is that of the Divinity complete in its two principles (in the Manichean sense), and it is to the collaboration of these two principles that Humanity owes its having been engendered; for it is only too visible that man is a compound of Good and Evil." (P. 202.)

The Masonic Master is perfect only when he recognizes Lucifer's right to claim for himself the divinity, equality with God. The word Equality has more than one meaning!

Now understand the teaching of the President of the 33rd degree: The work of the 5th degree aims to demonstrate that man, a finite being, could not steal from nature its most hidden secrets, nor create the sciences and the arts, if his intelligence were not a direct emanation of the First Cause, and to draw from it the immediate consequence that we are all free, all brothers, all equal and all co-owners of the fruits and productions of the entire world. »(1)

The deification of the human soul, this is the mother idea of the 5th, 6th and 7th degrees. So we read in the teaching of the President of the 33rd degree (2) that their three sacred words mean, in the 5th: "Man reproduces himself in Humanity by the three manifestations of Force, Intelligence and human Love;" in the 6th: "the universal Soul revealed by immensity"; and in the 7th: "Direct issue of the First Cause".

(1.) Paul Rosen, p . 255. (2.) Idem, p . 281.

6. The 5° Sephiroth. Mercy. — The Intimate Secretary.

The Kabbalah teaches that the 5° and 6th Sephiroth are called Mercy or Grace and Justice; the first, an active or male principle, the second a passive or female principle. "But it is easy to see, by the role they play in the whole system, that this grace and this justice must not be taken literally; it is rather a question of what we would call the extension and concentration of the will. Indeed, it is from the first that virile souls come, and from the second feminine souls. These two attributes are also called the two arms of the Divinity; one gives life and the other gives death. The world could not subsist if they remained separate; it is even impossible for them to be exercised separately, because, according to the original expression, there is no justice without grace!(1)

We will find justice well pronounced in the 7th degree; but we do not see enough, in the fragments of the Ritual of the 6th degree, revealed by Leo Taxil, how the 6th degree symbolizes Mercy, also called Grace, Love, or Greatness. The dispute between Hiram, king of Tyre, and Solomon, about the cities given in reward for the woods furnished, with all the incidents related in the legend of the rank, show less mercy and grace, than a complete absence of these two attributes in the two kings and the other characters of the drama.

Perhaps the Kabbalistic doctrine of the divinity of the human soul was intended to be concealed under the name of Solomon's intimate secretary, Johaben, which serves as a password to this degree. Ragon says that this name means Son of God, and should be written Jhaoben; (2) but we do not know the form Jhao, and we find in the Bible neither the name of Johaben nor that of Jhaoben, while the name of Joha is known there. "Josiah, after he had thrown down the altars and the profane woods and purified the temple of the Lord, sent Joha, the son of Joachaz, his secretary, to restore the house of the Lord his God." (3) This name means, it is said, Who gives life. By adding ben, son, Johaben must mean Son of the Life-Giver. The doctrine hidden under the name of this secretary of Solomon would therefore be that the soul of man, named Ruakh, the seat of Good and Evil, of good and bad desire, in a word, of all moral attributes (4) is derived or emanated from the one who gives life: that is to say, the human soul is a partial revelation of the universal urn which reveals itself by the immensity. This is the interpretation that the President of the 33rd gives to the sacred word of this 6th degree.

(1.) Frank p. 145. (2.) Ragon, Initiations, p. 200, footnote. (3.) Paralipomenes, xxxiv, 8 (4.) Franck, p . 174.

The touching of this degree, taking the hand and saying alternately, turning it over: Jierith, Neder, Schelemoth, seems to indicate the contract that one swears to each other according to the rules of justice, these words signifying alliance, oath, retributions.

The pact with Satan is rarely concluded with Satan in person appearing in any form. "Most commonly," says Goerres, "initiation into the infamous mysteries takes place by means of secret societies and with certain formalities, without the devil having to intervene personally." (1) The author confirms his assertion with a remarkable fact. A young man accused of magic was converted and recounted how he had been seduced: "The Masters who had taken charge of me took me to church one Sunday, and there they made me renounce God, the faith, baptism and the Church, and pay homage to the Little Master; that is the name they give to the devil. Then they gave me a taste of a liquid enclosed in a wineskin; and scarcely had I taken it, than I felt in my interior the magic images present themselves to me and connect themselves with the practices of the pact I had just contracted." In Freemasonry, the pact is made at the 6th degree, the mystical communion at the 12th degree.

In the absence of a complete ritual of this degree, we have not succeeded in discovering in a convincing manner its relationship with the Sephirah which is called Mercy or Grace. We do not see any more for what reason the Sephirah Justice is represented at the 7th, instead of the 6th degree.

The inclusion of these two attributes is however justifiable, since the Kabbalah declares that they cannot exist one without the other and that Expansion or Generosity must necessarily precede its restriction, its containment which is done by Justice. In any case, there is no doubt that the 7th degree brings it in an obvious manner to the Sephirah Justice. From this we can assume that the unlimited expansion of Grace, generosity, magnanimity, which must be the essence of this 6th degree, is very well represented by the royal munificence of the king of Tyre, canonized by Freemasonry; this prince had provided Solomon with materials and money in such great abundance, that the twenty cities of Galilee, received by him as a reward, seemed to him an absolutely insufficient compensation.

(2.) Gœrres, Diabolical Mysticism, 1, VII, ch. iv, 2

(Continued)

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nouveau noble Juif qu'il vient de voir le symbole mystérieux et divin du *Bon Principe* (Lucifer-Éblis), mais qu'il n'en comprendra le sens que plus tard, le jour où il se sera rendu digne de cette révélation. S'il avait fait attention à la légende d'Hiram qu'on lui a racontée au 3e degré, il devinerait ou saurait déjà que le *Bon Principe* est celui que les chrétiens nomment *Satan*, et que la grande araignée noire, la franc-maçonnerie, l'enveloppe de plus en plus, lui, le récipiendaire, de ses fils diaboliques.

Freemasonry, (*CENSORED PHRASE*) by Bishop Leon Meurin, S.J., Book VI, Chapter II (Part II)

CHAPTER II

7-14 Degrees

7. The 4th Sephirah. Justice. — The Provost and Judge.

Provosts and Judges were appointed by Solomon to the workers of the Temple to render them Justice in case of dissension or dispute. Their name Harodim is taken from the Bible(1) and means Commanders.

The Masonic Ritual relates that the Harodim numbered 3,600; the Bible says 3,300, a number that the Kabbalists should have retained as harmonizing with their Masonic system based on 3 times 11.

Tito, the name of the chief of the Harodim, comes from the Greek tio, to honor or avenge, and means the Just or the Avenger. Alio~ reph (Back of God?) and Ahoiah (Brother of God?) are his assistants, the one, we suppose, for the punishment of the unjust, the other for the remuneration of the just. The members say on entering: Chivi; the Unjust! The President answers: Ki; a Stigma! In this grade, says the Speaker, "one is in possession of the science obtained by a mutual agreement [lierith] bearing on mutual fidelity and mutual support (Néder), and making the initiates capable of rendering justice to their brothers (Schelemotli)." (P. 205.)

The mysterious key seems to be "an allusion to the prophecy of Isaias (xxii, 22): "I will place on his (Eliacim's) shoulder the key of the house of David; he will open without being able to shut, and he will shut without being able to open." The Prefects and Judges wear the cord in a saltire, on their shoulders; the jewel, a gold key, is suspended from the point (p. 320).

The "key of the house of David" is perhaps the key of the Temple which David and Solomon built, the one in preparing the materials and money for the building, and the other in executing the work prepared.

The mysterious key is indeed great, because, as Forerius says,(1) "the great keys, like those of cities, were carried by the clavicular ministers on the shoulders, like the staves carried by lictors before judges, and scepters before kings." Keys denote industry, dexterity, and wisdom in government, such as Pontiffs and Kings must possess; for the key must be introduced into the lock with dexterity, and be turned prudently so that the door may open. Thus the art of arts is the government of souls, says St. Gregory. The Freemasons will call this art "the Royal Art."

(1.) Cornelius from the Stone, In Isaias, c. xxii, v. 22

However, let us note the addition made by the Speaker to the recommendation of the great key: "It is the key to the place where the sacred remains of the master Hiram are enclosed. With this key, the recipient will be able to go to the mausoleum that was shown to him in the 5th degree." (P. 204.) The true master Hiram, Lucifer, does indeed have a will, represented in the second triangle of Sephiroth, but he has no body, being a pure spirit. "The sacred remains", outside of the will, are his Intelligence, his Wisdom and his Crown. The mysterious key therefore opens the door to the mausoleum of the higher attributes of this "Master" who, according to Kabbalistic Freemasonry, is the principle of Good, co-eternal with Adonai, the principle of evil. In the 7th degree, the recipient is given the mysterious key which must lead to perfect knowledge of the First Cause; In the 8th degree, the door of the mausoleum is opened a crack and the bold candidate is shown the first glimmer of the light that Eblis bears on his brow: Intelligence, that intelligence of a fallen spirit which is the opposite of intelligence submitted to divine light. The mysterious key of the 7th degree is the prelude to the 8th degree.

8. The 3rd Sephirah. Intelligence. — The Steward of the Buildings.

The 8th, 9th and 10th degrees will answer, if our conjecture is correct, to the higher Triad of the Kabbalistic Sephiroth in their inverse order, to Intelligence, to Wisdom and to the Crown.

Now, the Orator of the 8th degree says: "All official protection is harmful to the workers of Intelligence; and this intellectuality by order, the 8th degree is called upon to breach it. » (P. 206.) We find in this statement a new confirmation of the correctness of our discovery and the falsehood of the Masonic boast: "All our Masonic secrets are impenetrable hidden under symbols."(1)

(1.) Paul Rosen, p . 297.

Furthermore, let us note well the Kabbalistic aim of this 8th degree: to combat "the official protection" of intelligence, "intellectuality by order." It is not difficult to pierce the veil of these expressions. Religious faith, divine revelation, this is indeed the enemy targeted. Revealed truths protect human intelligence from the errors to which it has been subject since the disobedience of our first parent broke the bonds which bound it to divine truth. Faith dispels darkness; it increases the clarity of human intelligence, as the sun increases the weak and limited light of a candle. The very fact of a divine revelation is a command from God to accept revealed truths: they are not an extinguisher of the light of human reason, but very precious aids to arrive at certain knowledge, both in the supernatural sphere and in the natural sphere. To combat this "official protection" coming from God himself, this "intellectuality by order", this obedience of the law, is the main goal of this degree which honors the Sephirah of Kabbalistic Intelligence.

The President of the 33rd degree gives the following meaning to the 6th and 7th degrees, in which is found the so-called moral Triad of the archetypal Man, of his will, or of "the soul, Ruakh, which is the seat of Good and Evil, of good and bad desire":(1) 5° "Man reproduces himself in humanity by the three manifestations: of Force, of Intelligence and of human Love" (the representatives of the three triads); 6th "The universal soul revealed by the immensity" (the Ruakh), and 7°: "Direct issue of the First Cause" (divinity of the human soul).

His explanation of the sacred word of 8th degree is: "Residence and immanence of the First Cause." This is the doctrine of Kabbalah: the intelligent Spirit of Man (the Nischmah) is a spark of the divine fire of the first Triad of the Sephiroth. "Each of the three souls, (Nischmah) the intelligent Spirit, (Ruakh) the moral soul and (Nephesch) the animal principle, has its source in a different degree of divine existence. Supreme Wisdom, also called the Celestial Eden, is the sole origin of the Spirit. The soul comes from the attribute which unites in itself Justice and Mercy, that is to say, from Beauty. Finally, the animal principle, which never rises above this world, has no other basis than the attributes of Force."(2)

(1.) Frank, p. 174. (2.) Id.p. 175.

Thus the Masonic "workers of intelligence" in the 8th degree are literally the representatives of Kabbalistic Intelligence.

The recipient is shown an inverted triangle on which shine, momentarily illuminated, the three Hebrew Jods with three different vowels: Ja, Je, Ji. This is the abbreviated name of Jehovah, "He who was, who is and who will be" [Hajah, Ehejeh, Jihejeh), the past, present and future of the verb to be, it is the Eternal. Why make so many mysteries around such a simple thing? Is it because the great number, if not all, non-Jewish Masons do not know Hebrew, and that this circumstance is used to accustom them to the mysterious and impose the unknown on them?

Oh! no, this triangle is inverted and signifies an inverted "divinity". We will find Jehovah Lucifer, enemy of Jehovah Adonai.

The triangle denotes the three upper Sephiroth. The eternal Eblis exists in them, as it exists in the nine Sephiroth symbolized by the nine rays of the light of lycopodium that are made to burst around the triangle. The "residence of the First Cause" is eminently found in the higher Sephiroth, its "immanence" in the whole universe; this is the pantheistic doctrine of the Kabbalah and of Freemasonry taught in the 8th degree.

The Intendant of buildings represents the understanding of the architect.

After the murder of Hiram, the direction of the construction was perverted. The column Jakin (direction) suffered a distortion. Ai(1) joined to Jakin, gives the sacred word Jakinaï, disturbance of the direction. Ben-Chori(2), the son of the free or noble, the noble Hiram, must be replaced by a Hakar, a native, but son of a foreigner,(3) that is to say by the recipient, who is received as a new Jew or a little living Jehovah.. This is the whole idea of this grade: the foreigner, the non-Jew Judaized and divinized, is admitted to the stewardship of the Temple to be built.

Let us follow the initiation(4):

(1.)From the verb ava, disorder. (2.) Ecclesiastes, x, 17. (3.) Leviticus, xxv, 47. (4.) Paul Rosen, p. 357, and Léo Taxil, Mystères, p. 205.

The room is lit by twenty-seven lights (the three triangles in the three worlds); fifteen are placed before the President, the three times Powerful (it is he who multiplies and spreads in the three worlds by the number five, always signifying generation); seven are in front of the first Warden (representing the seven lower Sephiroth immediately descended from the higher ones), and five are placed in front of the second Warden (symbolizing the immediate cause of the Holy King and the Holy Matron in union).

The President sits in the East (Lucifer) on a throne, with a crown (first Sephirah) and a royal mantle. "The indivisible point, the first Sephirah, having no limits and not being able to be known, because of its strength and purity, spread outward and formed a butterfly which serves as a veil for this indivisible point. This pavilion, although of a less pure light than the point, was still too bright to be looked at; it in turn spread outward, and this extension served as its clothing: this is how everything is done by a movement which always descends; this is how the universe was formed.(1) The pavilion is the archetypal Man, the clothing is the world of spirits and matter. This is the Royal Mantle of the Three Times Powerful. The president is protected by a canopy at the bottom of which is his shield, the triangle, with the three Jod: Ja, Je, Ji(2), symbolizing his (affected) eternity.

In the initiation, it is a question of making up for the loss of Ilram by the appointment of some directors of the workers. The recipient knocks at the door by the Battery of Intendant of the buildings, five equal knocks (as rising from the regions of the Holy King and the Matron and sent by them" because it is by them that the soul descends here below, and it is by them that it rises and is returned to the bosom of God). (3)

(1.) Zohar, cited par. Frank, p. 159. - Cfr. Psalm 133,2 You are clothed with light as with a garment. » (2.) "Who is, who was, and who is to come." Apocal., i, 4. (3.) Franck, p . 150.

While waiting for the Tiler, the recipient places himself at the order of the Intendant of the buildings, by bringing his two thumbs to his two temples, the hands perpendicular to the body and forming the square with the thumbs. These are the principles of the intellectual triangle adorning the head of Adam Kadmon. The Tiler arrives and also puts his thumbs, as it is said, on his two temples. The recipient takes two steps back saying Ben (Son), the Tiler advances two steps and says Cho~ rim (of the nobles); one enters the Jewish-Masonic nobility. The candidate, as if dazzled, puts his two hands on his two eyelids saying Ben-Chorim (Son of the nobles), and the Tiler does the same. The recipient is surprised by the splendor that is revealed on the person of a Building Intendant. He makes the sign of surprise. It is as if the candidate were asking: Who are you removing? and the Tiler replied: A member of the high nobility. The Tiler interlaces his hands which he raises to his forehead, to let them fall back on his belt, then raising his eyes to the sky. The recipient imitates him by saying: Hakar, a word that the Tiler repeats.

This is the sign of admiration. Consider the three triangles: the first is still imperfect; the two thumbs at the two temples are the beginning of the triangle that frames the head, and represents the higher Sephiroth that the 8th degree begins to symbolize. The sign of admiration draws two triangles, one representing the moral Triad, having its base above the forehead, and its point at the heart; the other symbolizing the physical Triad, having its base at the belt, and intertwining with the triangle above it.

The product of this union of the Holy King and Queen is a Hakar, a native of Judea, but the son of a foreigner, a person finally, admitted among the Jews and enjoying their rights as citizens. Moses ruled on the rights of the Hakars.(1)

(1.) Leviticus, xxv, 47.

This password is humiliating for non-Jewish Freemasons; but they hardly understand it. Then, the Tiler and the candidate each place at the same time their right hand on their heart and their left hand on their left hip, and they rock three times with their knees. Is this the movement of the cradle of the newborn Jew? Is this a simple sign of life? In any case the recipient says: Chai-vivant! and the Tiler answers: Jah, abbreviation of Jehovah, or perhaps from Judah. For it is a new helper that the chosen people have received, an adopted Jew who will give his valiant support to this poor oppressed people!

The Tiler then strikes the initiate's heart; the latter returns this blow which signifies the murder of Hiram; and the recipient says: Jakinat: the bronze column is twisted; the direction has been dislocated! The damage must be repaired and the loss of Hiram made up for. The candidate who is to come to the aid of the Jew passes his right hand under the Tiler's left armpit and seizes his right shoulder with his left hand, saying to him: Judah, Long live the Jew!

The recipient is then made to climb seven steps: the seven steps of exactitude which must be passed before coming to the eighth, on which the Intendants of the buildings stand. The three Jod cut in the middle of the sheet metal triangle are illuminated by means of an alcohol lamp and a little lycopodium, and nine rays of light are made to burst forth from behind the triangle. The president explains to the new noble Jew that he has just seen the mysterious and divine symbol of the Good Principle (Lucifer-Eblis), but that he will only understand its meaning later, the day he has made himself worthy of this revelation. If he had paid attention to the legend of Hiram that was told to him in the 3rd degree, he would guess or already know that the Good Principle is the one that Christians call Satan, and that the great black spider, Freemasonry, increasingly envelops him, the recipient, with its diabolical sons.

9. The 2nd Sephirah. Wisdom. — The Chosen Master of the Nine.

Before reading the Ritual of the 9th degree, we said to ourselves that it would surely treat of Wisdom, since this degree must correspond to the second Sephirah. And here we find placed on the altar, beside a dagger and other things, a Bible open to the Book of Wisdom, and we learn that the title of the President is the Most Wise.

Our conclusion is that this degree will teach the corruption of wisdom, as the preceding one taught the corruption of intelligence.

Solomon, who plays so great a part in the bizarre legends of Freemasonry, is detested by the Kabbalistic Jews, and only gains their esteem when in his old age he offered incense to the god Moloch. In the 9th degree, he shines by his lack of wisdom and prudence, while the king of Tyre, who was a worshipper of the Fire-God, wisely reproves his colleague of Jerusalem, and worthily represents by his Kabbalistico-Masonic wisdom the Sephirah Wisdom. The Ritual of this grade offers few mysterious emblems that deserve an explanation. The dagger, the mallet and the black cord, instruments of vengeance against traitors, the nine black flames arranged in divergent rays, the blood stains on the aprons and gloves, the death cap above a crossed shin and dagger, the jewel which is a dagger, the yellow candles in candlesticks of black-dyed wood; all this, in a room decorated with black hangings on which are drawn death's heads, crossed shins and red flames, shows that it is here a question of what the sacred words Nekam clearly indicate. Nekar, Nekah.(1)

(1.) Nekam, vengeance; nekam~heritht vengeance de l'alliance *, nekar, percussion; married, innocent. (Lev., xxvi, 25.)

Masonic wisdom will be revealed by its prudence in taking revenge, and by its obstinacy in pursuing its goal according to the adage of the Templars: "Vincere aut mori;""Conquer or die!"

The Chosen Master of the Nine (of the nine Sephiroth or the first nine Masonic degrees) must avenge the murder (ai) of the great man that Solomon had committed in the direction [Jakin) of his works. The "King of Tyre" and the other members of this Masonic degree swear vengeance on a mannequin representing the enfaut left by Hiram as a sacred pledge. Who is this child? He is the personification, the representative of the race of Eblis, of the Pneumatics, of the Jews, of the Freemasons.

Here now is the wisdom of Solomon: The recipient is reported by the "Intimate" and suspected of being the murderer of Hiram. Solomon immediately seized his dagger and decided that he should be sacrificed to the spirits of the Respectable Master Hiram. But the King of Tyre, who symbolizes Masonic wisdom, rebukes Solomon and suggests that the accused be heard before being executed.

The recipient is taken away with all the necessary precautions, the dagger of the Intimate still on his heart. He explains the blood that stains his hands by the fight he had with three animals, a lion, a tiger and a bear, tamed by Abibala (abi, my father, bala, to kill), the principal murderer of Hiram. They were guarding the cave where the assassin had retired, and he killed them. The lion, the tiger and the bear probably represent the kings, armies and peoples subject to the influence of religion. He says that a cave, a burning bush, a gushing fountain and a dog for a guide showed him the retreat of the principal murderer of Hiram.

Since Abibala represents the most hated murderer of Kabbalistic Masonry, Religion, we believe to find in the burning bush the Mosaic Law,(1) in the gushing fountain the Christian Law, (2) in the cave a disdainful designation of the earthly paradise, of the Jewish temple or of the Catholic churches, (3) and finally, in the guide dog, the Templars, named by the Talmudic Jews dogs, like all Christians.(4)

(1.) Exodus, in, 2. "The Lord appeared to Moses in a burning bush," (2.) John, xv, 14: "The water that I shall give him shall become in him a fountain of water gushing up to eternal life." (3.) I Kings, xiv, 11: "The Philistines said: Here are the Hebrews who come out of the caves where they were hidden." (4.) Pontigny, the Jew according to the Talmud, p. 10

The rules of Kabbalistic wisdom are well drawn in the Ritual of this degree. The recipient, with his right knee on the ground, has his right hand on the Book of Wisdom, and his left on the compass and the mallet. Solomon prudently places his dagger on his forehead, and the Intimate brother a naked sword on his back. Freely, in the midst of these threats, the new Chosen Master of the Nine takes the oath and "swears, to avenge the truth betrayed and the (Luciferian) virtue persecuted, to sacrifice to the spirits of Iliram, the false brothers who could

reveal to the Profane one of our secrets". Certainly, if the Masonic secrets were innocent, they would not fear the light so much: "for whoever does evil hates the light, and does not come to the light, for fear that his works should be accused".(1)

Solomon said to the recipient: a The punishment of treason must always have the thick shadows of night as a veil. Go then! Consume your work under cover of darkness! " (P. 215.) We can understand why the recipient, to obey this command or any other, must walk backwards, still blindfolded, led by the Innermost into the dark room or chamber of the Cave, and there, stab the mannequin representing Religion. In order to be even clearer, the President tells the Candidate that all he has just done is "an image of the obligations he contracts"; he gives him a pair of gloves to teach him that "innocence alone has sorrow without remorse". This is how one "learns at this grade the art of punishing traitors"; a one must not strike them in broad daylight",... "but in a discreet way, without the executors of vengeance knowing each other." "Vengeance is an act of virtue as soon as it is ordered by a legitimate (Masonic) power. The conscience of a Mason is inflexible; and the Great Architect of the Universe (Lucifer) is our only judge." Thus the recipient accomplished his act of vengeance when "the day was about to appear: the star that lit it was Lucifer, the Morning Star." (P. 219.)

(1.) Saint John, iii, 20

The performance is complete. Solomon strikes seven blows with his mallet on the altar; he does not belong to the true initiates.

The King of Tyre, the true Kabbalist, seizing his great dagger, completes the mysterious number by striking two more blows. The recipient, representing one of the nine Masters sent to punish the murderer; the battery of the grade: 8 blows and 1; and the age: eight years and one completed, no longer need interpretation. The red-spotted apron, lined and edged in black, the arm holding a bloody dagger, embroidered on the bib, and the jewel, a silver-bladed dagger, explain themselves.

The Password, Degohal Kol, in the contempt of all, reminds us of the words of the prophet Ezekiel addressed to the Jewish people: "You were thrown to the bare earth on the day of your birth, like a person for whom one had only contempt (begohal.)"(1)

Paul Rosen gives a second Password. The Tiler pretends to plunge a dagger into the candidate's heart, and says Bikkoreth, into the murderer; and the other answers Kekah, innocent. We already know what that means.

True Wisdom is, in this grade, caricatured and reduced to a truly diabolical prudence, necessary for the Masonic sect to accomplish its murders, the great number of which is no longer a secret and whose most chosen victims must be priests and traitors.

(1.) Ezekiel, xvi, 5

10. The 1st Sephirah. The Crown. — The Illustrious Chosen One of the Fifteen.

The Kabbalistic meaning of the number Fifteen is already known to us. The "Crown", Lucifer, wants to see his generation (five) established in the three worlds, in the universe. In the 10th degree, Freemasonry must represent the first of the ten Sephiroth, the Crown, in one or the other of the senses that we have indicated.

The Crown is the symbol of supreme domination, of complete victory over all their enemies.

To understand this 10th degree, we must remember the instruction of the President of the 33rd degree: "These three infamous assassins are: Law, Property, Religion... Of these three infamous enemies, it is Religion that must be the constant concern of our murderous attacks, because a people has never survived its religion, and because it is by killing Religion that we will have at our mercy both the Law and Property; because it is by establishing on the corpses of these assassins, Masonic Religion, Masonic Law, Masonic Property, that we will be able to regenerate Society."(1)

The perfect representative of the supreme power of Lucifer will be initiated into the 11th degree. Before becoming such a representative, he must earn his crown, by killing, after Abibala who symbolizes Religion, Sterkin and Oterfut, the two other assassins of Hiram, who symbolize the Law (the Kings) and Property. The 9th degree is intended to symbolize the destruction of Religion; the 10th, that of the Law and Property. The recipient will receive his civic crown from the Chosen of the race of Eblis, when he has brought them the other two heads: he will be acclaimed and glorified: "Glory to him! Eternal gratitude to the avenger of Hiram!" (P. 223.)

(1.) Paul Rosen, p . 297

The hanging of the room of the 9th degree was embroidered with red flames: vengeful rage dipping the hand in blood. In the 10th degree these flames will be replaced by red and white tears, tears of bloody rage and tears of joy of victory. In the 11th degree, these tears will give way to flaming hearts, symbols of the cordial union of the Sublime Chosen Knights, representatives of the Supreme Power. First, a five-branched torch is lit in the east, from which the light comes: the generation "in the sky"; then another torch in the south: the generation "in the middle"; and finally a third in the west: the generation "on the earth". The Temple, the Universe, is illuminated by fifteen lights.

The recipient, after taking his oath, brings the heads of the two other assassins; in his right hand, that of Sterkin, in his left, that of Oterfut. The head of Sterkin, pierced by a dagger below the jaw, symbolizes the decapitation of monarchs; that of Oterfut, the ruin of property.

King Maaca of Geth, in whose territory the two murderers had hidden themselves, is a biblical character, and the fact that the slaves of Semei had taken refuge in his territory is mentioned in the Bible; (1) but there is no connection between these facts and the Masonic

legend. This use of names and passages from the Old Testament is proof that the Masonic system is a Jewish invention, and naturally for the benefit of the Jews. This observation is confirmed by the meaning of the following names: Ben-Dicar, son of the stabbing, name of the quarry of the refuge of the two scoundrels; Zerbael, devouring fire of God, and Eligam, trembling of God, names of the first two of the fifteen Masters who discovered them, and Herar, detention, name of the prison where they were locked up. Finally, the three heads of the assassins of Hiram are a sign of the final victory of the initiate; he has deserved his crown; he has shown himself worthy of being ranked among the valiant adversaries of Religion, Law and Property, among the worthy emulators of Satan, who imposed a Crown on himself, to compensate himself for the crown lost on the fateful day when three august persons, "infamous assassins", condemned him to the loss of celestial glory.

(1.) III Kings, ii, 39.

11. The Ensoph. — The Sublime Chosen Knight.

We do not enter into the physical meaning of this degree, which Leo Taxil declares to be so indecent and disgusting that he does not have the courage to speak of it. The Kabbalistic-Judaic meaning, which interests us to a degree a hundred times higher, would perhaps be difficult to recognize, if we did not have the general idea which until now has guided us without error.

What then can be, in the 11th degree, the representation of the Ensoph, of the Infinite, after the physical, moral and intellectual development of the man who presented himself to our observation in the first ten degrees?

The President of the 33rd degree explains his sacred word, Adonai, pure "Representative of Power". This is not the translation of the name Adonai, but, as almost always, it is the main idea of the grade.

The individual representative of the Power is the Jew, the man par excellence, the perfect Man. In the questions of the Order it is asked: "Are you a Sublime Chosen Knight?" — Ans. My name can prove it to you. — Q. What is it? — Ans. Emerok. — Q. What does this name mean? — Ans. A true man in all circumstances. (P. 324.)

We have already given the meaning of the word Emerok: I am polite, I am made perfect. But how is the Jew a perfect man, a Representative of the Power, an image of the Ensoph?

The Kabbalah has taught us this and the Talmud has confirmed this teaching. Let Freemasons have no illusions: they are, in Freemasonry, Judaized, regenerated into adopted Jews, made slaves of the Jews, the stool of the chosen people; they conclude an alliance (Berith) with the Jews, confirm it by an oath (Neder), and await the reward (Schelemoth), a temporal good if they are faithful, a punishment if they are unfaithful.

Let us first consider that at the reception of a candidate, only twelve brothers are present, symbolizing, according to the Judaic interpretation, the twelve sons of Jacob. Jacob's family must be doubled by the adoption of new brothers: the room is lit by twenty-four lights, and the touch signifies the doubling by an adoptive filiation. The battery is twelve rounds. The session opens at the twelfth hour.

According to Albert Pike, quoted by Paul Rosen (p. 166), "among the fifteen masters who contributed to avenging the assassination of Hiram, Solomon chose twelve, and rewarded them by entrusting them with the government of the twelve tribes". "All the enemies of King Solomon are annihilated. Jehovah, the androgynous, bisexual God, reigns unchallenged over the twelve tribes, image of the people, and symbolizes the twelve months of the year, of time that has no end" (Ensoph). Albert Pike was a true initiate.

In addition to complete incorporation into the Jewish people, this grade also operates perfect incorporation into Lucifer, it completes the baptism of Wisdom. It is for this reason that at the adoption of a new brother, only twelve brothers are present: the newcomer is the thirteenth! Reread the appearance of the thirteenth, on page 222 (Point 3 of book IV), and remember that the number thirteen is the diabolical number. The twelfth hour, at which the session is opened, does not mean noon, but midnight... the hour of the Genius of Darkness: because we separate "at daybreak".

Before ending the first eleven, let us reproduce the interpretation given to it by the Instruction given to General Garibaldi: "Among the acts of man, the most divine is obviously that which allows him to perpetuate his divinity: the act of generation. "And as" the Clerics hide this truth under the absurd superstitions of a God the Father eternally begetting, God the Son eternally begotten, and God the Holy Spirit eternally uniting the other two, we teach:

"That the Apprentice, Boaz, personification of Osiris or Bacchus, coming to seek the truth in the Lodge, finds that he is a mule and incomplete God for the generation of beings.

"That the Companion, Jakin, personification of Isis or the island of Venus, is the female God who completes the male God and makes possible the generation of beings.

"That the Master, Mahabone or Mac-Benac, is the complete hermaphrodite God, son of Lot and his daughter, son of the sun and the earth, man in full possession of his generative power.

"The Clerics believe in a supernatural revelation; we combat it by teaching to the Secret Master that only the consciousness of his existence is the source of all that is immaterial in man.

The Clerics believe in the end of Humanity; we teach our perfect Masters that the existence of Humanity is eternal, because it reproduces itself without ceasing.

Having thus awakened in our Brothers the idea of the struggle, of the fight to the bitter end that they have to sustain against the Clerics, we provide them with weapons by teaching the Private Secretaries that curiosity, that spying on the enemy is a praiseworthy virtue, and to the Wardens and Judges, that it is natural law that assists us in this struggle; by explaining to the Intendants of Buildings that because of this natural law all the means proper to ensure our triumph are essentially and fundamentally virtuous, especially the suppression of the useless, with which the Chosen of the nine are charged, the repressions by ad hoc laws which are reserved for the Chosen of the fifteen, and the accomplishment of the triumph, the definitive victory of Masonic Virtue over Clerical Virtue with which the Chosen Knight is charged. »

It was useless to give an old soldier a complete and exact explanation of the first eleven grades: for him, something more practical was needed. Man's unlimited right to lust had to be explicitly taught to him in the first degrees, as well as, in the other degrees, his absolute independence from a just God who rewards virtue and punishes crime.

This instruction demonstrates once more the flexibility of the Chiefs of the Order, when it comes to revealing, to a certain extent, the secrets of their diabolical cabal.

Man made perfect, that is to say, independent of the sting of his conscience and the fear of God, declared his own God; man made "like the Most High", and at the same time incorporated into the Jewish people and, implicitly, into the Angel of Light, in short, the Kabbalistic man, Judaized and devilish, this is the result of the initiation of the first Eleventh of the 33 degrees of the Ancient and Accepted Scottish Rite. This is how man fulfills his duties towards himself!

The Kabbalistic doctrine of the first eleven degrees of Freemasonry can therefore be summarized as follows:

1° To the eternal matter, passive substance (Malkhuth, Kingdom)

2° unites the vital Spirit of Man [Nephesch], eternal Force, virile and active principle, represented by the phallus (Jessod, Base);

3° the fruit of their union, passing through corruption, is resurrected into a new life (Hod, Glory)

4° in a living human body [Nezakh, Triumph), whose instincts, of divine origin, must be conscientiously obeyed.

5° To the vital Spirit is attached the human Soul (Rouakh), seat of human love (Tiphereth, Beauty),

6° of the immense expansion of the First Cause {Khesed, Grace), that is to say of the universal Soul;

7° a particle individualized by a concentration (Art, Justice), whose Consciousness, of divine origin, must recognize no master above itself.

8° To the vital Spirit and the urn of man is united the intelligent Spirit (Nischmah), emanation of Intelligence (Binah) and

9° Wisdom (Khokhma) which form

10° the Crown (Kéther) or the finite revelation of

11° the Infinite Being (Ensoph). Human Reason must therefore recognize itself as a revelation of the divinity; divine, it is absolutely independent of all authority; it is sovereign.

"Man is his own God!"

SECOND ELEVENTH

12. The 10th Sephirah. The Kingdom. — The Grand Master Architect.

The stones being cut, perfected and polished, it is now a question of building the Temple, the foundations, the walls, the arches, the vault, the perfect People, and of giving it, to govern it, a perfect clergy. We form this people and this clergy by beginning again with the last Sephirah and ending with the first, which will represent the Supreme Pontiff.

The new Password Hamon, (1) the multitude, the vulgar people, expresses the whole idea of the Kabbalistic Kingdom in question. It is from the vulgar People, as an inert, blind, formless mass, that the perfect People will be chosen: this vulgar People being the masons of the first series, designated by the ancient Password: Rab-banain, the multitude of those who build. We will build as the Battery indicates: ten blows in two series, the first of one blow and two blows, the second of two blows and one blow, two blows and two blows.(2)

(1.) Léo Taxil, p . 324. (2.) Paul Rosen, p . 358.

To understand this Battery, we must distinguish between the human way of building and the satanic way. Men first lay 4 cubic stones as a foundation; on top of that 3 stones, the 1st floor; then 2 stones, the second floor; and finally 1 stone which completes the structure.

But Lucifer makes his workers begin from above. His temple does not rise towards heaven: it descends towards hell, in the center of the earth. He lays 1 stone as a foundation; below that 2 stones, under them 2 and 1, or 3 stones; and finally 2 and 2, or 4 stones, to complete his wall. To be logical, he will have to go down into the cellar of the Lodge to build the vault. This is indeed what he will do in the 12th degree.

Three steps of this grade indicate the foundation and the first floor of the wall of Lucifer: "one step and two hasty steps" - hasty, because the stones are bound together by the lime of the mystical paste.

The three (regulatory flaps arranged as in the Apprentice Lodge, symbolize the same first series of the Battery: one stone and two stones.

This is the construction of a temple; the clothing of the President of the Workshop indicates this clearly: a white Grand Pontiff robe. The black pocket in his white apron tells us the same thing as the sacred word, Adonai, that is to say that there is here a Manichean mixture of Good and Evil.

The Wardens are in city clothes, like common masons under the direction of the Architect Priest.

The jewel of this grade is a square of metal, symbol of the material world. On one of the faces are engraved four semicircles; — perhaps quarter circles symbolizing the four worlds of the universe; — otherwise, the intersection of the meridian and the equator, symbol of the globe of the earth; in front, seven stars, the planets; in the center, a triangle containing the letter A, Architect of the Universe. On the other side, the five columns of the architecture of the Corinthian, Doric, Tuscan, Ionic and Gothic order, signifying the Brothers of the various peoples of the earth, the multitude, Ilamon, from whose bosom the elect will be taken and perfected by means of the instruments contained in the "mathematical case".(1)

(1.) Léo Taxil, II, p. 340

"What is the first of all arts?" Such is the question of Order. The answer is: "Architecture, of which geometry is the key as well as the rule of all sciences." Geometry means, first of all, measuring the earth. Conquering the earth is the secret of royal art.

On the altar is an urn in which there is a dough made with milk, oil, wine and flour,—products of animals, trees, shrubs and herbs; it is the cement with which the golden trowel will work. Gold provides food and makes work for the masons who build the Jewish Temple.

The recipient is told: "You are going to become a Priest of Masonry." The perfect people must be a priestly people - Jewish. Preparation for this office requires Confession and Communion from the candidate. In this grade these Christian sacraments are aped by having the recipient publicly confess his faults against the brothers, and receive on his knees, presented with the golden trowel, a mouthful of the mystical dough which he is assured is a piece of Hiram's heart! The ingredients must represent his gentleness, his wisdom, his strength and his goodness! (p. 234).

In his Mystique (I. VI, ch. i, n. 2) Gœrres gives a summary of the communions of the Montanists, the Manicheans, the Bogomils, the fallen Templars and other sects, communions as horrible as they are disgusting, and he says: "Those who had tasted them even a little almost never abandoned heresy to return to the path of truth." The effect of a diabolical communion binds the human soul as powerfully to Satan, as the Eucharistic communion binds it to God. By this ceremony is also imitated the Christian rite of the consecration of a church, where the bishop blesses water to which he mixes salt, ashes and wine, and over which he pronounces the truly marvelous praise of water: "Sanctificare" (to sanctify), etc. » (1)

(1.) Pontificale Romanum. (Roman Pontifical.)

In order to confirm the recipient in his mystical union with the "Great Architect of the Universe", and to make him an entirely devoted priest, he is given the name of Moabon, son of the race resulting from the incest of Lot, and he is made to kiss on his knees the letter G, in the Flaming Star, whose meaning full of turpitude and pantheistic error we have already explained.

Christians bury their deceased with their faces turned towards the sky, which they hope to see open to them; "the respectable Master Hiram was buried with his face turned against the Flaming Star, his mouth on the letter G, engraved on a triangular gold plate, which is the definitive emblem of three mystical angles united in one". (P. 235.) It is impossible to speak more explicitly to reveal that the Blazing Star with the letter G signifies at the same time, and the divinity of the Generating Force which derives its light from the infernal Fire residing in the center of the earth, and Lucifer himself" who by this Phallic Force is the Great Architect of the Universe, the center of the triangle whose three angles are the Crown which he has arrogated to himself, the Wisdom which he has perverted, and the Intelligence which he has falsified. The Candidate, after having humbly kissed the lingam of Lucifer, is consecrated and proclaimed Grand Master Architect. Why do not the Freemasons reveal these horrors to the Profane who come to ask for the initiation of Apprentice? Satan, it is true, would be supremely imprudent if he permitted it!

13. The 9th Sephirah. The Base. — The Royal Arch.

The connection of the stones with cement, in the 12th degree, is followed in the 13th by an arch, and in the 14th by a vault. The 12th degree drew the elementary forms of the Temple, the stones and the mystical cement. To these elements it is necessary to prescribe a guiding force symbolized, in the first series of eleven, by the phallus of the Companion. Now, "the masons of the Royal Arch degree are called Companions". (1) This second degree of the second series of eleven must therefore also correspond to the Sephirah called Base or Foundation. What the phallus is in the Companion degree, the Column of bronze is in the Royal Arch degree; it is the symbol of the base on which the formation of the Perfect People will rest. This base is the freedom that the Order claims from the Masonic instruction of the

people. Once this has been acquired, the people will also be asked for freedom or license of conscience and freedom or license of thought. These three freedoms form the object of the 13th, 14th and 15th degrees, constitute so to speak the physical nature of the Perfect People, and correspond exactly to the Sephiroth, the Base, the Glory and the Triumph, as understood by the Kabbalah. These are in fact the great principles of the perversion of the people that Freemasonry has in view, and that logic demands, if the Kabbalistic Jew and through him Lucifer are to attain the supreme and exclusive government of the entire universe. But let us not anticipate.

(1.) Carlile, Manual of Freemasonry, p . 109

The 13th degree must lay the base, the active principle, of the perversion of the people. To find it, we will have to go down into the cellar, since the Kabbalistic Freemasons build their Temple upside down, from the surface of the earth towards its center where the Great Architect of the Universe resides.

"The assembly of the 13th degree is held in the basement of the Masonic premises. Two cellars are provided for this purpose. grade and the next; these two vaulted cellars communicate with each other by a narrow corridor; they have neither doors nor windows. One enters one through a trapdoor communicating with the ground floor of the building, and this first cellar gives access to the other. "(P. 236.) In truth: a trapdoor! And one goes down there blindfolded! The vault of the cellar is supported by nine columns which bear various names of God, because the three times three Sephiroth are emanations of the Architect of the Universe who sits enthroned on their peaks like a crown on three intertwined triangles.

The great Kabbalistic-Masonic mystery is revealed in the middle of this underground room: the bronze column supporting a luminous triangle whose interior lighting brings out the three Hebrew Jods, Ja, Je, Ji, having in the center the Phoenician letter which corresponds to G, and is only another representation of the phallus. The Fertilizing Force of Nature is the Masonic divinity, the Great Architect of the Universe in its philosophical aspect. It is identified with Lucifer who is its personification.

The legend of this grade claims that the prophet Ilenoch hid under nine arches, each bearing the designation of one of the qualities of the Great Architect of the Universe, a delta or triangle of agate, where the "Unspeakable Name" was inscribed in gold.

We already know that the Kabbalah teaches that the ten Sephiroth are attributes of the First Cause. The prophet Ilenoch, enlightened by a divine dream (p. 237), it is the Babylonian Jews who, illuminated by a diabolical vision, like the Spiritists of our day, the Swedenborgs, etc., hid the Crown of the entire Universe under the other nine Sephiroth. We understand that it is Lucifer himself who took the Crown.

The "unspeakable name", the "lost word" or hidden, which is not revealed to the profane, becomes only for the true initiates the Schemhamphorasch, the name explained. At the 17th degree, the poor brothers caught in the diabolical "trap", will fall to their knees while pronouncing it in one of its multiple forms; they will cry: Abaddon, Prince of Darkness.

Zabulon, Johaben and Stolkin are the names of the three Grand Master Architects to whom the Masonic legend makes discover under the ninth vault the delta and the column of bronze; they do not discover the marble column where the pronunciation of the unspeakable word engraved on the delta is explained.

"Those of Zebulun who were seasoned men, always well armed and ready to fight, came to offer their services to David, without any duplicity of heart"; (1) Johaben, son of Joha, one of the bravest of those who were in David's army";(2) Stolkin uniting them - this is the meaning of these three names. We do not know in the Bible of a person by the name of Stolkin; it is probably the plural of the active participle of the verb Zalàkh, to succeed, to have success: "The elders of the Jews built the "temple and everything prospered for them: they worked on this edict by the command of the God of Israel, and by the order "of Cyrus, Darius, Artaxerces, kings of Persia." (3)

(1.) I Parali p., xii, 33. (2.) I Paralip., xi, 45, 26. (3.) I Esdras, vi, 14.

The President addresses a prayer to the Grand Architect, and promises him in the name of all to "occupy himself entirely with the Great work of perfection"; — it is on this "great work" that the Jews work incessantly with unbridled ardor.

The touch of this degree is to put one's hands under the arms of the brother, as if one wanted to lift him in the air, and one says to him: "Toub bagani gamal abel;" "The groaning camel (overloaded beast of burden, the people) returns under my protection;" one answers you by doing the same thing and saying: a Zabulon is a good mason. "

Perceptive minds will find in all this the seeds of the armed revolution.

The battery of 5 shots proves that an ark was built on the last floor which was denoted by 4 shots. At least five stones are needed for the construction of an ark. The jewel is a medal with the famous "trapdoor" on one side, and the "delta" on the other.

The whole grade means, according to the teaching of the President of the 33rd degree, that "the works have as their goal the improvement of the Instruction of the people, by the in-depth examination of the pantheistic notions that we possess on the First Cause, and the modification of idealistic (Christian) information made compatible with the needs of Justice and the necessities of Progress (Masonic)". (1)

(1.) Paul Rosen, p . 257.

As confirmation of our analysis of the 12th and 13th degrees, we quote again the teaching given by the President of the 33rd degree: "12th degree. The emblematic works using the instruments of the worker are finished (11-11 degrees); the works using the instruments of the architect replace them. This means that this grade marks the passage from moral and material studies to philosophical and spiritual studies. The true Masonic instruction properly speaking begins. — 13th degree — You dedicate yourself to Masonic honor and Masonic duty, which will henceforth be the polar stars of your existence; and the word of the Master, the emblem of the regeneration of nature, is revealed to you as also the name of the First Cause." (1)

Let us add his explanation of the sacred words of these two degrees: « Man owes it to his fellow men, once political liberty is established, to inquire into the legitimacy, the attributions and the form, the center and the motive of the social Government, of the executive Power. » And here is the grade of Grand Master Architect, the 12th degree; also its sacred word means: Chief, Head. — a Man owes it to his fellow men to put before their eyes the terrible dangers which result from the submission of political power and scientific power to theoeratic power. n Here is the Grade of Royal-Arche, the 13th degree; also its sacred word means: Manifestation to be limited;(2) political, scientific and theocratic manifestations and institutions to be limited: war on governments, beliefs, religion! —This is the Kabbalistic Basis for the Formation of a New People!

(1.) Paul Rosen, p . 268. (2.) Id., p. 282.

The perfection of this new people will consist in the complete development of the Judaic-satanic germ that the 13th degree has deposited in the souls of the Brothers already Judaized and satanized. This germ Ja Je Ji with the Phoenician letter engraved on the bronze column. The idea that it contains must ferment in the minds and make them pass through corruption to regeneration, from an old life to a new life in the 14th degree. The result will be, in the 15th degree, the triumph of the vivifying spirit: new Jewish priests, sacrificers to the Genius of Fire.

14. The 8th Sephirah. Glory. — The Great Scotsman of the Sacred Vault.

We enter the second cave, which must reveal to us the image of the Sephirah the Glory, feminine and passive principle, the Freedom of conscience!

It is to be regretted that we do not have the Ritual of this grade in its entirety. With the fragments which are before our eyes, it is difficult for us to demonstrate the mysteries of this degree in its symbols.

The starting point of the transformation of the new Jew into a Jewish Levite, let us say, of his ordination, is the stripping of the recipient of everything which could serve him as a weapon: "The number of the children of Israel who were twenty years old and upward and able to go to war, having been counted, there were found 603,550. As for the Levites, they were not

numbered among them... for the Lord spoke to Moses and said: "Do not number the tribe of Levi;... but appoint them to "take charge of the Tabernacle of the Testimony, of all its vessels and of all that pertains to the ceremonies." (1)

(1.) Numbers, 1, 45-49.

The recipient then passes from the cellar forming the vault of the Royal Ark, by a long dark corridor, to a second cellar called the Secret Vault of Perfection.

At the entrance, there is a small ditch that the Great Scots cross on a plank, but which the recipient must jump.

What can this long corridor and this ditch that must be jumped signify? In the Judaic sense, it is perhaps a representation of the distance between the office of the Levites and the occupations of the other tribes of Judah. To enter the priesthood, one must cross an abyss that separates you forever from other men. In the diabolical sense, one wants to symbolize the abyss existing between the kingdom of God or of nature and the Kingdom of Lucifer.

Cross this abyss; this time without having your eyes blindfolded; it is only the first step that costs! This leap once accomplished, the voice of conscience will be stifled forever! Enter the priesthood of Eblis, you will have acquired the Liberation of Conscience; from now on, you will pass over the abyss as "on a plank"! Do not let yourselves be frightened either by the lion, nor by Zerbael with his sword! The lion could well be the "roaring lion that prowls, seeking whom to devour » ,(1) but he has in his mouth a key that he offers you and with which you will be able to open the Ark of the Covenant where is hidden the true pronunciation of the unspeakable Name! Then you will know your God. Zerbael could well be the "devouring fire of God"; but his threats are in vain; he does not carry them out! Jump!

The jump executed, the recipient learns the legend of the degree (p. 240) and the pronunciation of the unspeakable Name. It is: Hih-hoh, with the h's very aspirated. (Khikhoh, imperative of Khakha, wait!) 348

The true secret name of Jehovah that, out of respect, the Israelites did not pronounce, and that only the High Priest had the right to pronounce once a year, at the feast of Propitiation, is Jihevèh, He who is. To avoid blasphemy in pronouncing the word Jihevèh, its vowels were substituted for those of the word Adonaï, Lord, which makes Jehovah. Hih-hoh is not one of the ten Kabbalistic names of God. These ten names are, according to Saint Jerome, (2) El, Strong; Eloha, the Foresighted; Elohim, the plural Eloha; Sabaoth, God of hosts; Elion, the sublime; Ehejéh ascher êhejêh, I am who am; Adonaï, Lord; Jah, abbreviation of Jehovah; Schaddaï, the Almighty; and the tetragrammaton, Word of four letters: Jhvh—-the Jihevêh without vowels.

(1.)I Peter, v, 8. (2.) Ep. 136 to Marcellus

After the paltry revelation of the unspeakable Name, the candidate is explained the cubic stone with spikes, containing the sacred Words of the various grades already known, and the word Schemhamphorash, "the Name explained". Nevertheless it is not yet revealed that the unspeakable Name explained is: Lucifer, the "name of seven letters".

The Israelites regarded the name Jhvh, called the Tetragrammaton, a four-letter word, with a superstition that became the basis of Kabbalistic magic. Many Rabbis affirm that Moses and Christ wrought their great miracles by the hidden virtue of this name. "Moses used only this great and glorious name, and all his miracles were done by Schemhamphorasch, the Name explained, which is the name Jihevèh (He is) and Ehejêh ascher êhejéh (I am who am)." (1) "Whoever pronounces the name Tetragrammaton by its letters or as it is written, will have no part in the other world." (2)

It is neither useless nor rash to affirm that Kabbalistic Freemasonry lays, in these first degrees of the second series of eleven, the bases of diabolical magic that only the most intelligent Masons will perceive and understand. Let us note that the Orator's speech highlights the advantage that the Freemasons of the Back Lodges have in "putting themselves in communication with the spirits; the geniuses who are under the dependence of the Good Principle (Lucifer) can only help them to perfect themselves." (P. 244.)

The Candidate takes his oath and is then "purified." He is made to advance near a tub called the "brazen sea," and there a few drops of water are injected into his bare left side, saying to him: "Be purified."

The immense vase made by Hiram for the Temple of Solomon(3) was an imitation of the brazen basin that the Lord had ordered Moses to make and place between the tabernacle of the testimony and the altar.(4) "Aaron and his sons shall wash their hands and their feet therein, when they shall approach the altar, ... lest otherwise they be punished with death."

(1.) Book of Captor, fol. 56, cit. in Buxtorfl Lexicon Hebraïcum et Chaldean, p. 160 (2.) Code of the Sanhedrin, ch. iv, fol. 55. (3.) III Kings, viii, 23 (4.) Exodus, xxx, 18

This purification was not a figure of the Sacrament of Baptism, but of that of Penance, as Saint Gregory (1) so well proves. It was necessary for the priests who were to worship at the altar. Before being consecrated, Aaron and his sons were washed with water. (2)

In the cellar we are dealing with, there are representations of all the objects that were in Solomon's temple. The candidate, who had been promised to "make him a priest", is therefore obliged to purify his conscience in order to be able to fulfill his duties as a Jewish-Masonic Levite. We can well suppose that his conscience is far from being at peace; he has committed himself by terrible oaths to a "Work" that he must absolutely disapprove of, especially if he has already realized that he has embarked on practices that obviously lead him to magic and demonolatrics. This worried, and perhaps terrified, conscience must be

calmed, if possible, by a religious ceremony that makes a strong impression on it. He who has already advanced beyond the twelfth degree and who has made the perilous "jump" will let his conscience be pacified by this biblical ablution.

Alas! having accepted a first lie, he willingly accepted a second, namely, the assurance that he is purified and no longer has to heed the cries of his conscience!

(1.) Hom. 17 in the Gospel (2.) Leviticus, viii, 6.

Freedom of conscience, there it is. Delivered from its scruples and its remorse, conscience sees itself removed from all restriction and all hindrance; it accepts the permission of all that its old prejudices forbade it. Freedom of conscience, in the Masonic sense, is the freedom to omit the good commanded and to commit the evil forbidden.

A golden lapwing in the form of a wedding ring, which each Great Scotsman wears, contains the inscription of his name and these words: "Virtue unites what death cannot separate." This ring reminds us of the custom of the Middle Ages of writing the pact with the devil and sealing it with its seal on a ring.(1)

What a macabre vision: Masonic virtue effects your union with Eblis, and not even death will be able to dissolve it! Terrible perspective for eternity!

In order not to turn pale before this dark future, it is necessary, above all, to strengthen one's heart, assassinate one's conscience and submit it to the supremacy of the Angel of Light. The President of the 33rd degree teaches you that the Sacred Word of the 14th degree means: "Supremacy of light!" and that his "works tend to proclaim everywhere the inalienable right of absolute Freedom of Conscience and Thought possessed by all men, without exception, and that they attach themselves to the study of the simplest and most formal claim of this right».(2)

(1.) Gorres, Mystique, 1 viii, c. 4, v, 2 (2.) Paul Rosen, p. 257.

Freedom of conscience, in Masonic slang, means License of Evil.

What do the 3 signs, the 3 touches, the 3 covered words and the 3 passwords of this grade mean? The first of these symbols seem to look at the recipient's past, the second at the present, the third at the future. Given the insufficiency of data on the ritual of this grade, we must rather guess than describe their meaning. This grade is the third in the second eleventh grade and corresponds to that of "Master" in the first eleventh grade.

The ceremonies of the 3rd degree signified the transformation of the Profane into a true or Kabbalistic Man, the Glory of the archetypal Man. The Great Scot of the Sacred Vault (called Scot because they wanted to mix in the name of James VI, King of England and Scotland, a spiritist and magician of his time) must become a Jewish or Kabbalistic priest. This is indeed

a supernatural thing! The Scot is also called Grand Išla, Perfect and Sublime Mason, because in this degree the aim of Masonry is partly revealed, intellectualization, spiritualization exercising a supreme domination over the animality and materiality of man.(1)

(1.) Paul Rosen, p. 269

In the 3rd degree the neophyte received the blow of the Masonic mallet on the forehead, and with it the sign that constituted him another Master, formed in the image of the one whom the Masons call their "Master". In the 14th degree, the candidate is constituted "Priest of this Master".

For the Jews he becomes a Levite, for Lucifer he enters the Order of Magicians. In order to ensure the sincerity and intrepidity of the Candidate, he is made to repeat the Sign of the Oath of the 6th degree, to which also relates the first touch with the words Bèrith, Néder, Schélemoth, Alliance-Promesse-Rétributions; the first covered Word, Zabulon, of the 13th degree, and the first Password, Schibbolelh, of the 2nd degree. This is the past.

Then follows the present, the Sign of Fire: the right hand below the left cheek, the palm outward, as if one could not bear the brightness of the light and the heat of the fire coming out of the burning bush (p. 327) from which God (the Fire God!) himself pronounced his name. Corresponding to this sign are the second touch which signifies the mutual support felt to encourage each other, the second covered Word, Makob, the cursed, and the second Password, El-Khanan, the God of Canaan. Cham, of the race of Eblis, is one of the great Saints of the underground Kingdom!

The third sign represents the future: the impression that his new home will make on the new citizen of the Kingdom of Fire. Here is the sign of admiration and silence ("the weeping and gnashing of teeth») (1): one raises one's open hands and looks at the sky (lost) while tilting one's head to the left (desolation or derision of God). Corresponding to this sign are touching: clinging to one another as if one wanted to embrace (or tear one another apart, because everything has a double meaning in these signs), the Covered Word, Adonaï (the hated God whom one mocks), and the Passwords: Keleh, burn, and Nekham, vengeance,(2) or Ben-Makeh, son of the struck, and Bam-garah, Temple of contention.(3) These words make us understand the tragedy that is being played out by the recipient who, ignorant of the meaning of these Hebrew symbols and words, perhaps with hidden feelings of terror, perhaps with criminal nonchalance, perhaps with an already hardened conscience and a bravery inspired by a proud hatred against God and his Christ, undergoes his initiation into the Levitical dignity of this grade.

This grade has deeply moved us. Like that of Master, it is composed with a view to increasing the glory of the "Great Architect of the Universe" by reproducing himself in the poor men who have the courage to make the somersault and throw themselves into the priestly order, whether Jewish or Satanic.

(1.) Matt.,.viii, 12, (2.) Paul Rosen, p. 363 (3.) Leo Taxil, p. 326

(Continued)

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lidée par la mort de l'Homme Dieu, il s'ensuit que le pacte tacite entre l'homme et le démon, soumettant l'homme à l'esclavage satanique, était également invalidé, cassé et aboli. Vous voyez là l'origine de la rage infernale de Lucifer contre le Christ Sauveur. Par son orgueil, cet Esprit de Lumière a voulu d'abord se faire semblable au Très-Haut; par sa haine, il veut maintenant renverser l'acte réparateur de la mort du Sauveur sur la Croix, afin de rétablir son pacte avec l'homme et de recouvrer l'empire perdu sur l'humanité.

Freemasonry,(*CENSORED PHRASE*) By Bishop Leon Meurin, S.J., Book VI, Chapter II (Part III)

CHAPTER II

15-22 Degrees

15. The 8th Sephirah. The Triumph. — The Knight of the East or (the Sword).

The Knight of the East is the Jew; the Knight of the East and West (17th degree) is the Templar.

The 4th degree has drawn the Sephirah the Force or the Triumph in the individual man; the 15th shows how by force one makes the people triumph that one wants to make free and perfect.

The emancipation of the Masonic people from the monarchical yoke is dramatically represented by the deliverance of the Jewish people, Judah and Benjamin, from the captivity of Babylon: Zorobabel, son of King Salathiel, obtained permission from Cyrus to return with his people to Jerusalem and to rebuild the temple there. His work was, by the malice of the Samaritans and a prohibition on the part of Artaxerses, interrupted until the second year of the reign of Darius. When Zorobabel resumed the building of the temple, "Thathanai, the chief of those who were beyond the river (Euphrates), Stharbuzanai and their counselors" (1) sent to King Darius to inquire whether the Jewish prince had really received permission from Cyrus. They received an affirmative answer and an order not to take it from him.

(1.) I Esdras v, 3.

The Masonic account makes the man Stharbuzanai a river Starburzanai, and adds to the story invented details to make the kings ridiculous and prepare the minds of the credulous Masons for revolt against the civil authority.

The recipient plays the role of Zorobabel. Cyrus gives him the requested permission after being intimidated, in a dream, by a roaring lion, symbolizing the people, and by an eagle, surrounded by rays, figure of the Great Architect of the Universe, ordering him to "give freedom to the captives". "The generosity of Cyrus was not therefore as meritorious as it seemed to you," said, later, the Most Illustrious Master to the recipient Zorobabel.

Zorobabel, says the Masonic story, on returning with other Jews from Babylon to Jerusalem, was prevented by fellow Masons from crossing the bridge over the Starburzanai River; but he forced his way and arrived at the Jewish capital.

On this bridge are written the three letters L* D* P., which mean in this drama, "Freedom to pass"; but in the country where the Bourbons reigned: Lilia destrue pedibus, Destroy the lilies by trampling them underfoot; and in other countries: Freedom of thought, emancipation of the spirit from the holiness of the Christian faith.

The river that we are willing to name Starburzanai carries corpses, crowns and fragments of armor. This is the political program of Freemasonry. The first act of this drama was played out in the Green Room, representing the court of Cyrus and a fortress, a prison for captive Jews. The J. and B. columns are there overturned on the ground. The second act, representing the journey of Zorobabel and the affair on the bridge, is played out in a courtyard between the Green Room and the Red Room. The Red Room is the scene of the third act and represents Jerusalem. There, Zorobabel is received by Jewish Masons who, during the captivity under Nebuchadnezzar, had secretly remained in Jerusalem. The Most Illustrious Master receives him among the true and legitimate Masons, and consecrates him Knight of the East or of the Sword. The new Jewish Levite becomes a Jewish Knight and Mason and one of the Princes of the tribe of Judah. The meaning of this grade is that the triumph of the chosen people will be achieved by physical force. The place of this doctrine is at the angle of the physical triangle where the vital spirit, physical force, sits.

Zerubbabel, "Aged seventy years", represents the Jewish people captive in Babylon. The columns J. and B. overturned on the ground, in the Green Room, no longer signify Jachin and Boaz, but Judah and Benjamin. During the touching which represents the struggle of Zorobabel with the Brothers on the bridge, one says Judah, the other answers Benjamin. From these symbols, the Freemasons who are still Christians, and even all those who are not Jews, must finally understand that when they were received as Apprentices between the two columns J. and B., they were enlisted as laborers of the Jews, and called upon to pull their chestnuts out of the fire.

The Password Ya-Voroum-Hammaim, given by Léo Taxil (p. 327), appears to be only a corruption. P. Rosen (p. 365) gives it: Yakhaborou Hammaïm. Yakhaborou Hammaïm (the waters were united) recalls the miracle of the passage of the Israelites through the Red Sea and the destruction of Pharaoh's army by the return of the waters. The corpses, crowns and broken weapons carried by the mythical river Starburzanaï are a threat of the same kind made to the crowned heads and their armies.

The Sacred Word Raphodon should be written Raphidim. This is the name of the eleventh station of the Israelites after their departure from Egypt. There was no water to drink; and when the people murmured against God, Moses brought forth water from the stone of Horus; it was at Raphidim that the Israelites were attacked by Amalek. Joshua defeated and destroyed him. These two facts in the history of Israel resemble the two facts represented in this degree. The Great Word Schalal Schalom Abi, he has taken away the peace, or he has destroyed the prosperity of my father, has little connection with the history of the return of the Jews to Jerusalem. Is this perhaps the meaning of the instruction of the President of the 33rd degree concerning the 15th degree: "You will declare war on apathy in whatever form it manifests itself?" »

Let us finish with this degree by noting the response of the First Warden to the question of the Most Illustrious Master: "What is your origin? - I am from the tribe of Judah." The Judaization of peoples by Freemasonry is no longer a mystery.

The formation of a new tribe of Judah, its adoption by the still existing true tribes of Judah and Benjamin, the initiation of this new people between the columns J. and B., all this is accomplished in the first four degrees of the second Masonic Eleventh. There is indeed a new Kingdom, formed of new citizens (12th) accepting a new doctrine (13th), making a new conscience (14th) and freeing their thought from all divine authority (15°). On such a foundation, it will be easy to continue the construction of the Kabbalistic Temple, and to infuse it with the soul of the archetypal Man, his Beauty, his Strength and his Grace. This will be the work of the 16th, 17th and 18th degrees.

(1.) Exodus, xvii, 6. (2.) Paul Rosen, p. 269

16. The 7th Sephirah. Beauty. — The Prince of Jerusalem.

Historically, this is the grade desired after the return of the Jews to Jerusalem: the Prince will be the principle of unity in the mass of the free People. The Kabbalistic interpretation requires the representation in this grade of the Sephirah Beauty: unity and harmony in diversity.

Wisdom, Beauty and Strength are the three representatives of the three Kabbalistic Triads often advocated in Freemasonry. In his teaching, the President of the 33rd degree says about the 16th degree: You will explain the almost insurmountable difficulties that the reconstruction of the edifice of Liberty will encounter, once its three great foundations have

been laid: the Wisdom of those who govern, the Strength of those governed and the Harmony of the interests invested; you will teach that it is only through tireless and incessant work, done with the sword in one hand and the trowel in the other, that we will succeed in raising it."(1)

The harmony of the parts and the unity in their diversity, this is Beauty. But how to represent this Beauty in the perfect People? The same speaker tells us: "The works of the 16th degree bring to light that human Equality entails as an immediate consequence the liberty and independence of nations as historical or territorial groupings, and as a mediate consequence that the rights and general interests of humanity cannot be bounded or limited by frontiers." (2) Man must recognize his fellow men's equality. This is the grade of Prince of Jerusalem, the 16th degree. Also its sacred word means: Month of the year, equal epoch.(3)

(1.) Paul Rosen, p . 269. (2.) Ibid., p . 258. (3.) Ibid., p . 283.

The Beauty of the Perfect People consists in this, that there is a Prince and a People, the whole of humanity embracing all nations in their varieties, and preserving harmony in all their rights and general interests.

One can conceive the idea of the universal Masonic republic. All nations will pay their tribute to the Prince who will reign over them. The Prince of Jerusalem is his image.

This Prince is one of the twelve Elders of the people (p. 258).

We will have noticed the promotion, "the increase in salary", as the Freemasons say, which is reserved for the Judaized Man from grade to grade. The first eleven degrees make the Profane a Man: a Jew.

At the 12th, he is admitted into the People of the Jews; at the 13th, he learns the name of the Kabbalistic-Judaic divinity whose spirit is imprinted on him; at the 14th, he is ordained a Levite; at the 15th, he is admitted into the tribe of Judah; at the 16th, among the Twelve Elders of the People; at the 17th, to the Grand Council of Twenty-Four; and at 18th he will become Jewish Pontiff "The twelve Brothers (one for each tribe of Israel, "month of the year, equal period") put on long false beards, in order to represent the Elders of the People." (P. 258.)

The place for these princes is well indicated at this degree where the reconstitution of the people of Israel after the Babylonian captivity is celebrated. The Password Esrim Tebeth, the twentieth day of the tenth month, the day of the return of the Israelites to Jerusalem; the Sacred Word Schalash-Esrim Adar, the twenty-third day of the twelfth month, the day of the dedication of the new Temple of Jerusalem; the legend of this degree, the sign and the touching, all indicate this happy time for the Hebrews, when they came out of the great tribulations of a hard captivity of seventy years, — Masonic age of the 15th degree, — and

when they succeeded, after a work of twenty-five years, — age of the 16th degree, — in reestablishing their worship in the new Temple. This worship will be represented in the following degrees.

This reestablishment of the Jewish people is the culmination of the establishment of the Perfect People throughout the world under Masonic government, on the basis of the Equality of all nations and all men, equality represented by the touching, when one places the right feet point to point and knee to knee. The scales of Justice and the sword in the decorations signify the autonomy recovered by the Hebrews, and their government which, without any territorial limit, must be established throughout the universe (p. 258).

But the five stars and the two crowns on the cord of this degree? The Kabbalistic Beauty forms the lower point of the Triangle of the Holy King, and when it touches the upper point of the Triangle of the Holy Queen, or Matron, the two triangles form a figure of five points.

We understand why all the crowns of Masonic decorations are adorned with five fleurons. It is quite right that the Prince of Jerusalem embroiders on his cord five stars and two crowns, one for himself, the new Mordecai, and one for his Esther, or rather, because the chosen people were split into two kingdoms, one for the King of Judah and the other for the King of Israel.

17. The 6th Sephirah. Justice. — The Knight of the East and West.

The name of the 17th degree, the Knight of the East and West, immediately puts us on the trail of its interpretation. We glimpse the official entry of the Templars into the system of the Secret Society of the Jews. The Password Zabulon and the Sacred word Abaddon confirm what is presumed.

Zabulon is the name of one of the sons of Jacob, and consequently of one of the tribes of Israel. On his deathbed and giving his last prophetic blessing to his children, Jacob said to Zabulon: "He will dwell on the seashore and in the harbor of ships and he will extend as far as Sidon."(1) Indeed, the division of this tribe in the promised land extended over the Mediterranean, holding from one end to this sea and from the other to the Sea of Tiberias.(2)

(1.) Genesis, XLIX, 13 (2.) Joshua, xix, 10.

The Crusaders landed in the Holy Land in the territory of Zebulun, "on the seashore and in the harbor of ships."

But there is more. Moses, in his last words to the children of Israel, joins Zabulon and Issachar, saying: "Rejoice, Zabulon, in your going out; and you, Issachar, in your tents. They will call the peoples to the mountain, where they will sacrifice victims of justice: they will suck like milk the riches of the sea and the treasures hidden in the sand."(1)

The Testament of the Twelve Patriarchs, an ancient but apocryphal book, says that "Zebulon on the point of death, and being one hundred and fourteen years old, called his sons and declared to them that he had had no part in the crime committed by his brothers in selling Joseph." — This is a good reason for the Secret Society, which punishes its Brothers who betray it with death, to honor Zebulon. — He continues:

“You will separate yourselves from the Lord, you will be divided in Israel and you will follow two kings. You will give yourselves over to the abominations of idolatry; your enemies will carry you away captive, and you will dwell among the nations, overwhelmed with pains and afflictions. After this you will remember the Lord, and the Lord will bring you back because he is full of mercy; after which God himself, the sun of justice, will rise upon you; health and mercy are in his wings." (2)

(1.) Deuteronomy, xxxiii, 18. (2.) Malachi., iv, 2. — Calmet, Historical Dictionary of the Bible

These quotes must have been enough for the Kabbalistic Jews who, in the 17th and 18th degrees, wanted to reproduce the Sephiroth of Mercy and Justice - not because these words are found in these texts, but because in their entirety one notices the dilation, the expansion of Judaism regardless of the idea of the Sephirah Grace or Mercy, and the just limitation of this expansion which is represented by the Sephirah Justice. This expansion was made by the incorporation of the Knights Templar who came from the West and were won over by the Jewish Knights of the East.

Abaddon, the Sacred Word, puts us on the trail of the sarcastic mockery with which the Jews laugh at the good Templars whom they have enlisted in their Knighthood so that they fight for their benefit.

Abaddon means the Exterminator, as St. John explains in his Apocalypse(1) One has only to read this chapter to recognize at once that the apocalyptic locusts, presided over by Abaddon, signify for the Jews the Crusaders in their medieval armor arriving at the "port of ships", in the land of Zabulon, and invading the Holy Land. There is nothing apocalyptic in this degree, except the effrontery of the adaptation of the sacred text to the Christian Knights. Let us listen to the prophet St. John: "After this, I looked and saw a door open in heaven, and the first voice that I had heard, which had spoken to me with a sound as loud as that of a trumpet, said to me: Come up here and I will show you the things which must take place in the future. And being suddenly in the spirit, I saw immediately a throne set in heaven and someone sitting on it. He who sat was like a jasper and sardius stone; and there was a rainbow around the throne, which looked like an emerald. Around the same throne were twenty-four others, and on them sat twenty-four elders dressed in white robes, with golden crowns on their heads. Out of the throne came lightnings and thunders and voices, and before the throne were seven burning lamps, which are the seven Spirits of God." (2)

(1.)Apocalypse., ix. (2.) Ibid. iv, 1-5.

After reading this passage, we understand the staging of the Lodge working at the 17th degree: at the back of the room, to the East, is a throne seven degrees high. At the top of the throne is a rainbow, on both sides of which are a Sun and a Moon (Masonic addition). In addition, seven hanging lamps are lit in front of this throne. On both sides of the room, in two lines, are twenty-two other thrones, eleven on each side (to honor the Kabbalistic number), each raised on three steps (Masonic addition). To the West and opposite the great throne, there are two others similar to the twenty-two, for the two Wardens. — Here are the twenty-four elders, seated on the thrones, all wearing a long white robe and a red belt, and on their heads a crown of golden cardboard (p. 259).

The Apocalypse: "The twenty-four elders prostrated themselves before Him who "is seated on the throne, ... saying: You are worthy, O Lord our God, to receive glory, honor and power!" (V- 10 11.)

The Masonic Ritual: For the Touch, you touch with your left hand the left shoulder of the Brother; and he, with his right hand, scratches (!) your right shoulder in a friendly manner; at the same time, you smile at each other, exchanging in the ear this dialogue: "Your beauty — is divine; — your wisdom — is powerful; — honor to you! — glory to you — you have the strength! » On the jewel are engraved the initials of the same words.

The Apocalypse: this I saw then in the right hand of him who was seated on the throne, a book written within and without and sealed with seven seals. » (Ch. v, 1.)

The Ritual says that on the jewel is a silver lamb lying on a book bearing seven seals.

The Apocalypse: « I saw in the midst of the elders a lamb as if slain, ... who opened the book. »

The Ritual teaches us that the candidate is pretended to bleed in the arm.

The Apocalypse: « I saw the Lamb who had opened one of the seven seals ... and I saw a white horse appear. He who was seated on it had a bow; and he left to continue his victories. » (vi, 2.)

The Ritual tells that a book is brought with seven seals, each of which is a small surprise box, containing various small objects; from one the President takes out a small bow; he gives it to one of the assistants, saying to him: "Go and continue the conquest." And so on. The Ritual is an odious travesty of the Apocalypse of Saint John. The terracotta trumpets on which the Brothers perform, and the seven firecrackers that the Lodge fires, represent the "seven trumpets" and "the thunders" of the Apocalypse (viii, 2, 5).

Thereupon, the recipient is consecrated Knight of the East and West, and instructed on the union that was made between the Knights of the East, the Johannites, true disciples of John of Patmos, and the Knights of the West, the Templars.

The Apocalypse will again serve the Jews to represent the Templars. It says: "The fifth Angel sounded his trumpet, and I saw a star fall from Heaven to earth, and to him was given the key to the bottomless pit. He opened the bottomless pit, and smoke arose from the pit... from the smoke of the pit came locusts and spread over the earth... these locusts (the Crusaders or "the descendants of Japheth", Catechism of the Rosicrucian, p. 301) were like horses prepared for combat. They had on their heads what looked like crowns of gold (the helmets). Their faces were like the faces of men... They had breastplates as of iron, and the sound of their wings was like the sound of chariots with many horses running to battle... They had for King the Angel of the Abyss, called in Hebrew Abaddon, and in Greek Apollyon, that is to say the Exterminator. »(1)

(1.) Apocalypse, ix.

With this sacred Word the whole rank is interpreted. Abaddon is another Schemhamphorasch, an explained name of the Prince of the Abyss.

Is it still necessary to say why the Time of the Work of these locusts is from sunset to sunrise»? It is the work of the Prince of Darkness, of the Angel of the Abyss with his Knights, the fallen Templars.

"Who are you?" is the Question of Order; Reply. "A Pathmon, who loves everything that goes from Beauty to Strength" — from the Holy King to the Matron! Lust always follows Abaddon.

18. The 5th Sephirah. Mercy. — The Knight Rose-Croix. (364)

This grade is prepared by the 17th, which recalls the arrival of the Templars in the East, and their perversion by the Johannites. If the 17th is an odious travesty of the Apocalypse, the 18th is a sacrilegious mockery of the sacrifice of Jesus Christ.

Let us first note, on the name given to the President of this grade, Athersatha, that it is not Hebrew, but Persian. It means cupbearer, the officer who pours a drink for the king. Only Nehemiah, one of the exiles of the time of King Artaxerces, is known by this name.(1) It is therefore not Herod Tetrarch of Galilee, that the President of the Chapter of Rose-Croix represents (p. 266).

After having rebuilt the walls of Jerusalem and completed the Temple, Nehemiah Athersatha reestablished the worship of the Israelites and counted all those who had returned from captivity. Among the Priests, the children of Habia and others, "sought the writing of their genealogy in the census, and, not having found it, they were rejected from the priesthood. And Athersatha told them not to eat sacred meats until there was a learned and enlightened pontiff."(2)

Such a restriction on the number of priests of the Grand Architect is dictated by the spirit of the 18th degree. It is the limitation of the expansion acquired by the army of Eblis in the 17th degree by the admission of the children of Japhet into the Alliance of the children of Sem.(3)

(1.) II Esdras, i, 11, (2.) Ibid., vii, 64. (3.) Discourse of the Most Wise at the 18th degree. Léo Taxil, p. 270

Mr. Franck has already made us understand the meaning of the terms Mercy and Justice, names of the 4th and 5th Kabbalistic Sephiroth to which the 17th and 18th degrees correspond.

Mercy or Love and Justice complement each other and engender Beauty, it is the moral Triad of Kabbalah.

To Justice which, in the 18th degree, restricts the number of the "locusts" of the 17th degree to a small number of elect, is added Brotherly Love, if it is permitted to call by this sweet name the union of sectarians to celebrate a blasphemous mockery of the Last Supper, of the Passion and of the death of Our Lord Jesus Christ.

The President of the 33rd degree teaches that the meaning of the sacred Word of the grade of Rose-Croix, INRI, is: "died for love of one's fellow men."(1)

(1.) Paul Rosen, p . 283.

The Agapes of the Rosicrucians are a confirmation of the Kabbalistic idea contained in the name of the 5th Sephirah: Mercy or Love.

The more we advance in the high grades, the more the Spirit of Kabbalah develops into pure Satanism. After having, at the 17th degree, received members of the religious Order of the Templars in his Society of Johannites or Kabbalistic Jews, and having made them "priests of the Angel of Light", this Lying Angel, at the 18th degree, induces his slaves to offer him a bloody sacrifice. There the infernal mystery of Freemasonry is as profound as it is horrible. We are in the presence of a sacrifice offered to Satan. The Masonic Clergy is a sacrificer. The Lamb of God, whom the Synagogue, incited by Satan, once crucified, the Masonic Synagogue crucifies again, in effigy, represented by a lamb wearing a crown of thorns on its head and having its feet pierced with nails. These new Jews go even further: they cut off the head crowned with thorns and the feet pierced with nails, as "the most impure parts", to throw them into the fire as a holocaust to Lucifer, the Spirit of fire!

The depth of this mystery is surely not understood by the "sons of Japhet". They ignore how hardened and full of satanic hatred the heart of the Jew is against the Lord and his Christ!

God, Creator, offered to his intelligent and free creatures, to angels and men, a participation in his divine beatitude on the condition that they accept from his hand grace, this seed of glory as a link between him and them. Grace is essentially supernatural. The primitive order

established by divine Providence was therefore for intelligent creatures a supernatural order. Eternal beatitude was to be won by the use that angels and men were called to make of grace. Now, Lucifer seeing the greatness of his intelligence, conceived the proud project of acquiring by himself the promised beatitude; he wanted to become like God by the sole forces of his nature. This is the origin of Naturalism denounced in the Encyclical Humanum Genus of Leo XIII, as the foundation of Freemasonry.

The fall of man had its first origin, not in the pride of man, but in the seduction of Lucifer, who also became for man a Satan - a Hebrew word, which means an adversary, an enemy. This fact, which diminishes the guilt of man, is the reason for the possibility of a redemption for him.

However, by his victory over man, Lucifer became his master; man, as by a legal act, voluntarily constituted himself his slave. St. Paul speaks of this act, saying of Jesus Christ crucified, that, "blotting out the certificate of the decree of condemnation which was against us, he has in fact abolished it by attaching it to the cross." St. Chrysostom thinks that this certificate was God's contract with Adam containing the law: "Do not eat of the fruit of the tree of the knowledge of good and evil: for at the same time that you eat thereof, you will most certainly die." This certificate was nailed to the cross, that is to say, broken, torn and abolished by the death of Jesus Christ on the Cross. The stipulation, the decree of God condemning man to death, being invalidated by the death of the Man God, it follows that the unwritten pact between man and the devil, subjecting man to satanic slavery, was also invalidated, broken and abolished. You see here the origin of Lucifer's infernal rage against Christ the Savior. Through his pride, this Spirit of Light wanted first to make himself like the Most High; through his hatred, he now wants to reverse the reparative act of the Savior's death on the Cross, in order to re-establish his pact with man and to recover the lost empire over humanity.

The loss of eternal life, suffered by Adam for himself and for his posterity, was of infinite importance. No human sacrifice, always of finite value, could ever have counterbalanced it. Only God could remedy the evil, especially because His justice was engaged in it. It required divine wisdom to find the remedy which would satisfy at the same time justice demanding the eternal death of man, and mercy demanding his life. Foreseeing in spirit this divine remedy, David sang: "Mercy and truth have met together; righteousness and peace have kissed each other." (1)

(1.) Ps. LXXXIV, 11.

The incarnation of the Son of God, by which he united in one person two natures, the divine and the human, enabled him to assume the office of Mediator between humanity and divinity and to offer himself as a burnt offering for the redemption of those whose brother he had

made himself. His sacrifice was that of humanity, of which he was, as man, the representative and substitute—a sacrifice of infinite value because of the divine personality of the priest.

It was therefore in him that mercy and justice really met. The two Sephiroth bearing these sublime names, meet quite differently at the 17th and 18th degrees. The height of Satanic audacity is to want to overthrow, first the Holy Trinity, to put oneself in its place, and then, the sacrifice of the Lamb of God, by making it offered to himself by those for whom it was offered. The incarnate Son of God, Jesus Christ, represented by a lamb, is crucified again, crowned with thorns, and, by an excess of malice, his crowned head and his hands and feet pierced with nails are cut off and thrown into the fire - as an offering to the Genius of Fire, Lucifer. What was really done on the cross, is also done, but in effigy, on the table of the Rosicrucians: He who is Life tastes death, and He who is Death triumphs over Life.

O ingratitude of men who, in the full light of the nineteenth century, and in the presence of the heavenly benefits poured out upon them by Christ, still allow themselves to be blinded to the point of renewing the deicide of which the ungrateful and wicked Jews have been guilty!

The degree of Rosicrucian is essentially the figurative and bloody renewal of the deicide committed for the first time on Calvary, as the Holy Mass is its real and non-bloody renewal.

Nehemiah renewed, in the rebuilt Temple of Jerusalem, the ancient sacrifices of the Israelites. Is it for the renewal of the sacrifice of Calvary that the Masonic Jewish sect appoints the President of the 18th degree Ailiersatha, a nickname given in Holy Scripture to Nehemiah? By him the Jewish clergy was reestablished: the Rosicrucians are the Jewish-unconventional priestly clergy; in their Agapes they offer their sacrifice — to Satan — to the Enemy. This atrocity constitutes in reality a Clericalism which is the true Enemy of God and humanity! These men, for the most part baptized in the name of the Holy Trinity, acclaim Lucifer: Hoschéa, Hoschéa, Hoschéa: Savior, Savior, Savior!

It is no longer necessary to prove all the falsehoods uttered in the substitution of Freedom of thought for Faith; of Socialist Equality for Hope, and of Masonic Fraternity for Charity; nor to expose the other numerous sacrileges accompanying the Last Supper and the Agapes of the Rosicrucians; let us finish with the rediscovered Word: INRI.

In the grade of the Intendant of Buildings, the sacred Word found was Ja, Je, Ji, who was, is and will be; for the Rosicrucians, the lost and found word is INRI, interpreted kabbalistically by: Igne Renovalur Natura Integra, the whole Nature is renewed by Fire.

The Fire advocated by the Very Wise Athersatha as "the first agent of nature, as the emblem of the divinity, then as the divinity itself" (p. 306), and represented in the Infernal Chamber as the delightful abode of Eblis, Hiram and all the great evildoers known in the Old Testament, the infernal Fire is surely the best sacred Word that the Kabbalistic Jews could propose to the new Priests Sacrificers of Lucifer. It suits them as the Passwords suit them, Emmanuel,

God with us, that is to say, the GodFire is with us; and Pax vobis, the Peace of conscience be with you! This sad peace is acquired by a communion and a sacrifice sacrilegious to the highest degree!

19. The 3rd Sephirah. Intelligence. — The Grand Pontiff of the Celestial Jerusalem.

The three following degrees must correspond to the first three Sephiroth, Intelligence, Wisdom and the Crown, and lead finally to the infinite perfection (Ensoph) of the "True People". Let us see if our hypothesis is verified.

At the 19th degree, image of the Sephirah Intelligence, we find in the small fragment of the eloquence the Orator, published by Léo Taxil (p. 336), the following passage: "Our vision being able to embrace only an infinitesimal portion of the Great Harmonic Whole of Nature, our intelligence being essentially finite in the presence of the Infinite, we do not have to prejudge the moment when Truth, Honor and Fraternity will definitively crush the Lie (Property), Baseness (Law) and Intolerance (Religion), the three heads of the hydra of evil; our duty is to await this blessed moment with patience and confidence."

The teaching of the President of the 33rd degree on this grade is: "The works of the 19th degree highlight that, to make the rights of Man effective, moral progress (16th-18th degree) must unite with intellectual progress (19th) and modify its principles according to new needs and the progress of general education. »

These quotes are sufficient to demonstrate the correctness of our hypothesis.

In the 20th degree, we have avoided expressly naming Wisdom, the second Sephirah descending, and the ninth ascending from the last. We do not see there the triple triangle with the nine letters of the word Sapientia at their nine points; but first, the President is seated on a throne raised nine steps; then, between the "Sanctuary and the Altar" is placed a nine-branched candlestick which is always lit; there cannot be less than nine Grand Patriarchs to compose the workshop; the recipient incenses nine times a star in a transparent called "the Morning Star", otherwise Lucifer; finally, the second sign is this: "One falls to one's knees, and, thus prostrate, one places one's elbows on the ground, and one shakes one's head nine times while inclining it to the left side." (P. 400). In the triangle of the Intellectual Triad, Kether, the crown, holds the point from above, Wisdom, that to the right of the archetypal Man, and Intelligence, that to his left. In kneeling before this divinity, one must incline one's head to the left side, if one wishes to offer one's nine inclinations of adoration to Luciferian Wisdom.

At the 21st degree, representing the Kabbalistic Crown, the President is a crowned king, the impious Frederick of Prussia, a Mason, philosopher king and friend of the Mason Voltaire. His crown represents "the crown of all that is highest, the diadem of diadems. (1)

(1.) Zohar, iii, f. 288. Franck, p. 137

Also the Sign is this: You show the first three raised fingers of the right hand, signifying the three great families of the peoples, the children of Shem, Ham and Japheth (these three names are the sacred Word); then the Brother to whom this sign is addressed comes to you, takes your three raised fingers in his right hand and says to you: Frederick. In his turn, he presents his three fingers; you seize them in the same way; and you say to him: Noah. All this means that the children of Noah must be subject to the Crown of the Masonic King or of crowned Masonry. It is the cosmopolitan Republic under the Jewish government of the Freemasonry.

The touching and the triple pronunciation of the name of Phaleg (division) which, according to the Jews, must have built the tower of Babel, signify the same submission of all humanity to the Masonic Crown, to the Kether on the head of the Jew.

Finally, at the 22nd degree, the Ensoph, the Infinite, always represented by a circle without beginning and without end, is found in the Round Table which is prescribed for the sessions of the princes of Lebanon, an assembly called the Council of the Round Table. These relationships between the last four degrees of the second eleven and the three higher Sephiroth and the Ensoph are too obvious to be denied. They prove the great thesis of our book that Freemasonry is a work of the Kabbalistic Jews, tending to this double end: to crown the Jew King of all the earth and to establish the universal reign of Lucifer.

Let us now return to the 19th degree in particular and study its special character.

After the consecration of the Masonic priests in imitation of the Jewish Cohens, and after the offering of their satanic sacrifice, it was necessary to put at the head of this moral body representing the Moral Triad of the Sephiroth, a governing body similar to that which the Christian clergy possesses in the person of the bishops, the patriarchs and the Sovereign Pontiff. These are the three degrees of the intellectual Triad. The 19th degree is that of Grand Pontiff of the Celestial Jerusalem, the 20th that of the Grand Patriarch, and the 21st that of the Prussian Noachite Knight, whose president is called Inspector, Episcopus, Bishop.

The President of the 19th degree bears the title of "Thrice Powerful", probably because in him are united the power of his own Intelligence, that of Wisdom and that of the Crown. He is dressed in a white satin robe, and all the assistants wear white robes and around the forehead a blue satin headband with twelve stars embroidered in gold. The cord is a crimson ribbon decorated with twelve gold stars; towards the top is embroidered an Alpha, and towards the bottom an Omega (p. 399). (See Point 28) We immediately recognize the priestly clothing of the Old Testament: "You will prepare," God said to Moses, "tunics of One for the sons of Aaron, belts and tiaras for the glory and the ornament of their ministry... You will also take two onyx stones, on which you will engrave the names of the children of Israel. There will be six names on one stone and six on the other, according to the order of their birth." (1)

The jewel is a gold plate in the shape of a long square, on which are engraved on one side an Alpha, and on the other an Omega.

"You will also make the Rational of Judgment... It will be square and double... You will put four rows of precious stones on it," on each row three stones. "You will put the names of the children of Israel on it... You will also make a blade of very pure gold, on which you will have engraved these words: Holiness is to the Lord. You will attach it to the tiara with a ribbon of hyacinth color on the forehead of the Sovereign Pontiff."(2)

(1.) Exodus, xxviii, 9, 40. (2.) Ibid., v, 15, 36.

How to explain this marvel: the Masons who so detest the cassocks and skullcaps of the Catholic priests, patiently allow themselves to be decked out in the priestly garments of the Jews!

The aspirant of the 19th degree is made to seek the road that leads to the heavenly Jerusalem. This Jerusalem is none other than Eden, the garden of delights, from where Adonai, the evil God, chased Adam and Eve for having eaten from the tree of knowledge! To reconquer Eden and destroy the harmful power of Adonai in favor of Eblis, by leading humanity to the true Kabbalistic science, is the work proposed to the Great Pontiffs of the Celestial Jerusalem.

We know of the assault on Olympus and the war of the Giants against the Titans (Romans), the battle between Ahriman and Ormazd (Persians), between Brihaspatr and Rudra (ancient Indians), between Vishnu and Sesha (modern Indians), Jupiter and Typhon (Greeks), Thor and Ymir (Germans), Bel and Omorka (Babylonians), Rah and Apep (northern Egyptians), Har and Set (southern Egyptians), Ven-Vang and Tschi-You (Chinese), etc., etc. It is the same story repeated a hundred times: the infernal Dragon always promises his race and his credulous followers that in the end he will succeed in dethroning God. He, a poor created spirit and already punished in hell, to defeat the Almighty! a miserable worm, to dethrone the Creator of heaven and earth! And there are still men who believe it! It is useless, O Freemasons, to hope for the final victory of your God Eblis, and to expect from him a reward for having made yourselves his priests, his pontiffs and his patriarchs! He deceives you, as he deceived our first parents!

20. The 2nd Sephirah. Wisdom.—The Grand Patriarch, Worshipful Master "ad Vitam." (Latin: for life.)

The President of this rank representing Assuerus, the king who crowned the Jew Mordecai and his niece Esther, wears with the royal ornaments a blue ribbon and a yellow ribbon, placed in a crossed saltire on the chest.

It is the Ephod of the Jews, a kind of belt which, taking behind the neck and over the two shoulders, came down in front, crossed itself on the chest, and then served to gird the tunic, going around the body. (1)

The Ephod was an ornament of the High Priest of the Jews. It is true, David was dressed in an Ephod when he danced before the Ark, and the young Samuel wore one when he served the High Priest; but these latter ephods were of a different material and form from that of the Sovereign Pontiff; this one was woven of gold, purple, scarlet and fine linen; the others were of simple cloth.

As we see, a certain union is already emerging between royalty and the priesthood, which the Password: Jeksan, with two faces,(2) also seems to indicate.

Freemasonry aims at Caesaropapism. Why else would King Ahasuerus be the President in the Sanctuary? In this grade, the East is called the sanctuary. The President says to the neophyte: "Be like the Morning Star that announces the coming of the day! Go and bring light to the world; in the sacred name of Lucifer, uproot obscurantism." Obscurantism is Catholicism, whose holy faith obscures the dark "light" that comes "from the place that needs neither the sun nor the moon to be illuminated". (P. 399.) Alas! The Lord calls this place: "the outer darkness, where there will be weeping and gnashing of teeth." (3) Lucifer's complaints of being mistreated by Jehovah Adonai, and his gnashing of teeth are heard in almost every Masonic degree.

Jeksan also means the false, the scandalous. As this Password is followed by the name of Stolkin, who found and killed the first of the three assassins (the priest), this last meaning is perhaps the one that the Composer of this degree wanted to give it, by insinuating that the false, the scandalous, is the priest, and with him, his God Jehovah Adonai.

(1.)Exodus, xviii, 7 seq. (2.) Fils d'Abraham, Gen., xxv, 2. (3.) Matthew, xxii, 13.

21. The 1st Sephirah. The Crown.—The Prussian Knight Noachite. (375)

This degree represents the Crown, the Jewish Kether, and should give us a glimpse of the hope of the "Chosen People" of one day being crowned with the royal diadem over the entire square of the universe, as Esther and Mordecai once were over the entire Persian kingdom, or as the Freemason King Frederick over Prussia. It is once more the union of spiritual and temporal power in the same hand, with the extension of the narrow kingdom of Israel over the world inhabited by all the descendants of Noah. The Noachite is a term of the Talmud and signifies the Non-Jew. (1)

The Password, Phaleg, is pronounced three times in a mournful tone, either because this man has not succeeded in completing the Tower of Babel, or because the Jews are sad to be still so far from the realization of their Great Work, their domination over the Universe.

Shem, the elder brother of Japhet, fathered Arphaxad, the grandfather of Eber. "Eber had two sons: the one was called Phaleg because the earth was divided in his days into nations and languages; and his brother was called Jectan." (2) This is all that the holy chronicle reports about Phaleg. It says nowhere that he was the Architect of the Tower of Babel, and it contradicts the statement that he was of the race of Ham.

(1.) A. Pontigny, The Jew according to the Talmud, p. 167 (2.) Genesis, x, 25.

The "Grand Chapter" of the Prussian Knights is held in a vast hall lit only by a large window through which the full moon penetrates. All other light is forbidden. The hall must be decorated in the medieval style, and all the assistants have a mask.

The common opinion about the Holy Vehme is that this mysterious tribunal held its sessions in the darkness of the night, under dark vaults, the members sitting covered with masks.(1)

The Prussian Brother Knight wears a small silver moon in his buttonhole. The Drum is three slow strokes; it signifies the sacred Word: Sem, Cham and Japhet. The march is: three steps of Master. The legend tells of the fraud of a member of the aristocracy and a bishop, but it is difficult to conclude that the aim of this gracie is to attack the clergy and the aristocracy. This aim is too subordinate to indicate the true meaning of this eminent grade, which is, so to speak, the crown of the nine preceding grades. The Holy Vehme, representing the secret Masonic Judicature, forms only a part of the legend of this degree, and surely the accessory part. The principal and most secret part seems to be contained in the Jewel: a golden triangle, crossed by a silver arrow with its point turned downwards (p. 402). What can this jewel signify? The triangle of the three superior Sephiroth, of which the Crown is the point at the summit, is easy to explain; but arrow(2) is not found, as far as we know, among the numerous symbols used by the Kabbalah. In Holy Scripture, it always signifies destruction. Here we believe we must refer this symbol to the subjugation of kings and peoples, because this is the means of conquering the crown of crowns.

(1.) Welzer, Dictionary, Vehme. Conf. Clavel, Hist. of the Freemasons. p . 356. (2.) "The arrow is, like the sword, the lance, the are, the javelin, etc., a symbol of the philosophical Fire. The arrows of Apollo (Exterminator) kill Typhon." Ragon, Masonic Orthodoxy, p . 550, 556.

Speaking of Cyrus, Isaiah says in the name of the Lord the following words, which in this degree Lucifer and the Kabbalistic Jews apply to their modern Cyruses, the Fredericks of Prussia, the Prussian Knights, their Brothers, the Jewish Kings: "Who has brought forth the righteous from the East, and who has called him by ordering him to follow him? He has overthrown the peoples before him and made him the master of kings; he has made his enemies fall under his eye like dust, and he has made them flee before his bow like chaff that the wind carries away... But you, Israel, my servant; you, Jacob, whom I have chosen; you, race of Abraham who was my friend, in whom I took you to draw you from the ends of

the world... do not fear because I am with you... I will call him from the north, and he will come from the east; he will recognize the greatness of my name; he will treat the great ones of the world like a goat, and will tread them as the potter treads the clay under his feet!" (1) The arrow that descends from the point of the triangle, of the Crown, means the same thing as the Sign of the grade: take the first three fingers (Shem, Ham and Japhet) that the Brother shows you.

(1.) Isaias, XLI, 2, 9, 25.

The Caesaropapism exercised by the Jews on all nations is the idea of the 21st degree, an idea worthy of a Prussian Knight!

This Prince will reign in the name of Lucifer, and with him, over all the peoples of the earth descended from Shem, Ham and Japhet.

22. The Ensoph. — The Prince of Lebanon, Royal-Axe.

This degree is the last of the second Eleventh. For the initiation, two apartments are necessary. The first, representing the workshop of Mount Lebanon, is lit by eleven lights. Its President bears the title of Very Sage, and seems to have to draw the figure of Solomon, under which is hidden the essence of this degree: Luciferian Caesaropapism.

The Solomon of the 22nd degree, named the Prince of Lebanon, because he had the cedars of Mount Lebanon cut down, symbolizing the kings and the great of the earth, is no longer the ancient king who participated in the murder of Hiram, but the king converted to the worship of Moloch, the Fire-God of the Tyrians, before whose idol he burns incense. In his person are united the King, the Priest and the Worshipper of Lucifer. He represents the ideal of Kabbalistic Freemasonry. Israel will one day be "not only the PEOPLE-KING, but the PEOPLE-POPE".(1)

The recipient is shown an axe on one side of which are engraved the initials of the names of Lebanon, Solomon, Abda, Adon-Hiram, Cyrus, Darius, Xerxes, Zoroaster and Ananias. These names recall: 1° the construction of the Temple of Solomon for which Lebanon provided the cedar wood, and of which Adon-Hiram, the son of Abda, directed the work; 2° the construction of the Temple of Zorobabel, authorized by the kings Cyrus, Darius and Xerxes; 3° the Persian religion on which the Kabbalah, of which Zorobabel was the Author, was based; 4° finally another fact which is linked to the name of Ananias.

Which Ananias is it? Is it one of the three young men of the tribe of Judah whom Nebuchadnezzar had thrown into the fire, from which they emerged intact? Is it to prove that fire can serve as a place of delight? Is it Ananias, son of Nebedee, Sovereign Pontiff of the Jews, who wanted to strike Saint Paul? (2) Or is it Ananias the Sadducee, one of the most ardent defenders of the revolt of the Jews against the Romans, before the destruction of the Temple after Jesus Christ? We believe that it is the first that is in view, because at the same

time as the miracle of the furnace, it also recalls the metamorphosis of King Nebuchadnezzar into an ox - a fact which the Masons take care not to forget. This axe is called royal, because it serves to "cut down the enormous trunks" of intolerance and selfishness (p. 343) - the Popes and the Kings - and that it leads by this means to the universal Caesaropapism so coveted.

(1.) Des Mousscaux, the Jew, p. 469. (2.) Acts, xxiii, 2.

The question of the Order is: "Are you Prince of Lebanon?" - Answer: The trees are good for cutting. It is intelligible! The sign is very significant. Louis XVI should have understood it in time: one makes the movement of raising an axe with both hands and striking as if one were striking a tree with the foot. One responds to this sign by raising both hands to the height of the forehead, the fingers extended, and then letting them fall! - The head falls!

On the other side of the axe are engraved the initials of the names of Sidonius, Noah, Shem, Ham, Japhet, Moses, Beseleel and Ooliab. These names recall: 1° the Sidonian workers engaged in cutting the cedars of Lebanon; 2° the entire human race which is to be governed; 3° Moses, the architect of the first Jewish Tabernacle, who employed Beseleel and Ooliab for this work, the first being "filled with the spirit of God, wisdom, intelligence, science, and perfect knowledge... to cut and engrave stones" and the other having been added to him after having also been "filled with wisdom".(1)

It is no longer difficult to explain the Passwords: Japheth Ooliab, Lebanon, and the Sacred Words: Noah, Beseleel, Sidonius.

In saying that "the 22nd degree is the first clearly hermetic and kabbalistic degree" (p. 344), the Knight of Eloquence deviates from the simple truth, as the twenty-one proofs already given must convince him.

(1.) Exodus, xxxv, 30 seq.

The assertion of the same Speaker: that "the Great Work is the apotheosis of Work", seems more serious. One feels naturally inclined to take the Teaching of the degree seriously: "The works bear on the rehabilitation of the proletariat by the reign of the communities, having mutuality as a means and the Masonic family as a temple, "but, besides the obscurity of this declamatory phrase, the word apotheosis does not allow it to be understood in this way. Those who know what the word Work means in Jewish philosophy and who have learned to see in the flaming Star and in the letter G the ever-active divinity, have another idea of the Great Work, apotheosis of Work: it is the establishment of the universal Kingdom by the inspiring work of the Great Architect of the Universe!

The Council sitting around the Kabbalistic circle of the Round Table, sits around the one who is the center of this circle. The infinite Being, the Ensoph, represented by a circle, "began by forming an imperceptible point:" (1) the Crown, of which five florets indicate the Work.

Everything in Freemasonry is impure; and the higher one goes in the degrees, the more one realizes that everything is satanic.

The second Masonic series of eleven ends with the King Pontiff Solomon sacrificing to Lucifer. — This is the apogee of the Levitical tribe in the Judaico-Masonic order. Here is the Grand Patriarch, whose name is inscribed on the upper cubic stone of the Temple of Solomon. The myrmidons of the West, changed from "grasshoppers" into "Princes of Lebanon", into Jewish "Great Patriarchs", this is the marvelous success that the Judaico-Kabbalistic sect can rightly attribute to the infernal cunning with which "all Masonic secrets are impenetrably hidden under symbols".

Before finishing the second eleven of the 33 degrees, let us listen again to the interpretation given by the Heads of the Order to General Garibaldi:

"To the divine laws, to the divine right of the Clericals, our Grand Master Architects oppose the rights of the people, alone legitimate, alone true, alone acceptable; to their dogma, degrading for man, our Royal Arches oppose the ideal of the perfection of Humanity, in Humanity and for Humanity; to their revealed morality, our Perfect Masons oppose independent morality; to their inspired persecutions, our Knights of the East respond with an energetic campaign in favor of the Progress of Pure Reason; to their shameful submission, our Princes of Jerusalem respond with a proud proclamation of virile independence.

"To fight against the infamous tyrannies of Clericalism, our Knights of the East and West make themselves the champions of the absolute right to freedom of assembly, to thus defeat the enslavement in which, aided by the civil power, it wants to hold Humanity, and our Rose-Croix proclaim for the first time its emancipation from Popes and Kings. And, to achieve this result, our Grand Pontiffs make themselves the apostles of the absolute freedom of education; our Venerable Grand Masters proclaim themselves the bitter enemies of all obscurantism, wherever it comes from; our Noachites swear to see that justice is done, and our Royal Axes reach the summit of our morality, once their spirit is flooded by the rays of Truth, masked for them, before reaching this grade, by the deformed trunks of intolerance, hypocrisy, superstitions and selfishness of Christianity." (1)

How many reticences, how many lies, in so few lines!

The Man Judaized and satanized in the first eleventh of the 33 degrees, becomes in the second eleventh a new Jewish and satanic pontiff, called to propagate the lies and vice and the sacrileges to which he was initiated, and to thus accomplish what Freemasonry calls "the Duties of Man towards his Neighbor."

(1.) Paul Rosen, The Social Enemy, pp. 29-31.

(CONTINUED)

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2° Le *Grand Signe* : « On porte les deux mains ouvertes sur la tête, en joignant les deux pouces par les extrémités pour former un triangle. » Le Candidat doit de cette manière exprimer la *soumission* de son intelligence au Dieu-Feu, dont le dernier triangle est la représentation orthodoxe pour les francs-maçons.

3° Le *Signe d'Admiration* : « On incline la tête en avant, en tenant la main droite sur la poitrine, et de la main gauche on se couvre les yeux. » Acte d'*adoration* cordiale de l'éblouis-

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CHAPTER II

THIRD ELEVEN

23-30 Degrees

23. The 10th Sephirah. The Kingdom. — The Head of the Tabernacle.

For the third time, we must go through the constitution of the Kabbalistic archetype Man in order to understand the eleven degrees which lead to the Perfect Government with its universal Emperor, that is to say, to the Judeo-Masonic Papo-Caesarism. As the great mass of the "Perfect Men" formed and polished in the first eleventh of the 33 Masonic degrees, furnishes the raw material destined to form, in the second eleventh, the Kabbalistic Priesthood, so the mass of the "Perfect Levites" of the 22nd degree lends itself as raw material to the formation of the Kabbalistic Government.

From this we can understand how the President of this degree bears the title of Sovereign High Priest, of "Solomon" of the 22nd degree, and how the two Brothers seated at his sides are titled High Priests, and the other Assistants Levites.

The passage from the Clericature to the Government, from the pope-people to a people-king, is expressly indicated by the Knight of Eloquence who says: "Superstition (religion) must be uprooted with skill; and consequently, it is to politics, to the governmental action of the ruling classes that falls the duty of declaring war on Superstition." (P. 346.)

As representative of this new Politician, the recipient plays the role of the son of Hiram. This son, the assassinated Master left him as a "sacred pledge"; on his head, the elected Masters of the nine, in the 9th degree, took the oath to avenge the death of their Master. The three murderers, priests, kings and landowners, designated by the epithets of hypocrites, traitors and viscious people, are pushed and directed by Adonai, the God of the Christians. This God kills men, with the same cruelty as the crocodile the inhabitants of Egypt.

Eblis always fights this crocodile-God. The recipient must commit himself to "recruit soldiers for the army of Lucifer, the Savior of men". (P. 346.)

Demonolatry is no longer hidden. The session presided over by the "Great Priest" representing Aaron, the brother of Moses, ends with a ceremony in honor of the "Good Principle, Great Architect of the Universe". Aaron wears a long red robe, and over the ephod a yellow tunic, shorter and sleeveless; on his head a mitre of gold cloth, on the front of which is a red triangle. He also wears a black scarf with silver fringes, from which hangs a dagger. The Levites have a white robe with a red scarf with gold fringes, from which hangs a censer.

"These are the garments that they shall make for Aaron," says the Holy Scripture, "the rational, the ephod, the robe under the ephod, the linen tunic which shall be narrower, the mitre and the belt." (1)

(1.) Exodus, xxviii, 4

It is enough to indicate the origin of these garments, to show the Japhethites that they are making themselves the apes of the Jewish Levites, for the functions of the priesthood of Eblis. Uriel, God-Fire, is a worthy Password, which lets the recipient enter the openly diabolical sphere of the third eleven of the Masonic degrees, in the Tabernacle of revealed truths (Answer to the Password); not revealed by Jehovah-Adonai, the God of the ancient Jews and Christians, but by Jehovah-Lucifer, the "Good Principle, the Angel of Light, the Great Architect of the Universe", to whom the Levites offer incense, and in whose honor they wear as a jewel a censer.

The Priests of a religion as anti-Christian as it is anti-Judaic, that is to say of the Kabbalistic religion, take care of the candidate, the child of Hiram, to give him his political education. Let us see at the 24th degree, what companion they will give to this Apprentice, and what will be the Kabbalistic Base on which they will build the temple of their Caesaropapism.

24. The 9th Sephirah, The Base. — The Prince of the Tabernacle.

What could be the generative force giving existence to the new Kabbalistic-political Being of the last eleven degrees of Freemasonry? In the realm of spirits, the phallus is the word. The word acts on a spirit by means of a communication established with it. Would we therefore be in the presence of a communication established between the recipient and the evil spirits?

There are two apartments which serve for initiation to the 24th degree. The first is called the Vestibule, which is decorated with all the attributes of Masonry. This indicates that the preceding grades are the Vestibule of the Temple inhabited by Eblis and by the hierarchy of his Companion Spirits.

The second apartment, of circular form, because it embraces infinite space, is called the Hierarchies of Spirits. Its President is called the Almighty, the Schaddat, whom we will find again at the penultimate degree. It is from him that comes the generative force creating the hierarchy of the third eleven.

The Candidate is asked how many days he worked at the Temple of Solomon. He answers: 2185 days to obey, as many to imitate and as many to perfect. This makes 3 times 6 years, 18 years, or twice 9 years: the three intertwined triangles of the first and second series; he still has to go through the same three triangles of the third series. Let us now note the essence of this 24th degree in the speech of the Knight of Eloquence: Solomon, for having changed his cult, lost communication with Jehovah Adonai. He acquired, from that moment, an extraordinary science in the Kabbalah, became the author of the most admirable secret books of magic, and was able to enter into communication with the Spirits of Fire! Here once again is the Word found again, the word of Lucifer to man!

Question of Order: "Are you Prince of the Tabernacle?

— Answer: Yes, I am; see in me your Brother, the last of the enlightened men." The illumination of the Masons is understandable, human reason is enlightened, is fertilized by the Luciferian light.

See the three Signs: The Sign of the Cord: "We place our open right hand on our eyes, as if to protect ourselves from a bright light, having our left hand on our chest; then, we place our right hand towards our left shoulder and bring it diagonally to the right side;" the three main points of the three Kabbalistic triangles: the light comes from the Crown, falls on the seat of Justice, and is reflected on the Triumph of the physical Triad. The Candidate makes this gesture an act of faith, as Christians do by signing themselves with the sign of the cross.

2° The Great Sign: "We place both open hands on our head, joining the two thumbs at the ends to form a triangle." The Candidate must in this way express the submission of his intelligence to the GodFire, whose last triangle is the orthodox representation for Freemasons.

(Editor's note: We've ALL seen this at one time or another.)

3° The Sign of Admiration: "One bows one's head forward, holding one's right hand on one's chest, and with one's left hand one covers one's eyes." Act of cordial adoration of the dazzling God-Fire.

In this grade, one promises to work on the twelve commandments of the Table of the Law. Surely, this Table does not mean the two Tables of the Law of Moses, but the Round Table of the Templars in the 27th degree, or the Masonic Dodecalogue of which Fr. Ragon speaks (p.370).

The Council opens "at the first hour of the day of the seven of the construction of the Hierarchy"; because it is the hour of the introduction and incorporation of the new adept into the hierarchy of the seven choirs of rebel angels, according to Zoroaster and the Kabbalists, who call them the seven Kings of Edon." (1) The Council is closed at the last hour of the day of life and sweetness." (P. 404.) The day of life has no last hour! To speak in profane terms, we see the Candidate entering the vestibule of hell, making acts of faith, submission and adoration, and promising obedience to the Law of Lucifer. Having fulfilled his conditions of the pact, he is admitted to the communication with the choirs of the fallen Angels which will last all eternity.

In this grade is explained the system of the two principles of divinity, represented in the image called "the Great Symbol of Solomon" - "the double triangle of the very wise King: there we see the two elders of the Kabbalah, the macroprosope and the micro-prosope,... the white Jehovah and the black Jehovah." (2) (See Point 14)

(1.) Franck, p . 153. (2.) See this image reproduced by Léo Taxil, in Point 9.

The Great Face and the Little Face are Kabbalistic terms designating, the first, the Crown, the first Sephirah, and the other, the other nine Sephiroth. The expression: "the two Elders, or Ancients" is not correct: the Kabbalah gives the name of "Ancient" to the Great Face9 to the Crown, but there are not two Ancients. The Ensoph, in his eternal incomprehensibility, is called the "Ancient of Ancients. (1) The Manichean duality of the Gods is already like this to us: Adonai is the Evil Principle, Lucifer the Good. In the previous grade, the Candidate offered incense to Lucifer; in the present, he enters into communication with him: he admits and receives in his spirit the "extraordinary" (p. 347), supernatural, demonic seed of the Angel of Light, as Eve formerly received in hers the seed of Eblis appearing in the form of the Serpent. What Freemasonry taught in the 2nd degree on the origin of the human body, and in the 13th on the origin of the new Jew, it teaches here on the origin of the new Lucifer who is formed in the third Orion.

Let us not forget the blue silk robe dotted with gold stars which is the decoration of the Princes of the Tabernacle. It is easy to recognize there the aerial sky inhabited by the Spirits. Saint Paul exhorts us to "stand firm against the snares of the devil; for we have to fight, not against flesh and blood, but against the powers, against the leaders of this world of

darkness, against the Spirits of malice spread in the air». (2) The Jewel is "a small golden globe surmounted by a double triangle encircled by rays, having in the center the word Jehovah" - evidently Jehovah-Lucifer. Christians place in the hand of the Child Jesus a small globe surmounted by a cross. We see there two Leaders, Christ and Lucifer, disputing the earth.

(1.) Franck, p. 139. (2.) Ephesians, VI, 12.

25. The 8th Sephirah. Glory. — The Knight of the Brazen Serpent.

In the 25th degree we meet the Ophites. This grade being the third of the last Series of Eleven, corresponds to the 38th of the first and must, consequently, have an importance similar to that of the grade of Master.

Communication with the Spirits, begun in the 24th degree, pushes man to ophiolatry, the adoration of the Serpent, the classic symbol of Lucifer.

Above the altar of the room is a transparency representing the Ja, Je, Ji, the Masonic Jehovah, in the middle of a "burning bush". The miracle by which God revealed Himself to Moses is admirably suited to the Angel of Fire: "The Lord appeared in a flame of fire which came out of the middle of a bush; and Moses saw the bush burn without it being consumed." (1) If the Lord Adonai could exist in this flame which did not consume him, the Lord Lucifer will not be consumed in the eternal Fire of which he is the immortal inhabitant.

A mound in the form of a truncated cone, in the middle of the room, bears a bronze serpent coiled on a gallows-like scepter (p. 348). The Lord said to Moses: "Make a bronze serpent, and set it up for a sign; whoever is wounded by serpents will look upon him, he will be healed." (2) In the Hebrew it is said: "Put him on a standard," as on a high post, so as to be seen throughout the camp,

Our Lord says, for this reason: "As Moses lifted up the Serpent in the desert, even so must the Son of Man be lifted up (on the Cross), that whoever believes in him should not perish, but have eternal life."(3)

(1.) Exodus, iii, 2. (2.) Numbers, xxi, 9. (3.) John, iii, 14, 15.

The essence of this grade results from the comparison between Christ and Satan, both represented by the Serpent of brass. Christ on the Cross becomes the Death of Death, "in order to destroy by death him who had the empire of death, that is to say, the Devil."(1)

Satan, for his part, appropriating this figure, tells the recipient that it is he who healed the Hebrews in the desert, he, the Angel of Light, of whom the Serpent is one of the emblems, he, Eblis-Lucifer, who had pity on the Israelites, first because of the sacrifices to the golden calf, symbol of nature, then because among them were many descendants of Cain (p. 348).

Thus, placed on a cross, the Serpent represents Satan, the true Savior of humanity whom he heals of the wounds inflicted by Adonai; Sinai is his Golgotha and the true glorious Calvary!

The Candidate, already changed into a Kabbalistic Jew, disguises himself as a Jew traveling in the desert; he makes with some Brothers, around the mound which represents Sinai, a procession in honor of Eblis — the Serpent perched on a cross — or rather on a gallows in the shape of the letter T, filthy symbol of generation.

The cult of the Serpent-God constitutes the essence of this degree.

In the 3rd degree, the Master represents Hiram killed and resurrected: life reborn from corruption; in the 25th, the Knight of the Brazen Serpent represents his death caused by the malice of Jehovah-Adonai and his resurrection brought about by Eblis-Serpent. From a Levite of Lucifer, there is reborn another militant Lucifer, enemy of Jehovah-Adonai.

The mystery of this grade is deeper than it appears at the beginning. Its composer was a profound theologian. What, in fact, are Christian baptism and the other sacraments, if not a mystical transformation of the natural man into a child of God? By the infusion of sanctifying grace in baptism, a "participation of the divine nature"(2) is given to the human soul as the nature of wine is given to water, by the infusion into it of this superior substance.

(1.) Hebrews., ii , 14. (2.) II Peter, i, 4.

We are incorporated into God. The divine life in us is nourished by the divine Sacrament of the Eucharist, the food having to be of the same nature as that which it nourishes. The Sacrament of Confirmation perfects in us this divine life communicated in baptism. By the Sacrament of Orders we are, in various degrees, incorporated into Christ the Pontiff, of whom we become as members, representatives, until, in heaven, we are the family of God, the people of God, new gods: "I said: You are gods." (1) The aping of the Devil goes so far as to incorporate man into his diabolical personality. Man must die like Hiram, and rise again as a new demon! — This is the sense in which Jesus Christ said to the Kabbalistic Pharisees: "The father of whom you were born is the Devil, and you want to fulfill the desires of your father. He was a murderer from the beginning and he did not remain in the truth. Therefore the truth is not in him. When he utters a lie, he speaks what is proper to him, for he is a liar and the father of lies." (2)

(1.) Psalm LXXX, 6. — John, viii, 34. (2.) John, viii, 44.

The incorporation of man into the demon is the progressive work of Freemasonry. Like the adept of ancient sects and of the Middle Ages, the Freemason arrives through mystical asceticism, through pact, through obsession and possession, at his most perfect incorporation into the Demon.

The 25th degree outlines the transformation; the 26th, corresponding to the grade of Secret Master, must necessarily represent a Lucifer knight newborn.

But let us see again the second part of the grade of Knight of the Brazen Serpent,—the political part,—since the 33rd degree must lead to the perfect Kabbalistic Patriarch-Emperor.

It is said in this degree that the crusaders—the Templars—learned from the Israelites in Palestine the mysteries of this grade, and that, amazed by this light, they abandoned Christianity to devote themselves to the worship of the true God and the deliverance of captives. The recipient is obliged to follow them and to give the people freedom, by breaking the heavy chains of civil, religious, military and economic despotism. To what extent one dares to deceive the followers, even of the 33rd degree, the President of this degree shows: he designates as the goal of this grade "the duty of man to give his fellow men the most devoted care for their health; also his Sacred Word signifies Compassion.»(1)

(1.) Paul Rosen, p. 284

The Sacred Word of the 25th degree is Moses, which recalls the story of the Brazen Serpent. One puts oneself in Order by pointing with the index finger of the right hand to the earth, —or rather the place of the burning delights of the God-Fire, which one imagines to be somewhere in the middle of the earth. As a Sign, one traces a Cross on one's breast, not a Christian cross, but the cross on which the Brazen Serpent-God is supposed to be nailed. One takes nine steps in a zigzag to imitate the movement of the Serpent. One beats nine times, because this degree is the ninth from above, unless one wishes to seek the mysteries already explained in the numbers 5, 3 and 1, specially marked in the Battery. The Jewel is a brazen serpent entwining a rod which ends in a T.

The figure of this Jewel, well known to everyone, is often represented in the Masonic Anchor. The Lodge of the Triple Hope, in Port-Louis, displays on its door three of these symbolic anchors.

The circle at the top of each anchor, symbolizing the Kabbalistic Ensoph or eternity, is not formed by the Serpent's own body, but, which amounts to the same thing, by a ring. From this ring comes the Serpent, symbol of Jehovah-Lucifer, Architect of the Universe, turning around the T, or triple phallus, and thus engendering the World. It hides its head behind the teeth of the Anchor. These teeth form a quarter of a circle and symbolize the visible world, the last of the four worlds of which, according to the Kabbalah, the Universe is composed.

The profane take these serpents for cables, although there are no knots attaching the cables to the rings of the three anchors.

The same Masonic, or Kabbalistic, anchor is often represented with a Dragon instead of a Serpent, as, for example, on the hundred franc notes of the Bank of France. The identity of the Dragon with the Serpent does not require proof.

The Caduceus, an ancient pagan symbol, a rod surrounded by two intertwined serpents, which is seen on other Bank notes and on the postage stamps of the Masonic French Republic, represents the same thing as the Brazen Serpent; it only adds the doctrine of the duality of the sex of the divine personages: the Holy King and the Matron.

By the current overflow of Masonic symbols in our public life, we meet this figure almost as often as the Blazing Star, which we find today even on the foreheads of the angels of the Christian cult, on that of the Geniuses, for example, of art, on the collars of Italian officers, of high school students, etc., etc. Freemasonry, in order to replace Christianity, insinuates itself everywhere through its symbols, under which its doctrine is "impenetrably" hidden.

26. The 7th Sephirah. Strength or Triumph. — The Prince of Mercy.

Incorporation into the army of demonic Spirits produces, so to speak, a new Spirit who, by his nature, must be able to enter the regions where his brothers live.

The Prince of Mercy is also called Scottish Trinitarian; Scottish, because Magic passed with the Templar refugees, through Scotland, throughout the West; Trinitarian, highly because the Neophyte of this grade flies in the three circles.

The recipient first takes nine steps in a serpentine fashion, this is the Sign of the preceding grade, and symbolizes the march of the Serpent-God who never walks straight. Two wings are attached to his shoulders, symbol of the Spirits. Everywhere, even in the Church, Angels are always represented with wings, to designate their spirituality. The recipient therefore represents a Spirit. Incorporated into the choir of Demons in the preceding degree, he must here climb nine steps,—perhaps in honor of the nine Sephiroth subject to the Crown, the Architect of the Universe.

From the platform on which he finds himself, blindfolded, he must fly to the third heaven. He leaps and falls on a blanket stretched out and held by some vigorous Brothers. He finds himself in the first heaven, that of the wandering stars;—the stars representing the Spirits, he finds himself in "Earth where the Spirits of malice are spread".(1)

He is made to pass into the second heaven, the ethereal heaven, symbolized by soap suds which he must smell (!). There are the fixed stars,—the Demons chained in hell. A lighted candle is brought near his fingers, to represent the heat of the fixed stars—of the hell in which he has arrived. To console him from the frightening thought of the future eternal fire, he is assured that from now on his body has acquired the property of resisting fire!

After being swung in the air, he enters the third heaven, in the presence of the Prince of Darkness, the God of Fire, whom he must see "as he is", (2) "face to face",(3) — as Christians will see the good Lord. He is shown "the Truth coming out of the well", — from the well from which came the smoke that produced the locusts of the 17th degree.

(1.) Ephes., vi, 12. (2.) John,iii, 2. (3.) 1 Cor., xiii, 12

This Truth is represented by "a Sister Mason in traditional costume", — as she is! She is the Goddess of Reason, whom the altar of Notre Dame de Paris knew.

Then the recipient is left alone with "the Truth", after having given him an Arrow, the filthy symbol of the god Cupid. The sky of the Freemasons resembles that of Mahomet. The new Demon is taught that he has hovered in the three regions of Intelligence, Consciousness and Reason — corresponding to the political, social and material needs of Humanity!

The Sign of recognition consists of a triangle made with the first fingers of both hands and placed on the belly: the Kabbalistic physical triangle is completed. The 27° 28° and 29th degrees will represent the moral triangle in the demonic sphere.

The Password on entering the Lodge is Gomel, people of God, that is to say of Lucifer; to communicate outside the Lodge, there are two: Ghibblim and Gibeon; both are the Gomel, the people of God. The Ghibblim were a Phoenician people, whose capital, Byblos, was famous for its attachment to the cult of Adonis, who is believed to have been wounded by a wild boar in Lebanon, above this city. The Adonis River, which descends from Lebanon, passes through Byblos and at certain times becomes red in color like blood, because of a red earth that it crosses and which it carries in great quantity in its overflows. It is then that those of Byblos, the Ghibblim, mourn Adonis, pretending that it is with his blood that the river is reddened! The Egyptians, every year, at the feast of Adonis, were accustomed to throwing into the sea a box made in the shape of a head which they said was the head of Osiris, in which was a letter addressed to those of Byblos, more than eighty leagues away. This box went, it was said, of its own accord to Byblos at the end of seven days.(1)

Gabaon was the capital of the Gibeonites, with whom the Israelites concluded an alliance,(2) and who for their deception were reduced by them to slavery, in which they always remained faithful to Israel. It was at Gibeon that Joshua stopped the sun and the moon: "Sun, stand still on Gibeon; moon, do not advance on the valley of Aijalon."(3)

Under the name of Nathinéens, or Dons, the Gibeonites served at the temple, under the orders of the priests and Levites, before and after the captivity.

But this is not the reason why Freemasonry loves this people so much to make their name a Password. Gibeon was seated on a height, as its name, Height of Iniquity, denotes. Solomon went there, at the beginning of his reign, to sacrifice there, because it was the most considerable of all the heights places of the country, where sacrifices were then tolerated. The Holy Scripture reproaches Solomon for this fact: "Solomon loved the Lord, and he walked according to the precepts of David his father, except that he sacrificed and burned incense in the high places. He went to Gabaon to sacrifice there."(4)

Here are questions of Order: "Are you Prince of Mercy? —Ans." I have seen the great light, and I am Prince of Mercy, like You, by the triple alliance of which you and I bear the mark. — Quest. What is this triple alliance? —Ans. Nine lights are on the throne; a (lick is on the altar; the Truth without veil is our palladium." — The three crowned Kabbalistic triangles, the phallus and the Truth without veil rising from the well!

The Sublime Word Edul pen kagu means: Be just, lest you be cast out. Received among the pure Spirits — let us say impure — the adept will rise still higher — let us say, descend still lower. The Catholics pray that by the Holy Communion of the "Body of Jesus Christ they may be incorporated into his mystical body among his members".(5) This is how the Kabbalistic man is, from degree to degree, incorporated into the mystical body of Satan and numbered among his members.

(1.) Calmet, Historical Dictionary of the Bible, v° Byblos (2.)Joshua, ix, 3. (3.) Ibid, x, 12. (4.) III Kings, iii, 3, 4. (5.) St. Thomas. d'Aquin, Prepar. to Mass

27. The 6th Sephiroth. Beauty,—The Sovereign Commander of the Temple.

The new pure Spirit becomes at the 27th degree the representative of the Kabbalistic Beauty, by the fact that he is received among the members of the Court of His Infernal Majesty: he becomes its Courtier. The meeting of the 27th degree is called the Court. The President is called Almighty, and wears, like Jesus Christ, a blue robe and a red mantle; at the end of his cord is a triangle, where the Sacred Word, INRI, is written in Hebrew; he has on his head a crown with thorns. He lacks only "the reed in his right hand" (2) to make him an Ecce Homo. The Sovereign Commanders go up at the beginning of each meeting, to the East, and kneel before the altar of the President.

"And they bowed the knee to him, and mocked him, saying, Hail, King of the Jews!"(3)

The bound recipient is brought into the hall, to teach him that he is still under the yoke of passions! As a sign of this slavery, an image of political slavery, he is bound, tied to a board, covered with a shroud, and carried in procession while singing funeral prose. Afterwards, he is unbound, to show him the difference between a slave and a free man, and he is solemnly crowned.

This is the moral beauty of this degree: political freedom! But to understand its full beauty, we must add the obligation, which the candidate accepts, "to obey always and in spite of all the orders that will be hierarchically transmitted to him." (P. 352.) It must help to replace by its blind benevolence, the authority and government in profane society, when the time comes, by direct representatives of the free interests of the associates. The substitution of the Order for all existing governments is the political aim of this third series of eleven.

Freemasonry considers itself the great secret avenger of governments and peoples. Jesus Christ, I.N.R.I., who had arrogated to himself the title of King of the Jews, has been justly condemned; the true King of the Jews here takes the place that Jesus Christ had usurped! We kneel before him, no longer to mock him, but to honor and adore him.

The Sign is this: You make on your forehead a small sign of the cross with the thumb of your right hand, and the Brother comes to kiss your forehead on the same place. Is it to insinuate that Jesus Christ deserved the slap he received?

Is this a commemoration of the kiss of Judas?

In this degree, which, with the two following ones, represents the soul of the devilish Man, the mother-idea of the Kabbalah is revealed by the embroidery that the adepts wear on the bib of their apron. We know the meaning of the bib. The Teutonic Cross, the sign of the quadruple generation that produced the four worlds—the perfection of the triple phallus of the Phoenicians—appears surrounded by a golden laurel crown. It is the phallus, the generative force, that opens all the treasures of nature. Also you see the Key embroidered below the bib, naturally on the Apron, another form of the letter G.

In the Court of the Prince of this world, we see the beauty of the whole and the harmony of the worlds emanating from the supreme Crown. And since the second world, that of the Metatron, is inhabited only by this single Angel, the triple triangle, of the Spirit, the Soul and the Physical, is repeated only three times, and the drum is struck by three times nine, by 27 strokes. They are divided by twice twelve and once three strokes; the harmony and beauty of the Universe require the connection, the commerce, between the various worlds, the great supreme trinity always remaining at the summit, the supreme Crown; it is she who shines in a triple ideal light; it is she whose supreme generative force, represented by the mystical number of five and by the flaming Star, propagates throughout the universe.

Question of Order: "Are you Sovereign Commander?" — Rep: I have seen the triple light and I know the five qualities."

It becomes clear that, in this grade, the progress that the Kabbalistic Man makes consists in his admission into the Court of the Great Architect of the Universe: he sees. In the 28th degree, he will be incorporated into the choirs of Geniuses and Cherubim, and in the 29th he will make his obedience to the Supreme Master, who will deign to present himself to him quasi-personally in the figure of the Baphomet of the Templars. The soul and the Morality of the Judaic-Kabbalistic Demonolatry are revealed, and the Masonic Truth is before our eyes in all its satanic nudity!

28. The 5th Sephirah. Mercy. — The Knight of the Sun, Prince Adept.

Mercy and Kabbalistic Justice cannot "be exercised separately, for there is no Justice without Grace." They represent "what we would call the extension and concentration of the will." (1) The pantheistic extension of the primordial Being is seen in the number of Geniuses or superior Spirits.

The room of this grade, representing Eden, is lit only by a transparent globe, representing the Sun. The President represents Adam, and a Masonic sister, devoid of all clothing, the "Truth" or Eve. — The meeting must not include more than twelve Brothers, including the President Adam, and the Grand Warden, the "Brother of Truth." Five of the Brothers represent five Geniuses or Cherubim, the other five Sylphs or other Spirits. "What do you mean by the number 12? — Resp. The twelve signs of the Zodiac, the foundation of the first mobile, spreading it throughout the Universe for our spiritual and temporal happiness."(2)

(1.)Franck, p . 145. (2.) Ragon, Masonic Orthodoxy, — Hermetic Quotations, page 522-523.

The grade obviously wants to depict the day of the creation of visible and invisible things. The twelve Brothers signify the material sky, itself a figure of the spiritual sky. The 5 sylphs and the 5 cherubim sufficiently indicate that according to the Kabbalistic doctrine, the pure spirits are not so pure that they are devoid of companions.

The Brothers, modestly dressed as Sylphs and Cherubim, that is to say, clothed in a tunic of golden gauze, the Sylphs with an apron, the Cherubim even without clothing, represent the celestial hierarchy, to which is incorporated, as thirteenth, a new Lucifer, the recipient.

The great secret of nature is revealed to him, which he will understand if he knows how to free himself from the yoke of the belief of his youth, and take the spectacle of pure nature and his own intelligence as the only rules of his faith.

We no longer need to insinuate in what the purity of nature consists: the recipient is admitted, at the same time, to the most infamous debauchery under the striking figure of pure Spirits, and to magical communication with Satanic Spirits.

The approach to the Great Light of Satan is naturally made by magical invocations (p. 356). The Occult Philosophy of Agrippa, summarized by Brother Ragon and based on Kabbalistic magic, teaches that "there are three worlds, the elemental, the celestial and the intellectual. Each subordinate world is governed by the world which is superior to it. It is not impossible to pass from the knowledge of one to the knowledge of the other, and to go back up to the archetype. It is this scale that we call magic, a profound contemplation that embraces Nature;... in a word, the entire work of the universe. It is a sacred art that must not be divulged. (1)

"The recipient is instructed in the principles of black magic; phantasmagorias produced by means of the Magic Lamp represent to him the heaven of Spirits in which he has ascended to the 28th degree. On the foot of the Magic Lamp are engraved the seal of Hermes and the

two-headed Androgyny of Khunrath. The Zohar teaches that before coming into the world, each soul and each spirit is composed of a man and a woman united in a single being; on descending to earth, these two halves separate and go to animate different bodies. When the time of marriage has come, the Holy One, blessed be He, who knows all souls and spirits, unites them as before, and then they form as before one body and one soul.(2)

(1.) Bagon, Masonic Orthodoxy, p. 441. (2.) Franck, p. 180

This is not the place to enter into the depths of Black Magic. In the Rituals and in the ordinary sessions of the Freemasons, one is very careful not to reach a point capable of turning away from their secret society a great number of men who do not understand where they are being led.

The divinity of the Universe, Pan, is represented by the four Passwords: Stibium (Latin), a stone, symbol of the earth; Helios and Mene (Greek), the sun and the moon; and Tetragrammaton (Greek), the name of four letters, Jhvh, Jehovah, the "Good Principle".

The Sacred Word is Adonai, the Creator of heaven and earth, the "Bad Principle".

They answer Abrag, they made me bend my knees, or Gadol, the Great One who rose up: Satan imputes his pride to God Himself!

A proof that it is a question of the worship of Satan, is still found in the Question: "Tell me the state of the weather at the hour of the opening?" — and in the Answer: "It is night on the earth, but the Sun is in its full brilliance for the Logo." In all places and at all times the night has been preferred to devote oneself to the worship of the Demon.

29. The 4th Sephirah. Justice. — The Great Scotsman of Saint Andrew.

If the Mercy and Grace of Jehovah-Satanas deign to spread outwardly and reveal themselves in a perceptible manner, Justice demands that it be adored and prostrated before the Great Architect. Now, after having been received among the Courtiers of the Celestial Court of Lucifer (278) and admitted among the Genii and the adorable Cherubim (28th), the Kabbalistic Man enters, at the 29th degree, into the very presence of the Divinity, and restricts in all justice his adoration to His infernal Majesty.

As usual, on the occasion of diabolical apparitions, the Hall is illuminated with profusion. If nine lights represent the image of the archetypal Man, nine times nine will represent his real presence. He is received in a mystical manner, with the dull sound of drums covered with a red carpet; above the presidential trunk shines its symbol: a luminous triangle, the Kabbalistic Delta in its middle, and the President calls himself Patriarch, from the name of the highest dignity of the Synagogue of the 20th degree.

The recipient is entrusted with the flag of the Order of the Temple. Three masked men want to seize it. He defends it victoriously. He is praised for it, and he is made to swear to fight against any usurpation of power, wherever it comes from, whether civil, military or religious, represented by the three masked men.

The Knight of Eloquence, in order not to frighten or shock the recipient too much at the sight of Lucifer who is about to show himself, defends the Templars from having worshiped the Baphomet (Baptism of Wisdom), giving an explanation that confirms everything we have already said about the Pantheism of the Masonic sect.

"The Baphomet," he says, "is the pantheistic and magical figure of the absolute. The torch placed between the two horns represents the balancing intelligence. " The two horns remind us of the two columns J and B, and here is one of its various interpretations given by Clavel: "The two columns represent the two generating phalluses, one of light, life and good; the other of darkness, death and evil, which maintain the balance of the world." (1) The Knight of Eloquence continues: "The head of the goat, a synthetic head, which unites some characteristics of the dog, the bull and the donkey, represents the responsibility of matter alone, and the expiation which, in the bodies, must punish only bodily faults. " In other words: the soul is not responsible for the sins of lust, intemperance, etc. committed by the body!

(1.) Clavel, History of Freemasonry, p. 7

"If the hands are human, it is to show the holiness of the work (!); if they are the sign of esotericism, it is only to recommend the mystery" — of the duality of the Principles — of Good and Evil, of Lucifer and Adonai. "What can be found indecent in this emblematic figure of nature'. Could it be the Cross completed by the Rose? The cross symbolizes the immortality of the human species" — that is to say the phallus, eternally generative force. "Would Baphomet be reproached for having a woman's breasts? But that proves that he bears of humanity only the signs of maternity and those of work (!), that is to say the redemptive signs" — the work and maternity of the hermaphrodite God are an atrocity invented and necessarily admitted by the great lie of pantheism. "On his forehead shines the flaming Star: we know what its admirable mystical meaning is"— given by the Holy King and the Matron! "Finally, will this divine figure be incriminated because of its large outstretched wings? But they are the wings of an archangel" - fallen!

This diabolical idol is professionally carried in the hall and in the corridors of the Lodge. The recipient bows before it the flag that has been entrusted to him! The adoration of the Patriarch of the Synagogue and the military honors of the Kadosch are in all justice rendered to Lucifer!

Léo Taxil reproduces (p. 359) a passage from the Ritual of High Magic, by Brother Constant, on the subject of Baphomet, and we cannot resist the desire to reproduce it here: Let us say boldly and loudly that all initiates in the occult sciences have adored, still adore and will

always adore what is signified by this symbol.

"Yes, the Grand Masters of the Order of the Templars adored Baphomet and had him adored by their initiates; however, there have existed and there may still exist assemblies presided over by this figure, seated on a throne with a burning torch between the horns. Only, the worshipers of this sign do not think, as we do, that it is the representation of the Devil, but rather that of the God Pan (the Great All), the God of our schools of modern philosophy,* the God of the theurgists of the school of Alexandria and of the neoplatonic mystics of our days, the God of Spinoza and Plato, the God of the primitive Gnostic schools, the very Christ of the dissident priesthood. "Is this not a striking confirmation of all that we have written?

The soul of the recipient is perfectly incorporated into the Kingdom of Satan: his Masonic sanctification is complete. What is still missing?

Why the representation, in this grade, of the Cross of Saint Andrew?Because this cross symbolizes the five points of the Flaming Star and the junction of the two triangles of the Holy King and Queen in a single point. The eternal, divine, pantheistic generative act, is the whole mystery, the whole Masonic religion!

At this grade, there are 7 signs, 3 touches and a general touch, corresponding to the 7 lower Sephiroth, the 3 upper Sephiroth and the Ensoph. These are reminiscences of the grades of the first series, ending with the Cross of Saint Andrew and the Sacred Word, Nekamah, Vengeance.

The names of the seven Spirits and the Passwords of this grade relate to Black Magic. We have almost all found them in the popular books of the superstitious classes, such as: Agrippa, the Great and Little Albert, the Great Etteîla, the Red Dragon, the Red Magic, the Grimoire, etc. . We will be excused from giving the explanations, which moreover all come back to what we have just said about Baphomet.

The second Triad of the Archetypal Man changed the Masonic Man into a perfect adept of Magic.

Among the courtiers of Lucifer and the genies of the other world, he worshipped, under the figure of Baphomet, "the Angel of Light". Like the Saints in heaven before God, he placed himself, humble and devout worshiper, at the feet of Lucifer, and spiritually transformed himself into a new Spirit and citizen of the Kingdom of Hell.

30. The 3rd Sephirah. Intelligence. — The GREAT ELECT, Knight Kadosch, Perfect Initiate; KNIGHT OF THE WHITE AND BLACK EAGLE.

After his moralization, or rather his satanic demoralization, it still remains for the Judaized and devilish Man to be received into the most mysterious grades that the Synagogue of Satan wanted to open to the Goyim, to the "locusts" of the generation of Japheth. There, it

will be more difficult for us to find the Kabbalistic thread that has guided us up to here, not because we could not guess it, but because it is not revealed with the same clarity as in the preceding grades.

The 30th degree, corresponding to the Sephirah Intelligence, must have a connection with the 8th and the 19th degrees which are also modeled on the third of the higher Sephiroth.

In the 8th, we see the inverted triangle with the three letters Ja, Je, Ji, which the neophyte is made to admire, inviting him to fight "intellectuality by order", that is to say the holy Faith. In the 19th, he is told the story of the assault of the Adonai of Eblis against the Celestial Jerusalem. In the 30th, the battle is openly delivered to the Adonai of the Bible, to the "Bad Principle", that is to say to the God of the Christians.

The Judaico-political Man, already morally formed by the second Kabbalistic Triad, is now armed against Adonai and engages in open war against God! Absorbed in the revelations made to him about the fallen Order of the Templars and the terrible vengeance that Freemasonry has imposed on itself and vowed because of the suppression of this Order, which makes him resume the adoration of Baphomet, the recipient has little leisure to reflect on the high importance of the part of the ceremony that is practiced in the White Chamber.

The Grand Master makes him understand from afar that "no one can hope to be introduced into the Areopagus of the Knights Kadosch, without having sacrificed to the object of their worship." (P. 371.) The Courtier of the Court of His Infernal Majesty, after having submitted to Lucifer and having lowered the flag before his image, the Baphomet, receives at the 30th degree the order to adore him and to offer him, on his knees, the sacrifice of perfumed incense. In the "Sanctuary of the Kadosch", the White Chamber, illuminated by a large macabre bluish light with spirit of wine, one sees above the altar, in a glory, an immense inverted triangle, holding suspended at its point a double-headed eagle of life-size, half white, half black, with wings spread and holding a sword in its talons. The High Priest is alone in this chamber, seated before the altar. He asks the Introducer: "Knight my Brother, who are you leading? — Reply. He is a Knight Grand Ecossais of Saint Andrew of Scotland, who, possessing all the virtues of a wise man (acquired in the 27th, 28th and 29th degrees), desires to enter the Temple of Wisdom." The postulant is relieved of his black veil!

"The Priest: Mortal, prostrate yourself! The Grand Introducer makes the recipient take incense, makes him pour it on the fire and makes him kneel." The High Priest then pronounces the following prayer addressed to Lucifer: "O All-powerful Wisdom (Schaddaï), object of our adoration, it is you that we invoke at this moment. Cause and Sovereign of the Universe, Eternal Reason, Light of the mind, Law of the heart, how much is august and sacred your sublime worship!... »

The recipient is still made to pour incense into the sacrificial vessel. The Priest: « Get up and continue your journey. » (P. 372.)

The Judaized Man is incorporated into the Priest-Sacrificers of Lucifer. He is sanctified, has become a Saint, Kadosch. As such he has the right to commit even murders in honor of the Great Architect of the Universe and his Masonic Church.

In a room hung in black, after having blindfolded him, he is made to plunge his dagger into the heart of what he is assured is a traitor to the Order. He is a gagged sheep whose left side has been shaved. The recipient must touch him, to be sure of the heartbeat of a garroted man before striking him. Not being instructed in this substitution of an animal for a man, he commits — not materially, but formally — a murder!

After this bloody ordeal, the recipient is led to the Senate, the political Council of the Kadosch in the fourth Chamber. Here again is, above the throne, the inverted Triangle from which is suspended the black and white Eagle, but here he wears, around his neck, a black and white ribbon to which is attached a triple patriarchal cross, corresponding to the triple tiara of the Popes. To the West is, on a pyramid, a mausoleum bearing a funerary urn (of Jacques Molay), a crown (of Philip the Fair) and a tiara (of Clement V): but the skulls are no longer there.

It is useless to describe the political ceremony concerning Jacques Molay; it needs no elucidation.

The mysterious ladder returns, and the recipient is obliged to climb it on one side in order to descend it on the other. The banal explanations given to him of the Hebrew words and the names of the sciences inscribed on the seven steps on each side would not merit our attention, if the Tiler did not give a variation of them whose ultimate meaning is blasphemy and bloody vengeance. (1) Let it suffice for us, however, to have indicated this thing which has little connection with the Jewish Kabbalah. The true meaning of the mysterious ladder with seven steps, which, by its form, recalls the Delta or Triangle, is in no way what Ragon says, morality on one side, and science on the other, having to help each other;(2) it is found in what Clavel tells in his History of Freemasonry, (3) where he quotes the Arab tale entitled: History of Habib and the Golden Goose: "The Knight lifts at the end a great veil behind which are the seven seas and the seven islands that he must cross before reaching Medinazibalor, the city of crystal, the Thebes or the mystical Jerusalem. These islands (the seven fortunate islands of Lucien, the seven degrees of the ladder of magism, the seven planetary stations placed on the road of the Souls who return from this world of misery to the ethereal light of Ormazd, their true homeland) are distinguished by the name of the seven colors; and as the white badges have never varied for the first grade, the first island, which Habib must conquer, is the white island. But before reaching it, he must undergo the test of the elements. If the hero remains unshaken, it is by the help of the sword of the Philosopher King and of the sacred word which is engraved thereon."

(1.) Pachtler, The Deaf War, p. 127. (2.) Ragon, Initiation, p. 395. (3.) 3rd edition, p. 352.

The same Ladder is found in the Mysteries of Mithra. To represent the successive purification of souls by their passage through the stars, "the recipient was made to climb a sort of ladder, along which there were seven doors, and at the very top, an eighth. The first door was of lead; it was attributed to Saturn. The second, of tin, was assigned to Venus; the third, of bronze, to Jupiter; the fourth, of iron, to Mercury; the fifth, of a mixed metal, to Mars; the sixth, of silver, to the Moon, and the seventh, of gold, to the Sun. The eighth gate was that of the heaven of the fixed stars, the abode of uncreated light and the final goal, towards which souls were to tend. (1)

"It is still in the Kabbalah that we must seek the origin of this mysterious Ladder with seven steps. According to its doctrine, the human Spirit comes from Wisdom. Supreme Wisdom, also called the celestial Eden, is the sole origin of the spirit; the soul comes from the Sephirah Beauty and the animal spirit from the Base. The soul takes with sorrow the path of the earth, and comes down among us.(2) "The soul is illuminated by the light of the spirit, on which it depends entirely. After death it has no rest; the gates of Eden are not opened to it until the spirit has ascended to its source, to the Ancient of Ancients, to fill itself with him for eternity; for the spirit always goes back to its source."(3) "The one brought does not leave the earth until the Queen has come to join her to introduce her into the palace of the King where she will remain eternally." (4)

(1.) Clavel, History of Freemasonry, p. 323. (2.) Zohar, Franck, p. 181. (3.) Franck, p. 175. (4.) Ibid. p. 178

Now, in descending from Wisdom, the spirit must pass through Intelligence, the 3 moral Sephiroth and the 3 physical Sephiroth; and in ascending, it must pass through the same Seven Sephiroth to enter Eden. This is the origin of the mysterious Ladder that the recipient must climb to arrive at the 31st degree, at the Sephirah Wisdom.

The Jewish Kabbalah explains almost all the mysteries of paganism and magic. Through it the Jews dominate over us.

At the tomb of Saint-Jacques (Molay) the candidate pronounces four more vows; but, before that, he is ordered to seize the crown and the tiara and to trample them underfoot.

This act shows that the vengeance of the Order must fall no longer on Philip the Fair and Clement V, who have been dead for centuries, but on "whom it may concern", that is to say on their successors in the pontifical office and in the royal dignity, "What have your feet trampled upon?"—Rep. Royal crowns and papal tiaras." (P. 386.)

After the vows, the recipient is consecrated Kadosch, Perfect Initiate, Knight of the White and Black Eagle, which means. Priest of the "Good hermaphrodite Principle, Sacrificer of Lucifer".

"Quest. Why are we Kadosch? — Rep. To fight to the bitter end and without ceasing all injustice and all oppression, whether they come from God, the King or the People.—Quest. By virtue of what right? —Rep. Mischtar, of the Government (of the Order). — Quest. What is a perfect Kadosch? —Ans. One who has taken an irrevocable oath to maintain, at all costs, the principles of the Order, to defend, at all costs, the cause of Truth and Humanity against all usurped, or abusive, or irregular authority, whether political, or military, or religious, and to punish without pity the traitors to the Order. »

The height of Satanic hatred against God is well expressed by the symbolic gesture of the Kadosch, when at their banquet, to drink the sixth health, one plunges the dagger into the glass of red wine; while the drops representing blood flow, one cries out, all at once: Deus Sanctus, Nokem; "Holy God! Avenger." After drinking, one gives a stab in the direction of the sky while crying out: Nekam, Adonai; "Vengeance! Adonai!" » Vengeance against you, the God of the Christians, vengeance for all the evil inflicted on Lucifer!

For the seventh health or bring a burning punch; the torches are extinguished, and, in the sinister light of the bluish flames of the spirit of wine, the Priests of Satan brandish the dagger against the sky, sing their canticle of Kadosch and end by repeating their invocation of Lucifer: "Holy God, Avenger!" and their challenge to God: "Vengeance, Adonai!"

The dagger is put back in its place, the Grand Master says: Phagal-Khol, he has annihilated everything; the assistants answer: Pharas-Khol, he has crushed everything. And the sinister banquet of the Areopagus is over.

"The Kings of the earth have risen up, and the Princes have gathered together against the Lord and against his Christ, saying: Let us break their bonds and cast off their yoke far from us! He who dwells in heaven will laugh at them, and the Lord will have a laugh at them." (1)

(1.) Psalm ii, 24.

In summarizing this grade to find the Sephirah of Intelligence, we see the Candidate writing and signing, in the Dark Chamber, the request to be admitted to higher knowledge, notwithstanding his persuasion that he is already in a supernatural and diabolical sphere. In this supplication, we find a new pact by which he commits himself, with full knowledge, to go forward on the scabrous path. We will follow him into the Cave of the Sepulchre, where he knowingly commits a symbolic murder on the heads of the pope and the king.

In the Blue Chamber, the second, he enters the "Temple of Wisdom", and there offers, on his knees, his sacrifice to the Angel of Light; another act of demonolatry! In the Blue Chamber, it is decreed that the aspirant must "suffer his fate". What fate? To have to commit in the dark room a murder in reality, if not material, at least formal.

In the Red Room finally, he climbs the Mysterious Ladder seven rungs. The number seven which recurs so often in this grade, and on all occasions where evil spirits are concerned, reminds us of the seven Daeva of the Zoroastrians of whom we spoke above. The initiates to Magic, among the Persians, climbed an absolutely similar mysterious ladder of seven double degrees (p. 375). The recipient is supposed to climb by the seven choirs of demons, as, upon his admission into the Court of Lucifer, he was incorporated into the Sylphs and the Cherubim.

A whole book could be written on the seven spheres of the Spirits. It is enough for us to note here the progress made by the Candidate in his assimilation with the Angel of Light, who has received the gift of Intelligence; he understood the interior of the Court which was opened to him at the 27th degree.

Another important remark: in this degree, the double Eagle does not yet wear a Crown, if we are to believe the representation given by Léo Taxil on page 393.

"Freemasonry, (*CENSORED PHRASE*) By Leon Meurin, S.J., Book VI, Chapter II, (Part V)" / X

Imposition par l'audace, la ruse et la violence; *Matérialisation* par la débauche, la corruption et l'ambition; *Destruction* par l'appauvrissement, la calomnie et le meurtre de l'Église Chrétienne, des États et de tout ce qui n'est pas maçon. C'est ainsi que se réalisera l'espérance d'Israël déchu : son Seigneur « fera de ses ennemis l'escabeau de ses pieds, fera sortir de Sion le sceptre de sa puissance et le fera dominer au milieu de ses ennemis[1] ».

Freemasonry, (*CENSORED PHRASE*) By Leon Meurin, S.J., Book VI, Chapter II, (Part V)

CHAPTER II

31-33 Degrees

31. The second Sephirah. Wisdom. — The Inquisitor Inspector Commander.

Here is the representative of the Sephirah Wisdom. Wisdom presides over the judicial Supremacy of the Order in this degree; as the Crown over the executive Supremacy in the 32nd degree, and the Ensoph over the governmental Supremacy, in the 33rd and last degree. For these various degrees of Supremacy, the 31st degree is called the Sovereign Tribunal, the 32nd the Consistory or Grand Camp, and the 33rd the Supreme Council.

To rise to the rank of Inquisitor Inspector Commander, one must pass through a Novitiate presided over by the Philosopher Judges, Unknown Grand Commanders. The instruction of the recipient suggests to him the means of acquiring this highest Wisdom" (See point 32.), and, having already taught him in the grades of the two lower Kabbalistic Triads, the value of the words Force and Justice, it makes him understand the central word of the higher or intellectual Triad of the archetypal man, the word Wisdom. The President, after having received in his hands the seven oaths of the recipient - so to speak the seven gifts presented to the wisdom of Lucifer - says to him: "Repeat with me: Wisdom! Force! Justice! - The recipient: Wisdom! Force! Justice!" (See point 32.)

The Wisdom advocated in this degree is in no way wisdom, the first of the seven gifts of the Holy Spirit;(1) one has only to go through the rite of this novitiate and of the 31st degree which follows, to learn in what Masonic Wisdom consists. In the reception room, worthily

situated in the basement of the building, where one is obliged to descend by a miller's ladder, a room which very well represents the antechamber of Hell, one sees on the walls hermetic and kabbalistic hieroglyphs (See Point 31.), the explanation of which is given with sufficient clarity (See graph below)to spare us from giving them again. The subjects of these hieroglyphs are taken from various ancient mysteries, all more or less explanatory of the phallolatry and demonolatry so often already mentioned. The official exposition published by Léo Taxil leaves nothing to be desired as regards the aim of our essay.

(1.) Isaias, xi, 2.

Kabbalistic Wisdom teaches you "to bind the feet and hands of the usurpers of human rights; to govern humans and to dominate them by means of the secret which hides this government from the desires of the profane world." (See point 31)

After giving him a glimpse of his participation in the government of the world, the President has the recipient take the Novitiate Oath. With his right knee on the ground, uncovering his chest and holding the point of his Kadosch dagger with his left hand over his heart, his right hand in the President's hand, the candidate pronounces this Important oath: "I, such and such, promise and swear obedience to the Most Holy and Indivisible Trinity, as well as to the Grand Commander, Most Perfect President and Supreme Judge of this Sovereign Philosophical Chapter", etc.

Then the President makes the recipient feel, by a light pressure, the point of the dagger that he holds on his chest; which causes him a small sting (See Point 32.).

This bloody pact concluded, the candidate is formally received and constituted Novice Judge Philosopher Grand Commander Unknown.

The mirage of supreme domination unfolded before the eyes of the aspirant reminds us once again of the temptation recounted by Saint Matthew: "The Devil carried Jesus to a very high mountain, and showing him all the kingdoms of the world and their glory, he said to him: "All these things I will give you, if you fall down and worship me." The Kadosch, already enrolled among the Courtiers of His Majesty his tunic, does not answer like Jesus: "Get thee behind me, Satan, for it is written: "You will worship the Lord your God, and you will serve him only;" (1) "but, notwithstanding the serious warning of the President: The step you are taking today is the most important of your life... Think about it, there is still time... I await your last will (p. 418), he places himself at the disposal of the Order and takes the aforementioned oath.

(1.) Matthew, iv, 8-10

What then is the Most Holy and Indivisible Trinity to which he devotes himself body and soul? This is the first time that we hear this name in Freemasonry; and we are convinced in advance that it is not the Holy Trinity of Persons that Christians adore in the Unity of the divine Substance. It is indeed a blasphemous Trinity. But what is it? We no longer have to

return to the three faces that Dante gives to Lucifer, we are obliged to realize this mystery of which the Kadosch receives no explanation. The famous doctor Eckhart, the first who seriously dealt with the doctrine of Freemasonry, speaks at length of this Trinity in his work: the Temple of Solomon (Prague, 1855). "The matter of the world has existed from all eternity, and will exist throughout all eternity in the Holy Trinity, that is to say, in the unity of three elementary matters: the masculine element of Fire, the feminine element of Water and the neutral element of Earth... Before the formation of the universe, these intermingled elements formed Chaos." Hence the motto of the 33rd degree: Ordo ab chao. "The three primary elements, with the division of the sexes into two, give the number five, the principle of all formation of the body of the world, whose symbol is the sphinx, with the head and breast of a woman, the body of a lion and the wings of an eagle. Developed by the force of Fire, the elements produce by the air, the soul of the world, and by the Light, the Holy Spirit, whose symbol is the Phoenix, the flying Dragon coming out of the Fire. »

« Body, Soul and Spirit of the world form another Holy Trinity which is incorporated in the Man-God. He, the Architect of the Universe with the Patriarch of the World, or Director of spiritual Power, and the Emperor of the World, or Director of temporal Power, this is the Holy Trinity inscribed on the supreme Cube of the Temple of Solomon. The inverted Triangle, Lucifer, with the two crowned heads of the eagle, that is to say with the Great Patriarch and the Great Emperor or Sovereign, composing the Most Holy and Indivisible Trinity, to which the Kadosch takes his oath of blind obedience."(1)

(1.) Eckert, The Temple of Solomon, p. 61

Let the Freemasons of the 22nd and 33rd degrees not be deluded: they are not real Patriarchs and Sovereigns; these two dignities will be found outside and above the 33 degrees of Freemasonry.

After this oath of the Novice, we must still consider the Little Sting. In his Mystique, Gœrres treats of the diabolical Pact, and relates several facts of people who have devoted themselves to the worship of the Demon. The students of "Wurzbourg "present their fingers, and a drop of blood flows from them, with which they sign their pact with the devil." Michael Ludwig would like the Demon to give him a little money. "I agree," said the Demon, "but what would you give me in return?" Michael told him that he has nothing at the moment. "What," said the other, "you have no blood? You can't give me four drops?" At the same time he took his left hand, and, without causing him any pain, squeezed out a few drops of blood, which he collected in an egg shell.

The door leading to Magic is open, but we refrain from letting our readers enter it to contemplate the Kingdom of the Demon, established in the same way as the Church of God. What we have indicated is enough to demonstrate the nature of the third Eleventh of the

Masonic degrees. ; it serves for the incorporation of the Brothers into the Mystical Body of Lucifer, as the Catholic Church serves for the incorporation of the baptized into the Mystical Body of the Son of God.

Oh! this little prick! Oh! this little drop of blood! "He who seeks in this way to unite himself with the Principle of Evil, is, to a certain extent, part of the City of which Lucifer is the Head; he is already, by virtue of a secret pact, a member of his mystical body. A common interest binds the servant to the master: one wants evil, the other executes it; so that the weakness of the one relies on the strength of the other. This same interest retains him in the Society of Satan, and leads him from degree to degree to the bottom of the abyss. He was at the beginning attached to this Kingdom only as an ally; but at the end he acquires the native status and the right of citizenship by a formal pact with the Demon. » « He exchanges the freedom of the children of God for the servitude of the slaves of the Devil. His spirit finally unites with the spirit of the Devil, which is a Spirit of lies and error. In contradiction with himself and with his conscience, he denies what he previously affirmed, and affirms what he denied. »(2)

« The Spirit of darkness takes from him his spiritual goods, faith and baptism; from his corporeal goods, his blood; from the gifts he has received from nature, his children; and from his external goods, a part of what he possesses. »(3)

(1.) Goerres, 1. VI, ch. iv, § 2. (2.) Ibid., §1. (3.) Ibid., I. IX, ch. II, § 3

"His children!" This sentence will be understood when one reads the old formula of the Oath which, instead of being sevenfold, as today, was threefold: "1° I break the carnal bonds which can still attach me to father, mother, brothers, sisters, wife, relatives, friends, mistresses, kings, chiefs, benefactors, to any man whatsoever to whom I have promised faith, obedience, gratitude or service;

"2° I swear to reveal to the new Chief whom I recognize, all that I have seen, done, read, heard, learned or guessed, and even to seek out and spy on what would not present itself to my eyes;

"3° I swear to honor l'aqua toffana (subtle poison) as a sure, prompt and necessary means of purging the earth, by death or by stupor, of those who seek to debase the truth and to tear it from our hands. »

As soon as the recipient had pronounced the oath, the initiating Commander said in a solemn voice: "To the Glory of the Great Architect of the Universe, in the name of the Supreme Council, from this moment, the Knight N... N... is freed from all the oaths he has made until this day, to the fatherland and to the laws." (see below.)

And the Governments allow the existence of Lodges in their territories!

After the little prick, the President implores the Novice to open up to him, because it is his duty and in the interest of the Order to remove all his doubts and all his scruples! We can see there the account of conscience that the novices of the religious orders must make to their Superiors.

The President directs the Novice in his studies which make him know and judge the moral and value of men by their external air, the features of their physiognomy, etc. He ends by saying: "Among all the knowledge that you will thus acquire, you will find the highest Wisdom." (see below) "Physiognomy," say the Kabbalists, if we believe the masters of interior science, "does not consist in the features which manifest themselves externally, but in those which are mysteriously drawn in the depths of ourselves. The features of the face vary according to the form imprinted on the inner face of the spirit; the spirit alone produces all these physiognomies which the wise know: it is pure in the spirit that they have a meaning. When the spirits and elders come out of Eden - this is what is often called the supreme Wisdom - they all have a certain form which is later reflected in the face," (1) Let us remember that the 31st degree corresponds to the Sephirah Wisdom.

The novitiate completed, the recipient is admitted without much ceremony among the Inquisitors Inspectors Commanders, whose wisdom, descended from the Sephirah Wisdom, must exercise the judicial Supremacy of the Order.

The decoration of the Lodge is a white hanging supported by eight golden columns, because Wisdom is the eighth Sephirah, counting from below; the 9% the Crown, completes the three Triangles. The Touch says the same thing as the 8 columns. By approaching each other with the right foot and making the knees touch, we form a complete triangle; by taking each other's left hand and by mutually placing the right hand on the right shoulder, we form two other triangles; but the upper triangle not being yet complete in this grade, we do not place the right hand on the right shoulder, we only strike each other lightly, as if to say: We are close to reaching the supreme point of the three intertwined triangles.

The Sacred Words: Tsedekah and Mischor, Justice and Equity, clearly designate the Tribunal of Justice or the Masonic Inquisition for which the 31st degree is intended.

Brother Ragon reports a remark, made by Brother Chemin Dupontès, which we reproduce: "It has always seemed very improper that a Society, without legal character, should allow itself to imitate the forms and to take the names of the most important civil (Tribunal) or religious (Inquisition) institutions; this is a lack of respect due to these institutions. » (2)

(1.) Franck, p. 165. (2.) Ragon, Rituals of the 31st and 32nd degrees. Paris, Colignon, p. 2, note.

32. The First Sephirah. The Crown,—The Prince of the Royal Secret, Knight of St. Andrew, and Most Faithful Guardian of the Sacred Treasure.

The Crown Sephirah, which must preside over the 32nd degree, is "impenetrably hidden" there. We have, however, found it on the two heads of the Almighty Eagle. Leo Taxil does not give the Explanation of the Camp of Princes, which he speaks of on page 443. It is found in the Ritual of this degree printed by Brother Ragon. There, on page 32, he says: "The flag G, which is that of the Grand Masters of the Key, is water green. He wears a double-headed Eagle, crowned, with a golden collar, holding a sword in his right claw and a bleeding heart in his left. " Thus our hypothesis that Jewish Kabbalah is the marrow of Freemasonry is justified to the end. The 32nd is the Jewish degree par excellence. Instead of Prince of the Royal Secret, one should say: Prince of Exile; for this degree is the staging of Psalm 136: "By the rivers of Babylon, we sat down, and we wept at the memory of Zion. On the willows that grew within her walls, we hung our musical instruments... How shall we sing the Song of the Lord in a foreign land? If ever I forget you, Jerusalem, let my right hand be forgotten. Let my tongue cling to my palate, if I remember you no more!... Daughter of Babylon, woe! Blessed is he who will give you back to the measure that you have measured us! Blessed is he who will seize and crush your children against the stone! "

Pain, hatred and rage!

Non-Jewish Freemasons are obliged to mourn for exiled Israel, and to shed their tears for the misfortunes of the Jews, their masters!

The first great national misfortune was the exile from Babylon. The hanging of the Lodge is black, the color of mourning, strewn with tears, skeletons, skulls and bones in a necklace. The Sacred Word is the Latin word Salix, willow: "On the willows, we have suspended our lyres!"

The second great misfortune was the burning of the Temple, under Titus, on the ninth of the month Ab; even today, this day is a day of fasting for the Jews; hence the second Sacred Word the Latin word Noni, the ninth.

The two Brothers then pronounce together the third Sacred Word, the Greek word Tengu, let us afflict ourselves! - The general idea of the camp is the march towards the Holy Land to reconquer it and to rebuild the Temple of Jerusalem.

Abbé Chabauty (1) has demonstrated the durability of a single government among the dispersed Jews: "It is historically incontestable," he says, "that from their dispersion until the eleventh century, the Jews had a visible and known center of unity and direction." Théodore Reinach affirms this in his History of the Israelites. After the ruin of Jerusalem, this center was for a long time sometimes in Japhne, sometimes in Tiberias; it was represented by the Patriarchs of Judea (20th degree) who enjoyed great authority. "They decided cases of conscience and important affairs of the nation; they directed the Synagogue as superior leaders; they established taxes; they had officers called Apostles who carried their orders to the Jews of the most remote provinces, and who collected the tribute. Their wealth became

immense. These Patriarchs acted in an ostensible or hidden manner, according to the dispositions of the Roman emperors with regard to the Jews. They disappeared under Theodosius.

(1.) The Jews our masters. Paris, Palmé, 1882.

"Above these Patriarchs were the Princes of the Captivity, who resided a long time in Babylon. The Jewish writers put a great difference between the Patriarchs of Judea and the Princes of the Exile. The first, they affirm, were only lieutenants of the seconds. The Princes of the Captivity had the quality and absolute authority of supreme leaders of all the dispersion of Israel. According to the tradition of the doctors, they would have been instituted to hold the place of the ancient kings, and they have the right to exercise their empire over the Jews of all the countries of the world.

"The Caliphs of the East, frightened by their power, provoked terrible persecutions against them, and from the eleventh century onwards, history ceases to make mention of these leaders of Israel."

Did they disappear completely, or did they transfer the seat of their power elsewhere? This second hypothesis is by far the most likely, given the letter from the Jews of Arles to those of Constantinople, and the reply from the Jews of Constantinople to those of Arles and Provence, dated 1489, which we have already mentioned above.

(Editor's note: In case you missed it before, I've copied it and put it here for you, or to those that need their memories refreshed.)

"The Caliphs of the East, frightened by their power, aroused terrible persecutions against them, and from the eleventh century, history ceases to make mention of these leaders of Israel. Did they disappear completely, or did they transfer the seat of their power elsewhere? This second hypothesis is by far the most likely, given the following documents:

I. The Jewish cloisters of Arles in the country of Constantinople.

"Honorable Jews, Greetings and thanks. You must know that the King of France, who is once again master of the country of Provence, has forced us by public cry to become Christians or to leave his territory. And those of Arles, Aix and Marseilles want to take our property, threaten our lives, ruin our synagogues and cause us much trouble; which makes us uncertain of what we must do for the law of Moses. This is why we ask you to wisely inform us what we must do." --Chamor, Rabbi of the Jews of Arles, 13th Sabbath 1489. »

II. Response from the Jews of Constantinople to those of Ailes and Provence.

"Beloved brothers in Moses, we have received your letter in which you make known to us the anxieties and misfortunes that you endure. We have been penetrated by it with as great a pain as you yourselves.

"The opinion of the greatest Rabbis and Satraps of our law is as follows:

"You say that the King of France obliges you to become Christians: do so, since you cannot do otherwise, ***but that the law of Moses may be preserved in your heart.***

(EDITOR'S NOTE: Now you know where the Marranos came from.)

"You say that they want to take your goods; ***make your children merchants, so that by means of traffic they may strip the Christians of theirs.***

"You say that they are attempting to take your life: ***make your children doctors and apothecaries, so that they may destroy that of the Christians, without fear of punishment.***

"You say that they are destroying your synagogues: ***make your children canons and clerics, so that they may destroy their Church.***

"You say that you are being vexed with other things: ***make your children lawyers, notaries and people who are usually devoted to public affairs; and by this means you will dominate the Christians, gain their lands and take revenge on them.***

"Do not deviate from this order that we give you, because you will see by experience that, from being humbled, you will reach the height of power.
"V. S. S. V. E. F. Prince of the Jews of Constantinople, the 21st of Casleu 1489."

Abbot Chabauty deduces from this the evidence that in Constantinople resided their Supreme Leader, not only religious, but also political: "There was the head of the nation." This Prince of Constantinople was the successor of the Princes of the Exile of Babylon. He was there at the center of the dispersion, and he enjoyed full authority; "he commanded as master and was punctually obeyed."(1)

Let us not be surprised, then, that at the head of this entirely Jewish Institution which calls itself Freemasonry, we find the true Prince of Exile, hidden under the name of Prince of the Royal Secret, with the epithet: Very Faithful Guardian of the Sacred Treasure. (2)

(1.) C. Desportes, The Mystery of Blood, p. 335. (2.) Ragon, Ritual of the 31st and 32nd Degrees, p. 9.

Let it be well persuaded that the Secret Society of Freemasonry is the most hidden and most skillful war plan of the fallen Synagogue, having for its aim the subjugation of all the nations of the earth for the benefit of the chosen race of the Jews. Whoever affiliates himself with this society cooperates in the Great Work of the Israelites to place the Kether-Malkhuth of the world on the forehead of the Jew.

Why does the master of the 32nd degree take the title of Sovereign of Sovereigns, if by this title the supreme Chiefs do not want to designate the Royal Diadem on the heads of the Esthers and Mordecai of all the kingdoms of the earth? Why does this "Sovereign of Sovereigns" call himself Grand Prince, if not because the true Prince of Exile must hide under the royal costume and the scepter of the Brothers of the 32nd degree? Why does he also bear the title of Illustrious Commander-in-Chief, if not because the Prince of Exile must be at the head of the executive Supremacy of the Order?

The touch is nothing other than the Union of the "Temple Masters" of all countries to conquer the entire world under the supreme leadership of the Jews.

Here are the Passwords: A says: Phagal-Khol, he has annihilated everything! B answers: Pkaras-Khol, he has broken everything! A continues: Nekam-Makkah, Vengeance! Carnage! A and B.: Schaddaï, the Almighty. These words express this idea well: a Blessed is he who will seize and crush your children against the stone!"

We wondered why the two heads of the eagle are not more openly crowned in this degree which corresponds to the Sephirah Crown. On the Cordon we see the Eagle with two heads, but it is not said and we do not see that they wear the crown. The reason seems to be that the crown is called to join the two powers, the temporal and the spiritual, only at the 33rd degree; the 32nd represents only the temporal power. The flag G however already claims, at the 32nd degree, what the 33rd is called to achieve. The Teutonic Cross of the Templars, which has already found its Kabbalistic interpretation, plays a great part here as a decoration on the bib, on the cord, on the belt, and as a jewel. If one wishes to penetrate more deeply into the emblems of Freemasonry, one will find that the Teutonic Cross is the Cubic Stone

with a point (14th degree) unfolded. Draw from the point of the square pyramid four perpendicular lines on the four lines of its base, and draw these eight lines, the axes and the perpendiculars, in a plane automatic of a point, and you will find the form of the Teutonic Cross. The point represents the Kabbalistic Crown, or Hermetic Intelligence; the four perpendiculars, the quadruple generation, and the four axes, the four worlds. On one of the four sides of the pyramid is the Schemhamphorasch, the Name explained. The pyramid and the Teutonic Cross have the same meaning. Now, the 32nd degree is the grade of the Crown represented by the central point of the Teutonic Cross and by the point at the top of the pointed cubic Stone.

The last five degrees are the Templar degrees; because the Jews were wise enough to see in these fallen religious the best instruments which they could use for their Great Work, at the same time as their Cross is an admirable symbol of their Kabbalistic doctrine hidden in the emblems of the 32nd degree.

But why, besides the silver tears on the hanging of the lodge, are there burning tears on the background of the throne where Lucifer sits? Is the exile of Israel a figure of the exile of Lucifer in eternal fire? and are the tears of Lucifer tears of fire? Dante, speaking of the three faces of Satan chained in the abyss of hell, says:"He wept through six eyes, and the tears mingled with bloody drool flowed down three chins." The flame of light on the head of Eblis, we believe, is sufficiently ardent to prevent his tears from freezing before falling on the ice, from which "the Emperor of the Kingdom of Sorrows came forth up to the middle of the chest."

To bring out the Kabbalistic idea of this important degree, let us distinguish the doctrine of the Zohar from its application to diabolical magic, founded, as we know, on the Kabbalah. Let us speak first of the latter, to which we wish to devote only a few lines, for fear of being drawn into an exposition of Kabbalistic magic which would require a whole book.

After the explanation of the Camp made to the recipient Kadosch of air, the Sovereign of Sovereigns makes the following questions to him:

1. "What is left for you to know?" (1) — Ans. An essential point which will subsequently be revealed to me.

2. "Why is it hidden from you?" — Ans. Because only thirteen of you can know it and because, too recently initiated, I cannot be one of that number.

3. "You do not know then all that it is important for you to know?" — A. There are doubtless things of which I am ignorant; however, I know enough others to walk towards perfection: a day will come when I will be allowed to know more.

4. "On what do you base this hope? — A. On an apparition.

5. "What objects did she present to you? — A. Three birds: a crow, a dove and a phoenix.

6. "What does the crow announce? — A. The blackness of its plumage symbolizes pain, disorder and death.

7. "What does the dove remind you of? — A. Its whiteness announces the regeneration of beings.

8. "What does the phoenix remind you of? — This bird emerging from the flames to begin a new life, is the emblem of the perfected nature of a universal theory and of a limitless power.

9. "Explain that to me. — A. I cannot, I am still too young.

10. How old are you? — R. 5, 7, 9, 27 and 33 years — 81 years. »

(1.) We quote from the Ritual of Brother Ragon, Mr. Leo Taxil having omitted the first four of these questions.

Ragon also communicates the Notes of the manuscript on this grade (32nd). On the first question is annotated this important revelation: « (27) page 40. This question as well as the following eight must only be asked to those who are destined for knowledge of another kind, to which one cannot initiate in advance a Prince of the Royal Secret. »

To this note of the manuscript Ragon adds his own: « To the Sacerdotal Art, the art of transmuting imperfect metals into pure silver and gold. » (See Occult Masonry, where the Sacerdotal Art is found, p. 128 et seq.) (J. M. R.) These two notes alone are enough to show those whose eyes are neither closed by the Masonic blindfold nor dazzled by the lycopodium, that these questions lift, however little, the veil which still covers occult Masonry.

The still hidden sphere in which it moves is none other than the supernatural slope by which it makes man descend towards the abyss and leads him directly to the feet of the infernal Emperor.

We have before us the Masonic Orthodoxy of Brother Ragon, and we find there, on page 542, the description of the Sacerdotal Art. It is Alchemy; it is there that we speak of mercury (338 degrees), of black, white and red, of the raven, of the serpent, of the royal crown, etc. .

The essential Point, not yet revealed to the Prince of the Royal Secret, is the Crown of the Kabbalah; it is, in a word, Lucifer himself.

The answer to the second question reminds us of "the Thirteenth" whom Abbot Girod saw in the mysterious Lodge where the Russian prince Pomerantzeff had introduced him. On the invocation of the twelve members: "O Father of evil, come to us!" he came; and the Abbot saw "the newcomer, the Thirteenth, who seemed to have come by the path of the air from which he seemed to be born." (1)

The black raven and the white dove, it is the half-white and half-black eagle, the Hermaphrodite signifying the antitheses of the Good and the Bad Principle, of matter and spirit, of temporal power and spiritual power, of the masculine gender and the feminine gender, the columns J and B, the two horns next to the flame on the head of Baphomet, his two raised fingers, etc. .

The phoenix coming out of the flames is the 'great pantheistic lie of the eternal transformation of all that is, it is the resurrection of Hiram, the Zizon of the 4th degree. The three birds therefore signify: the Phoenix, the universe renewing itself eternally, formed by the dove and the raven, the two Principles of Good and Evil.

(1.) Voyez page 222.

In another sense, the Phoenix is also, and principally, the Angel of Fire coming out of his infernal flames to renew himself, to incarnate himself and to live again in his adepts. He reveals himself as Thirteenth to his faithful worshipers, after they have been found worthy of being admitted into the small number of the Twelve chosen and privileged. It is finally the emblem of nature, when at the end of the world it will be perfected, "in accordance with the Kabbalistic theory, and subjected to the boundless power of the Prince of this world* having on his brow the Crown that his adepts, his unfortunate slaves, will have offered him. Only, as Christians know, then the Lord himself will destroy by fire the world that has become unworthy of existing: God himself will come for the second time to judge the living and the dead; he will say: Ecce nova facio omnia; "Behold, I renew all things!" » (1)

Let us not enter the labyrinth of black magic, the door to which is opened by the 32nd degree. But, in order to confirm what we have just said, let us quote another passage from the Ritual: After presenting the neophyte with a sword, "the weapon formerly used by Godfrey of Bouillon against the enemies of the faith", the Grand Commander gives him a ring, saying: "Receive this pledge of our union..." Here the manuscript adds the note (8): "If in conferring this grade, one only considers it as a step towards reaching hermetic masonry, one does not give a ring to the recipient who only receives it by obtaining a new grade."(2) Through this note, we learn of the existence of another masonry divided into grades and linked to the 33 grades through the 32nd. We urge Mr. Léo Taxil to obtain and publish what is still a secret to the world.

(1.) Apocal., xxi, 5. (2.) Ragon, Rituals of the 31st and 32nd degrees, p. 46

Let us remain in the company of the vulgar Princes of the Royal Secret and let us now try to understand this Camp of which the Jews give them an explanation, which is not one.

Here first is the "Tableau of the Camp of the Princes": "The middle is a five-pointed cross; it is enveloped by a circle, which is in an equilateral triangle; this triangle is, in its turn, in a pentagon which encloses a heptagon, itself enclosed in an enneagon; all this is in relief like

an architectural model, with emblematic figures, standards, oriflammes, tents; this signifies the camp of the whole of Freemasonry, distributed and grouped in grades." (P. 443.)

If it were only that, "the Masonic secrets would not be impenetrably hidden under symbols." Let us therefore penetrate to the depths of this Camp, in order to know well the true secrets which are hidden there. Let us first listen to the official explanation reproduced by Brother Ragon (p. 32).

"The Triangle that you see in the middle of the Table represents the center of the army and designates the place that must be occupied by the Knights of Malta admitted to our mysteries and united with the Knights Kadosch, to share with them the surveillance of the treasure under the orders of the Valiant Princes of the Royal Secret. The body formed by this meeting is commanded by five Valiant Princes who receive directly from the Sovereign of Sovereigns the order that they have executed, and they have their flags fixed to the corners of the pentagon and designated by the letters T E N G U.

"1° The flag of the T pavilion, which is that of the Grand Pontiffs, is purple, it bears the Ark of the Covenant flanked by two burning torches and surmounted by two palms in a hoop. Above the Ark is written: Laus Deo. (Latin: Praise God.)

"2° Flag E, which is that of the Knights of the Sun, is at 9, azure. It bears a a Golden Lion holding in its mouth a golden elef, and having a golden collar on which is engraved the number 515. At the top is written: Ad majorem Dei gloriam! (Latin: To the greater glory of God!)

"3° Flag N, which is that of the Royal Arche, is silver. It bears a flaming Heart supported by two wings of black sable and crowned with simple laurel (green).

"4° Flag G, which is that of the Grand Masters of the Key, is water green. It bears a crowned Eagle with two teles, having a golden collar, holding a sword in the right claw, and a bloody heart in the left.

"5° Flag U, which is that of the Grand Patriarchs, is gold and bears a sable Ox (black color). See these five flags in a Table:

FLAG	COLOR OF THE COAT OF ARMS	ARMS	GRADE	DEGREE
T.	Purple	The Ark of the Covenant	Grand Pontiffs	19th
E.	Azure	Golden Lion	Knights of the Sun	23rd, new 28th
N.	Silver	Flaming Heart	Royal Axe 1.	22nd
G.	Sea Green	Crowned Two-Headed Eagle	Grand Masters of the Key	21st
U.	Gold	Ox	Grand Patriarchs	20th

Footnote:

1. Degree called Royal Arch, the 13th degree, which is not represented in the Tents of the Ancients. We believe we should add Royal Arch to complete the highest degrees of the former 25 degrees. This army is under the direction of the former 24th degree, Knight Commander of the Black and White Eagle; the 25th and last degree was titled: "The Very Illustrious Sovereign, Prince of Freemasonry, Grand Sublime Knight Commander of the Royal Secret."

TABLEAU DES CINQ DRAPEAUX

DRAPEAU.	COULEUR DU BLASON	ARMES	GRADE	DEGRÉ
T.	Pourpre.	L'Arche d'Alliance.	Grands Pontifes. . .	19e.
E.	Azur.	Lion d'or.	Chevaliers du Soleil	23e, nouv. 28e.
N.	Argent.	Cœur enflammé	Royale Hache 1. . .	22e.
G.	Vert d'eau.	Aigle à deux têtes couronné.	Grands Maitres de la Clé.	21e.
U.	Or.	Bœuf.	Grands Patriarches.	20e.

1. Ragon dit *Royale Arche*, le 13e degré, qui n'est pas représenté dans les Tentes de l'ennéagone. Nous croyons devoir mettre *Royale Hache*, afin de compléter les hauts grades des anciens 25 degrés. Cette armée est sous la direction de l'ancien 24e degré. Chevalier Commandeur de l'Aigle blanc et noir; le 25e et dernier degré était intitulé : « Le Très Illustre Souverain, Prince de la Maçonnerie, Grand Chevalier Sublime Commandeur du Royal Secret. »

The tent formed by the outer outline of the Table designates the place occupied in the year by the Princes of Jerusalem, the Knights of the East and West, the Knights Rose-Croix and all other masons of lower rank than this, whose leaders receive orders from the five Princes of the pentagon. The flames are marked by numbers; and the tents are designated by letters arranged from right to left, in the following order: I. N. O. N. X. I. L. A.S., and which, being read in reverse order, form the first two sacred words (Salix, Noni). These nine tents are those of the militia of masonry, distributed as above: "We put the description in a table, in order to be understood with greater ease." It is useless to seek an explanation of the three sacred words, other than that already given. Ragon gives six or seven more or less sought and forced (p. 45).

TABLE OF THE NINE TENTS AND PAVILIONS

TENT OF	PAVILION OR BANNER	COLOR OF THE COAT OF ARMS	GRADE	DEGREE
S. Malachia.	1	White spotted with red	Rose-Cross Knights	18th
L. Zorobabel.	2	Light Green	Knights of the Orient and the Occident	17th
L. Néhémie.	3	Red	Princes of Jerusalem	16th
I. Johabeu.	4	Black and Red	Knights of the East or Sword	15th
X. Phaleg.	5	Black	Grand Elect Knights	14th
N. Joïada.	6	Red and Black diamond	Sublime Masons	13th
I. Abda.	7	Red and White	Sublime Elect Knights	12th
N. Josué.	8	Green	Knights of the Twelve	11th
I. Esdras.	9	Blue	Knights Elect of the Nine	10th

		Knights Elect of the Fifteen	9th
		Grand Master Architects	8th
		Provost and Judge	7th
		Building Intendants	6th
		Intimate Secretaries	5th
		Secret Masters	4th
		Perfect Masters	3rd
		Companions	2nd
		Apprentices	1st

Footnote:

1. Ragon does not indicate these colors; we attribute them, the colors of the pavilions corresponding to those of the banners of the respective degrees.

TABLEAU DES NEUF TENTES ET PAVILLONS

	TENTE DE	PAVILLON ET FLAMME	COULEUR DU BLASON	GRADE	DEGRÉ
S.	Malachias.	1	Blanc tacheté de rouge.	Chevaliers Rose-Croix.	18e
				Chevaliers d'Orient et d'Occident	17e
				Princes de Jérusalem .	16e
A.	Zorobabel.	2	Vert-clair.	Chevaliers d'Orient ou de l'Épée	15e
L.	Néhémie.	3	Rouge.	Chevaliers Grands Élus, Sublimes Maçons. .	14e
I.	Johaben.	4	Noir et rouge.	Chevaliers Sublimes-Élus.	11e
				Chevaliers Élus des Quinze.	10e
X.	Phaleg.	5	Noir.	Chevaliers Élus des Neuf.	9e
				Grands Maitres Architectes.	12e
N.	Joïada.	6	Rouge et noir losangé.	Prévôt et Juge.	7e
O.	Abda.	7	Rouge et noir[1].	Intendant des Bâtiments	
				Secrétaires Intimes . .	6e
N.	Josué.	8	Vert.	Maitres Secrets. . . .	4e
				Maitres Parfaits. . . .	5e
I.	Esdras.	9	Bleu.	Maitres	3e
				Compagnons	2e
				Apprentis.	1er

1. Ragon n'indique pas ces couleurs; nous les suppléons, les couleurs des pavillons correspondant à celles des tentures des degrés respectifs.

There is no need to concern oneself with these inventions intended to confuse the curious. Salix (Latin) recalls the willows of Babylon and the first captivity of the Israelites; Noni (Latin), the date of the destruction of the Temple, the second captivity and the dispersion of the Jews; Tengu (passive imperative of the Greek tengo) exhorts the Brother to soften and weep.

Let us rather see the true Kabbalistic interpretation of the Camp of the Princes. We have sought it for a long time; the winged heart always baffled us. But the three animals, the Eagle, the Lion and the Ox, put us on the trail of the great vision of the prophet Ezekiel, of which the Jewish Kabbalah makes so much of. Let us put a Man for the Heart, and cut off one of the Eagle's heads; then the Masonic Jewish doctrine, "impenetrably hidden under its symbols", will be revealed to us.

Let us listen, in turn, to Ezekiel and the Kabbalah. Ezekiel says in the first chapter of his prophecy: "Here is the vision that was represented to me: A whirlwind of wind came from the north side and a great cloud, and a fire which surrounded it and a light which burst all around; and in the middle, that is to say in the middle of the fire, there was a kind of very brilliant metal. And in the middle of this same fire one saw the resemblance of four animals which was of this sort: one saw there the resemblance of a Man. Each of them had four faces and four wings; their feet were straight, the sole of their feet was like the sole of a calf's foot,(1) and sparks came out of them as come out of the most incandescent bronze. There were hands of men under their wings on the four sides, and they had each four faces and four wings. The wings of one were joined to the wings of the other. They did not turn when they went, but each of them went straight ahead. As for the appearance of them, each four had the face of a man, each four on the right had the face of a lion, each four on the left had the face of an ox, and each four above had the face of an eagle. Below the heads of the animals was a firmament that looked like a sparkling crystal, terrible to see, which was spread over their heads... And in this firmament that was above their heads, was seen as it were a throne that looked like a sapphire, and there appeared to be a Man sitting on this throne.

I saw as it were a very bright metal and like fire, both within and around it. From his loins upward, and from his loins downward, I saw as it were a fire that cast its light all around. And as Tare that appears in the sky in a cloud on a rainy day: this is what the light that shone all around looked like."(2)

(1.) Look, the feet of Baphomet!

"The ten Sephiroth, by which, according to the Kabbalah, the infinite Being, Ensoph, first makes himself known, are nothing other than attributes which, by themselves, have no substantial reality; in each of these attributes the divine substance is present in its entirety, and in their ensemble consists the first, the most complete and the highest of all divine manifestations. It is called

The Primitive or Celestial Man; it is the figure which dominates the mysterious chariot of Ezekiel and of which the earthly man is only a pale copy." (2) "The form of man," said Simon good Jochai to his disciples, "includes all that is in heaven and on earth, the superior beings

as well as the inferior beings; that is why the Ancient of Ancients chose it for his own... It is of this that one wants to speak when one says that one saw above the chariot as it were the figure of a Man." (3)

(1.) Ezekiel, ch. i. (2.) Frank, p. 133. (3.) Ibid.

The comparison of these three Tents of the Ritual of the 32nd degree, of the prophecy of Ezekiel and of the doctrine of the Kabbalah, suffice to give the Camp of the Princes the following Kabbalistic interpretation: The Ensoph is represented by the circle; the three superior Sephiroth, by the Triangle; the other Sephiroth, that is to say the Holy King and the Matron, by the five-pointed Cross; the whole celestial Man, by the Triangle and its contents; the revelation of the Celestial Man on the mysterious Chariot, by the four emblems: his choice of the people of Israel, by the fifth emblem, the Ark of the Covenant; the fertility of the Holy King and the Matron outside of heaven, by the pentagon of the five emblems; the seven kings of Edom,(1) by the heptagon which bears no emblems, because these kings have disappeared; and finally the present world, by the triple triangle or the nine tents; these serve at the same time to represent the people of Israel and its history.

The needs of Manichean Freemasonry made it add a second head to the eagle of Ezekiel; the prophet was however far from believing in the dualism of a Good and an Evil Principle. Finally, the progress of the Kabbalistic revelations required that at the penultimate grade of the third Eleven, corresponding to the Crown Sephirah, some symbol should indicate this first celestial figure: the philosophical monster, the two-headed eagle, was thus crowned!

Here now is the interpretation of the mystical number 515 on the necklace of the Golden Lion: "The ten Sephiroth, says the Sepher Tetzirah, are like the fingers of the hand, ten in number, and five against five; but in the middle of them is the alliance of unity."(2)

(1.) See page 441. (2.) Franck, p. 109.

The general plan of Freemasonry includes: 1° the destruction of the current order of the world, 2° the establishment of a universal Judaico-Masonic Empire, and 3° the conquest of the Universe by Lucifer triumphing over God. One must know how to read between the lines and interpret the interpretations of true initiates to realize the true character of Freemasonry. Let us listen to Master Ragon on the three birds.

1°"The Raven (he says, p. 41 of his Ritual), an alchemical emblem, indicates by its black color the first part of the Great Work: the decomposition of the mixtures, chaos." Hence the motto of the 33°: Ordo ab chao.

2° "The whiteness of the Dove is the second color of the Work, indicating that we have arrived at the Elixir of white, at the living silver, symbolized by the moon, emblem of Isis, whose initial I adorns our first symbolic column, placed in front of this star of the Nights," to the north of the Lodge. Hence the purification of the 33rd in living silver on the fire.

3° "The color of the Phoenix emerging from the flames is the third color of the Work accomplished, red, symbolized by the flames, emblem of the sun, or Osiris, whose initial of his nickname, Bacchus, appears on our second column, placed in front of this king of the stars," to the south of the Lodge.

Who does not see in these flames and in the last end of Freemasonry the tail of the old Serpent? Oh! yes, he wants to have companions in his paradise of fire!

Listen to the Princes of the Camp pray to Lucifer: "Only and true principle of all lights, Sacred Fire, which fertilizes and preserves the universe, powerful liter that one conceives and that one cannot define, inflames our hearts with the love of virtues,., .bless the enterprise that we have formed only for your glory and for the happiness of humanity. Amen (5 times)."

The five voyages of the Masonic army end at the gates of Naples, Malta, Rhodes, Cyprus and Jaffa. Arriving there, the Princes contemplate a painting representing the city of Jerusalem, the "land forever consecrated leaving precious memories". "May we," said the Grand Commander, "restore to you your ancient splendor and rebuild the temple that the wisest of kings had raised to the glory of the monarch of the heavens! Amen (5 times). »

To conclude the ceremony of the reception of a new Prince, a few more grains of incense are burned on the altar of perfumes, and it concludes with a touching prayer to the Masonic God, Lucifer.

33. The Ensoph.—The Sovereign Grand Inspector General.

Inspector is the translation of the Greek word Episcopos. "Grand Inspector General" is a periphrase for Sovereign Pontiff or Pope. The 33rd degree is ostensibly that of the Emperor-Pope, of the Caesaropapism.

The battery at the supreme grade is of eleven shots, 5, 3, 1 and 2: mystery already explained: 1° : by the Jewish year 5312, which is the year 1312 after Jesus Christ, the time of the suppression of the Order of the Templars; 2° by the number eleven, sacred number of the Kabbalah; and 3° by the shadow of the generation which rises to the trinity of the Architect of the Universe, to the unity of the Crown, and finally to the double eternal Principle of Good and Evil.

The representation of the Kabbalistic Ensoph is mixed, in this grade, with the expression of hatred and the desire for vengeance with which Lucifer and the Templars burn. The President consequently unites, in his person, the Supreme Patriarch and the Supreme Emperor.

The Supreme Council is hung with purple, the color of blood, life and death. Skeletons, heads, bones of death on a neckace and hands, are painted on it, emblems either of the massacred Templars, or of the damned in the red sky of Lucifer, Emperor-Pope of Fire.

Above the President is a transparent on which is painted a triangle having in the center the Hebrew Iod, initial of the ineffable name Jehovah's Witnesses that Lucifer has appropriated. In the center of the room is a triangular pedestal covered with a crimson carpet, the color of anger, on which is an open Bible and a naked sword across it — not to defend it, but to annihilate it. To the north is a human skeleton holding in his left hand the white flag of the Order, symbolizing, not its chastity, but its so-called innocence — and in the right a dagger in the movement of striking the traitors of the Order and of His infernal Majesty.

Above the entrance door, inside, one reads on a blue scarf the motto: Deus meumque jus. (Latin: "God and my right.")

Let us immediately give the interpretation of the double motto of Freemasonry, using the words of its Emperor-Pope. The Supreme Grand Master, Albert Pike, who died a few months ago, had been at the head of universal Freemasonry since January 1859; He resided at Charleston, at 33° north latitude, where the first Supreme Council was constituted on May 31, 1801, and from which emanated twenty-three other Superior Councils of the Ancient Accepted Scottish Rite, established on both hemispheres. This Grand Master of the Supreme Council of Charleston, first Supreme Council of the Globe, is also called: Sovereign Pontiff of universal Freemasonry and Grand Master Conservator of the sacred Palladium. This Palladium is the figure of Baphomet that the Templars had received, they say, from Lucifer himself. At the beginning of the fourteenth century, the Palladium was taken to Scotland, and in 1801, transported to Charleston. (1)

In his last instruction addressed to the Chiefs of all the Supreme Councils, as well as to the Grand Orients and Grand Lodges of all the Rites, assembled under his supreme direction, "in the thirty-first year of Our Pontificate", as he says, we find (2) that, "in Freemasonry, there are two mottos: Ordo ab chao, which is the divine motto of the Great Architect of the Universe; and: Deus meumque jus, which is the human motto of Freemasons who have reached the high grades".

(1.) Adolphe Ricoux, The Existence of Women's Lodges, Paris, Téqui, p. 38. (2.) Ibidem, p. 79

"The Great Architect, in organizing the Universe, has drawn Order out of chaos. We bow with admiration before his works, so beautiful and at the same time so reasonable."

In speaking thus, Lucifer attributes to himself the organization of the material chaos of the universe and arrogates to himself the glory of God; Moreover, in his language always with double meanings, he reveals again this truth: it is he who created chaos, but moral chaos; he did it by his insurrection against God and by the seduction of a great number of angels and of our first mother Eve. The order that he brought into moral chaos is nothing other than the organization of evil and the enlistment of all those whom he has perverted to ruin souls and propagate the revolt against God.

On the other hand," continues Albert Pike, "each of us claims God and his right;" their God is Lucifer, their right the possession of this world. "And we have on several occasions taken care to inscribe our human motto by its initials alone, in order to give them a second mystical interpretation revealed only to the Perfected Ones. This interpretation should not be brought to the attention of the Brothers having a grade lower than that of Knight Kadosch. »

«Therefore, we formulate our motto thus: D. ". M. . I.'., and we explain it esoterically by: Destruction, Materialization, Imposition. In other words, it is necessary to impose, by Masonic work, the Destruction of all that Materialization does not reach. The three points which follow each of these three initials signify that the Masonic work of Destruction, Materialization and Imposition is threefold.

1. DESTRUCTION: 1 ° of Superstition; 2 ° of Political Tyranny; 3 ° of Anti-Masonry.

II. MATERIALIZATION: 1 ° of Conscience; 2 ° of the State; 3 ° of Teaching.

III. IMPOSITION: 1 ° to the Family; 2 ° to the Nation; 3 ° to Humanity.

« This is why Masonic work must consist, by all means, whatever they may be, in practically imposing on the Family first, on the Nation next, and on Humanity finally, the Destruction of Superstition, where Materialization has not been able to do its work on the Conscience; of political Tyranny, where the State has not been able to be materialized; of Anti-Masonry, where the Teaching has not been able to be reached by materialization. "

"Such is the order of putting into practice the D.*. M.*. I.*., which summarizes in three letters our law(1)."

(1.) Adolphe Ricoux, The Existence of Women's Lodges, p. 79.

Nothing more eloquent than the two mottos of the Order so clearly interpreted by its Sovereign Grand Patriarch! Imposition by audacity, cunning and violence; Materialization by debauchery, corruption and ambition; Destruction by impoverishment, calumny and murder of the Christian Church, of the States and of all that is not Masonic. Thus will be realized the hope of fallen Israel: her Lord will "make his enemies his footstool, and will bring forth the scepter of his power out of Zion, and will make him rule in the midst of his enemies."(1)

This is how Lucifer, who aims only at the Establishment of his Kingdom on the chaos of the destruction of the work of God, will see his ambition satisfied!

(1.) Psalms cix, 2, 3.

Let us continue with the Ritual of the 33rd degree, published by Ragon.

In the East is a candlestick with five branches; in the West one with three branches; in the North one with one branch; in the South one with two branches; in all eleven lights. In the North hides the Kabbalistic unit that we already know: the Prince of Darkness. From the East, from the origin of the world, he propagates among the angels and men his perverse generation; he thus prepares in the West, for the end of the world, his infernal kingdom. This is how he will eternally have his throne as God.

The Grand Master represents Frederick II, King of Prussia, who unites in his person the three qualities of King, Pope of a religion and Freemason. There is a "Treasurer of the Holy Empire," an expression apt to denote the Caesaro-papism of the Order.

The President is clothed in a robe of crimson satin, bordered with white, a sign of his pontifical dignity; he has a royal Crown on his head, the Kether Malkhuth, a sign of his Caesarean dignity; the naked sword in his right hand, as if actually engaged in a war; he is seated on a throne raised five degrees, like the central point of the five-branched cross; under a crimson canopy, the sky of Luciferian wrath.

The jewel, the black Eagle with two crowned heads, having its wings outstretched and holding a sword in its talons, all is already sufficiently explained.

The adoration of Lucifer, by the prayer that at the opening of the works all the members make on their knees, is the height of Masonic mysteries. There is no longer any doubt: we are in the presence of the SYNAGOGUE OF SATAN.

The recipient "must declare that the Holy Bible is the sacred and eternal word of God, because a person who swears on a book that he does not know, contracts only a false obligation." Ragon adds to this rule the following note: "This clause, which is contestable for three-quarters of the inhabitants of the globe, would tend, if it were serious, to make the 33rd degree an intolerant coterie that would have no connection with the cosmopolitan institution of Masonry." Ragon deceives us; Freemasonry teaches that the Bible is the work of the God Adonai, whom it calls the Principle of Evil; Lucifer, the Principle of Good, puts his sword across the book of Adonai.

The candidate, "dressed in black, without hat, shoes, sword or apron, his head bowed, his arms crossed on his chest, his fingers extended and a black cord around his neck", like a criminal being led to execution, makes three rounds of the Supreme Council, and when he passes before the Sovereign Grand Commander, "he bows in humble veneration before the sacred Delta which is in the East", while the President says, the first time: "Let us humbly adore, with the deepest veneration and piety, the source of this glorious Spirit, who is the most merciful and beneficent regulator of the universe and of all the creatures it contains. Glory be to his holy name, now and forever!" We see that demonolatry is no longer even hiding. In the second round, the President says: "How admirable and astonishing are the

rays of the glorious light which shines from the heights of heaven in the East! We worship the great and almighty Jehovah who exists from all eternity. Glory be to his great and mighty name forever!”

After the third round, the candidate must give a great proof of his constancy; he is told: "You must advance towards this vase, and wash your hands in the molten lead that you see inside (the molten lead is only mercury); by this means, the stains of vice and immorality, with which your hands may be soiled, will be purified and erased from the celestial register... The lead, although molten, will be disarmed of its heat; by plunging your hands into it, it will yield when you touch it." Hermes said: "Know, son of science, that the vulture cries from the top of the mountain: I am the white of black, because whiteness follows blackness. This matter, called white smoke, is considered the root of art, the quicksilver of angels, the true mercury of philosophers, the tingent mercury with its blue and red sulfur, naturally mixed together in their mineral.(1)" This Philosophers have often represented this whiteness by the form of a naked shining sword* ". "The mercury of the wise, which should not be confused with common mercury, is a universal solvent, it is the scythe of Saturn." (3) This is said in passing for those who wish to scrutinize the Palladian degrees of Freemasonry.

"After having dipped his hands in it, continues the Ritual, the candidate is led to the altar before which he kneels and pays his obligation during which the incense burns.

All the members kneel similarly, bowing their heads in humble adoration, and all have their right hand on their heart. The candidate, his hands on the Bible, pronounces his obligation." (4)"When a Jew takes his obligation, he must remain standing; he wears his tefelin (his habit in religious ceremonies at the Synagogue), he has the Bible in Hebrew on his chest and his hands crossed over it."(5)

(1.) Ragon, Masonic Orthodoxy, p. 556. (2.) Ibid., p. 557. (3.) Ibid., p. 548. (4.) Ragon, Ritual of the 33rd Degree, p. 9. (5.) Ibid. p. 11.

The President places on the 4th finger of the recipient's left hand a gold ring inside which is engraved: Deus meumque jus, and the name of the candidate, then he says to him: "With this ring, I marry you to the Order, to your Country and to your God."

By the symbol of a ring the bishops are married to their dioceses. Another spoof of the Church!

The first Sign of this last degree is: To kneel, to cross the arms on the chest, the fingers extended; the body and the head inclined towards the earth, towards the one who is supposed to live at the center of our globe.

The second Sign is: Draw your sword, fall on your left knee and place your hand on your heart. The third: Kiss the blade of your sword three times. The sparkling swords are the mystical rays of Lucifer's light.

The Passwords refer to Templarism and the Masonic legend: De Molay and Hiram-Abif; the persons named are figures of Lucifer.

Frederick of Prussia is a great figure of the Emperor Pope: he was in reality King, Pope of the Church of his States, and a Mason.

The Great Password or Sacred Word is not Mika Mika Baelim, but Mi Khamokha baélim: "Who among the strong is like you, O Adonaï? »(1)

The question thus addressed to Adonai, which Freemasonry has changed into the Principle or God of evil, takes on the character of a brazen and impotent mockery launched against the Almighty who punished the fallen Angel, the hateful rebel. Ragon admits the correctness of this interpretation in his Note (p. 13). "We will point out that begalim or bealim signifies idol and traitor; and that it is in the first sense that this word must be taken here: Quis similis tui (Latin: Who is like you?) is understood as idols." (2) The Sacred Word would mean according to him: Is there a greater idol than you, O Adonai? However idols in Hebrew is not elim, but elilim; and the text does not say baelïlim, but baelim.

(1.) Exodus, xv, 11. (2.) Note by Fr. Villaume in the Masonic Manual, p. 223

The conclusion of this degree and of the whole system of the Scottish Rite is the prayer addressed to Lucifer by the Most Powerful Great Commander, who raises his hands like the priests and says: "O thou, glorious and eternal God, Father of Light and Life, most merciful and supreme Regulator of heaven and earth, guide us in the paths of virtue and justice (Masonic)! Teach us the great fundamental principles of the true religion, which relate to the adoration we render to thee and to our duties to one another, that we may merit to become members of the Supreme Celestial Council! "All answer: "God grant it to us! Amen! » Then follows the last blessing of the Most Powerful Sovereign Grand Commander: "May the Holy Enoch of Israel and the most high and most powerful God of Abraham, Isaac and Jacob, enrich us with his blessings, now and ever!" All respond: "God grant it to us! So be it!"

The Council is closed! (1)

(1.) Ragon, Ritual of the 33rd degree, p. 26

This last blessing deserves to be noted because of its entirely orthodox Jewish turn of phrase; it is obviously at odds with the Luciferian phrases and sentiments that prevail throughout this degree. We see in it—rightly or not, we do not judge—a new proof that all Freemasonry is only a stool that the fallen People of God use very skillfully. The God of Abraham, Isaac and Jacob is Jehovah Adonai, the same that Freemasonry decries as the God. Bad. Why then, at the last moment, the invocation addressed to this God and the request for his blessings? It almost seems that the cult of Lucifer must serve only to corrupt and exterminate men, so that the sons of Israel can attain, by this means, to the possession

of the earth. The cult of Eblis would therefore be only for the goyim, and the cult of Adonai would be reserved for the Jews. How else to explain this final blessing as strange as it is unexpected, which swears with the whole of Freemasonry?

Who is the Saint Enoch of Israel? It is not Enoch or Enoch, first son of Cain, whose name the first city of the world bore, it is rather Enoch, son of Jared and father of Methuselah, who "walked with God, and appeared no more, because God took him away".(1)

"The rabbis hold that Enoch, having been transported to heaven, was received into the number of the angels; and that it is he who is known under the name of Metatrane, or Michael, one of the first princes of heaven, who keeps a record of the merits and sins of the Israelites. Enoch is credited with some books of astrology and particularly of geomancy and the invention of some letters. Josephus speaks of two columns, one of stone to resist water, and the other of brick to resist fire, on which the kings of Seth, before the flood, would have written their astronomical discoveries. Eastern Christians hold that Enoch is the Mercury Trismegistus, better known under the name of Hermes.

Enoch is given a son named Sabi, whom the Sabians of the East want to pass off as the author of their sect." (2) In this last respect, Enoch would be a character as acceptable to Kabbalistic Jews as to Orthodox Jews.

Whatever may be the case with this "Saint Enoch of Israel", it is quite curious to find him, according to the Masonic Rite, near the throne of Jehopah, giving his blessing to the Freemasons!

(1.) Genesis, v, 24. (2.) Migne, Encyclopédie Théologique t. II, p. 316.

To conclude the consideration of the third Eleventh of the 33 Masonic degrees, let us listen again to the instruction given to General Garibaldi on these last eleven degrees:

"The clerics spread their prejudices among the masses, because it is their only lifeline, and our Chiefs of the Tabernacle combat them by appealing to the authority, to the governmental action of the ruling classes; to the vain shadows, to the formulas, to the emblems by which the clerics distance themselves from the truth, our Princes of the Tabernacle proclaim the right that societies have to get rid of political and religious institutions that are contrary to our spirit; to the serpents of civil, religious, military and economic despotism, our Knights of the Serpent cut off the heads to ensure their destruction; to superstitions, to false clerical doctrines, our Trinitarians respond with the apostolate of the harmony of social laws with our sublime principles.

"Finally, our Commanders of the Temple devote themselves to provoking the promotion of our brothers to the Government of societies; our adept Princes proclaim the necessity of the reign of rationalism; our Great Scots fight without truce or quarter against any usurpation of

power, from wherever it comes, whether civil, military or religious; our Kadosch actually achieve social emancipation from the infamous clutches of priests and kings.

"And, to crown it all, our Grand Inquisitors propagate our authority, our Princes of the Royal Secret establish and defend it, and we, Grand Inspectors General, exercise it ."(1)

The Judaized and satanized man in the first eleven, created Jewish and satanic Pontiff in the second, becomes in the third a new Jewish and satanic King of the universe. He is completely enrolled in the family, the priesthood and the royalty of the one whom Jesus Christ calls "THE PRINCE OF THIS WORLD." (2) This is how Freemasonry teaches him to "fulfil his duties towards God"! The total teaching of the 33 degrees is contained in this single sentence: Man is his own God, his own Pontiff and his own King: he is equal to the Most High!

(1.)Paul Rosen, The Social Enemy, pp. 31-33. (2.) John, xvi, 11

END CHAPTER III

"Freemasonry, (*CENSORED PHRASE*) By Bishop Leon Meurin, S.J., Book VI, Chapter III" / X

La franc-maçonnerie enseigne la *Suprématie* :

1. du doute philosophique,
2. des facultés physiques et morales,
3. de la raison humaine.

Elle revendique comme *Droits* :

4. la liberté de conscience,
5. la fraternité politique,
6. l'égalité sociale,

Freemasonry, (*CENSORED PHRASE*) By Bishop Leon Meurin, S.J., Book VI, Chapter III

CHAPTER III

SUMMARY AND COMPLETE INTERPRETATION OF THE 33 DEGREES

1. Official philosophical interpretation.

(See plate M.)

Following the instructions given by the President and Orator of the 33rd degree to the recipient, the whole of the Masonic doctrine would be summarized as follows: (Paul Rosen, p . 254)

I

Freemasonry teaches the Supremacy:

1. of philosophical doubt 2. of physical and moral faculties, 3. of human reason.

It claims as Rights:

4. freedom of conscience, 5. political fraternity, 6. social equality, 7. popular legislation, 8. political association.

It uses as Means:

9. the direction of popular elections, 10. the establishment of international Masonic relations, 11. the demarcation of individual and general autonomies.

II

It teaches the Supremacy of:

12. Masonic wealth, 13. Masonic instruction, 14. Masonic free thought.

It claims as Laws:

15. Personal freedom, 16. Cosmopolitan freedom, 17. Freedom of popular meetings, 18. Freedom of spoken and written speech, 19. Freedom of morality.

It uses all possible Means to:

20. Maintain the right to freedom, 21. Repress false freedom, 22. Rehabilitate the proletariat.

III

It teaches the Supremacy of the Masonic Order:

23. Over all constituted authority, 24. Over all irresponsible power, 25. Over all despotism.

It claims as Rights:

26. Masonic equality against all privilege, 27. Masonic justice, 28. Natural religion and universal morality, 29. The law of progress taking precedence over all morality and philosophy, 30. The obligatory fight for political and religious freedom.

It uses as Means:

31. The development of the executive power of the Masonic Order, 32. The development of the collective power of the Masonic Order, 33. The consolidation of the supreme power of the Masonic Order.

2. Official, political and religious interpretation.

(See plate N. Paul Rosen, p. 264.)

I

Freemasonry teaches that Man,

1. assassinated socially, politically and religiously, 2. is freed by the cardinal Masonic virtues, and 3. resurrected by the Masonic forces.

It prescribes as Duties:

4. Masonic progressive moral instruction, 5. Masonic pacification of conscience, 6. Masonic peace, concord or harmony, 7. Masonic justice and clemency, 8. Masonic sympathy and mutual aid.

It employs as Means:

9. the complete extirpation of intolerance of fanaticism. 10. of despotism of tyranny, 11. of the ignorance of the people.

II

It teaches that the People:

12. are instructed by the philosophical and spiritual studies of the Order, 13. by the knowledge of the Master who is the First Cause, 14. by Masonic liberty, fraternity, intelligence and virtue.

It declares War:

15. on apathy by vigilance and perseverance, 16. on carelessness by armed labor, the trowel and spec, 17. on the philosophy of the West by Masonic philosophy, 18. on the religion of the West by Masonic charity, 19. on precipitation by patience and resignation.

It advocates as Means:

20. the instruction, obedience and devotion of the people, 21. the free and independent judiciary, 22. the dignity and honor given to work.

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It teaches that the Government must:

23. ? 24. ? 25. combat criminality and the stupidity of intolerance.

It recognizes:

26. the freedom of man to do evil or to pursue good, 27. ? 28. ? 29. creation as the revelation of the First Cause, and 30. its duty to destroy error by all means, whatever they may be.

It desires:

31. the victory of Masonry by the purity of its dogma and 32. by the harmonious cooperation of all Masonic workshops. 33. ?

3. Judaic interpretation.

(See Plate O.)

Following the true interpretation hidden under the symbols of Freemasonry and traced on the doctrines of the Jewish Kabbalah:

1. The Profane is, 2. by the interpretation of the Judaic spirit, 3. transformed into an adopted Jew; 4. he is reborn a Jew; 5. his heart is formed on the heart of the Jew Hiram; 6. by justice he accepts all that is given to him, like Solomon the gifts of the king of Tyre; 7. he does not return a sufficient equivalent, just like Solomon to the king of Tyre; 8. his intelligence ranks him among the Jewish nobility and constitutes him the defender of the chosen people; 9. his wisdom dictates to him the means of annihilating the Christian religion by all possible means, and of striking the enemies without being discovered; 10. he becomes a new Jew, crowned by the murder of the monarchs and by the subjugation of the owners; 11. he is completely incorporated into the Jewish nation and becomes a Perfect Man.

II

12. The Judaized man is purified by confession and sanctified by the communion of the mystical dough; 13. his spirit is fertilized by the knowledge of the Kabbalistic divinity; 14. he is raised to the Order of the Jewish Levites; 15. he becomes a Jewish Mason of the tribe of Judah, and 16. one of the Twelve Elders of the People; 17. he is admitted to the Great Council of the Twenty-four; 18. he is ordained Pontiff, and crucifies Jesus Christ in effigy; 19. he is made Grand Pontiff, 20. Grand Patriarch, 21. one of the Princes who will reign over the universe, and 22. one of the Patriarch Princes of Lebanon exercising the Caesaro-papism over the universe.

III

23. Among the Pontiffs or Chiefs of the Tabernacle, 24. he is chosen Prince of the Tabernacle, and his spirit is fertilized by the magic spirit; 25. he becomes Knight of the Brazen Serpent which he venerates; 26. he enters into communication with the pure Spirits of the other world; 27. he becomes Commander of the Temple and is admitted to the Court of the Sovereign of Eden; 28. he becomes Prince adept and communicates with the Genii and the Cherubim; 29. he is made Grand Scotsman, and put into direct communication with the Good Principle; 30. he becomes Kadosch and Knight of the Good Principle always ready to crush all his enemies; 31. he becomes Inquisitor, Inspector Commander, Patriarch of Judea, is admitted to the Sovereign Tribunal, and takes part in the judicial power of the Order; 32. he becomes Prince of the Royal Secret, Prince of Exile, and is admitted to the Consistory and to the executive power of the Order; 33. he becomes Sovereign Grand Inspector General, Sovereign Pontiff, is admitted to the Supreme Council, and takes part in the governmental power of the Order.

4. Luciferian interpretation.

(See plate P.)

I

1. The natural man is, 2. by the inspiration of Eblis-Lucifer, 3. transformed into an adopted son of the race of Eblis; 4. he is reborn an image of Eblis and recognizes the divinity of his natural instincts; 5. his heart is made conformable to that of Hiram-Eblis; 6. his soul, emanation of the universal Soul, knows grace only towards allies; 7. his justice is vengeance against all his adversaries; 8. his intelligence, of divine origin, constitutes him a new Jehovah-Eblis, and makes him combat religious faith; 9. his wisdom seeks the best means to avenge the Master and to achieve his principal goal, the destruction of revealed Religion; 10. he is a new crowned Lucifer, by overthrowing the political and social order, the Law and Property; 11. he is perfectly and completely incorporated into Jehovah-Lucifer: Man himself is his God.

II

12. Satanized man communes with the heart of Hiram-Lucifer, and embraces the symbol of his generative force; 13. by freedom of instruction, according to the spirit of Lucifer, he acts on the people in opposition to the theocratic order; 14. by freedom of conscience, he silences the cries of his conscience, and becomes a Levite of the Master; 15. by freedom of thought, he becomes a Priest to the Genius of Fire; 16. he learns the equality of the two eternal Kings, and holds the balance between them; 17. he sides with the Knights of King Abaddon; 18. he becomes Pontiff of the Genius of Fire, and sacrifices to him a crucified lamb, the effigy of the Son of God; 19. he accepts the promise of the final victory of Jehovah-Lucifer over Jehovah-Adonai and of the conquest of the lost paradise; 20. he is made Apostle, in the name of Lucifer, of the Masonic light, against the divine faith advocated by Adonai; 21. he becomes reigning Prince in the name of Lucifer; 22. he dominates in both spheres, the temporal and the spiritual: Man himself is his Pontiff.

III

23. Among the Magicians, the Adepts of Lucifer, 24. he receives in his spirit a new Luciferian seed; 25. he becomes Knight of the Brazen Serpent which heals him of the wounds inflicted by Adonai and which he adores as the emblem of the Good God; 26. he is incorporated into the choirs of spirits and ascends to the third heaven, where he sees the naked Truth; 27. he is admitted to the Court of His Luciferian Majesty; 28. he is incorporated into the choirs of the Geniuses and Seraphim of the demonic hierarchy; 29. he is admitted into the presence of the Genius of Darkness and makes his act of submission to Baphomet; 30. he is sanctified and declared Kadosch; he burns incense to Lucifer, is admitted to the rank of the High Priests of the Angel of Light and commits a murder in his honor; 31. he climbs the mystical ladder and concludes with Satan a pact which he confirms with a drop of his blood; 32. he is constituted Prince of the Luciferian Secret and enters the army which marches to the vengeance of

Lucifer and the conquest of the lost paradise; 33. he becomes Sovereign Pontiff of the Synagogue of Satan and exercises with him the most perfect Luciferian Caesaropapism: Man himself is his King.

END OF CHAPTER III

"FREEMASONRY, (*CENSORED PHRASE*) By Bishop Leon Meurin, S.J., Book VI Chapter III (CENSORED*)" / X

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21. one of the Princes who will reign over the universe, and
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27. he becomes Commander of the Temple and is admitted to the Court of the Sovereign of Eden;
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19. he accepts the promise of the final victory of Jehovah-Lucifer over Jehovah-Adonai and of the conquest of the lost paradise;
20. he is made Apostle, in the name of Lucifer, of the Masonic light, against the divine faith advocated by Adonai;
21. he becomes reigning Prince in the name of Lucifer;
22. he dominates in both spheres, the temporal and the spiritual: Man himself is his Pontiff.

III

23. Among the Magicians, the Adepts of Lucifer,
24. he receives in his spirit a new Luciferian seed;
25. he becomes Knight of the Brazen Serpent which heals him of the wounds inflicted by Adonai and which he adores as the emblem of the Good God;
26. he is incorporated into the choirs of spirits and ascends to the third heaven, where he sees the naked Truth;
27. he is admitted to the Court of His Luciferian Majesty;
28. he is incorporated into the choirs of the Geniuses and Seraphim of the demonic hierarchy;
29. he is admitted into the presence of the Genius of Darkness and makes his act of submission to Baphomet;
30. he is sanctified and declared Kadosch; he burns incense to Lucifer, is admitted to the rank of the High Priests of the Angel of Light and commits a murder in his honor;
31. he climbs the mystical ladder and concludes with Satan a pact which he confirms with a drop of his blood;
32. he is constituted Prince of the Luciferian Secret and enters the army which marches to the vengeance of Lucifer and the conquest of the lost paradise;
33. he becomes Sovereign Pontiff of the Synagogue of Satan and exercises with him the most perfect Luciferian Caesaropapism: Man himself is his King.

END OF CHAPTER III

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A leurs « Agapes », dans la nuit du Jeudi saint au Vendredi saint, on sert un agneau qui a sur la tête une petite couronne d'épines et les quatre pieds traversés chacun par un clou. La tête et les pieds sont coupés, déclarés des « parties impures » et « sacrifiés au Feu, élément principe de l'Ange de Lumière ». On boit alors les santés traditionnelles. Le verre s'appelle « calice ». Après l'avoir vidé, on l'élève à la hauteur du front, on l'abaisse jusqu'au creux de l'estomac, on le porte à l'épaule gauche, ensuite à l'épaule

Freemasonry, (*CENSORED PHRASE*) Book VI Chapter IV

CHAPTER IV

FREEMASONRY A RELIGIOUS SECT

1. The religious dogmas of this sect.

Every religion aims to establish or re-establish the relations of man with the Supreme Being. Freemasonry recognizes as the Supreme Being what it calls "the Great Architect of the Universe." This Being is known to it, in the ordinary Lodges, under the various names of: "Master", "Eblis", "Jehovah" and "Angel of Light"; in the back Lodges, under those of: "Principle of Good" and "Lucifer", this equal of Adonai, who unfortunately is also God.(1)

Having recognized in this doctrine raw Manichaeism, we no longer need to refute this brutal error, refuted as many times as it has raised its head in the course of history. There is nothing more irrational and more savage among all the errors that have afflicted humanity than the doctrine of two equal gods fighting each other from all eternity. Neither one nor the other having been able to conquer his adversary, neither one nor the other is all-powerful; neither one nor the other is infinitely wise, far-sighted, happy, present everywhere, immutable in his eternity; neither one nor the other is God. To make the Manichaean fable accepted, which has today become the Masonic legend and the dogma of the Sect, it has always been necessary to have recourse to the most immoral passions. To provide the human beast with a dogmatic pretext for the free rein of its passions, that is the whole enigma of the power of the ancient Manichaean hydra.

(1.) Encyclical of Albert Pike, Sovereign Pontiff of the Freemasons of July 14, 1889.

2. The first three Sacraments of the Sect.

The composers of 33 degrees were not only perfect adepts of Jewish Kabbalah and Black Magic; but, moreover, they showed themselves to be profound theologians. What struck us most in going through the three times eleven degrees, is this tripartition which corresponds marvelously, in the Luciferian Synagogue, to the three Sacraments of the Christian Church, Baptism, Order and Confirmation, which imprint on the soul an indelible character.

In Baptism, man is regenerated into a child of God, and incorporated into the great family of the heavenly Father. In the first Eleventh of the Masonic degrees, we see man degenerated into a son of Satan, and incorporated into the great race of Eblis.

By the Sacrament of Order, the Christian is incorporated into the person of the divine Pontiff and becomes a participant in his eternal Priesthood which builds the bridge between heaven and earth. By the second Eleven, the Mason, son of Satan, is incorporated into his Priesthood and into the race of Kabbalistic Pontiffs who lead the affiliates to hell.

By the Sacrament of Confirmation, the Christian receives the gifts of the Holy Spirit and is incorporated into the great army of the soldiers of Jesus Christ. By the third Eleven, the Pontiff of Satan is incorporated into his militia and is part of the army that the Angel of Lucifer leads to the assault of the heavenly Jerusalem.

The man baptized, confirmed and ordained priest, is signed with the indelible characters of the Father, the Son and the Holy Spirit, and enters into the arms of the people, the army and the clergy of the Most High, King of Heaven. The man initiated into the ranks of Illustrious Chosen Knight (11th), Prince of Lebanon (22nd) and Sovereign Grand Inspector General (33rd), is signed with the characters of an ecclesiastical priest and henchman of Satan, King of Hell.

Saint Paul writes to the 1st Corinthians: (1) "He who establishes us with you in Christ and has anointed us is God, who has also set his seal on us and given the pledge of the Spirit in our hearts." The character, therefore, that the three Sacraments mentioned imprint on the soul, is similar to the imprint that a seal produces on the wax to which it is applied. Baptism leaves in our soul a resemblance to God the Father, whose children we become; Confirmation, a resemblance to God the Holy Spirit, whose gifts we receive; and Holy Orders, a likeness to God the Son, from whom we receive the priestly powers. Derived from the perpetual priesthood of Christ, the three Sacraments produce an indelible impression.

(1.) I Corinthians, i, 21

Do the ceremonies of Freemasonry, its baptism, priesthood and confirmation, also imprint a character on the souls of the adepts? A character, yes; an indelible character, no. Saint John speaks of the seven angels who were to pour out on earth the seven bowls of the wrath of

God: "And the first poured out his bowl and made a cruel wound on the men who had the character of the beast and on the worshipers of his image.» (1) By the beast is designated Lucifer, and by the character a spiritual imprint.

God, creator of the essence of the soul, has the power to imprint on the faculties and even on the essence of the soul an indelible mark; but no created being, no more Satan than Phoenician, possesses such power. The precious blood of the Redeemer of the world, flowing in the Sacraments of Baptism and Penance, can at all times, with the consent of man, wash away all the iniquities with which his soul has been able to be soiled, "the character of the beast" included.

"Though our sins be as scarlet, they shall be as white as snow; and though they be as red as vermilion, they shall be as white as the whitest wool." (2) Masonic characters are thus imprinted in the souls of the adepts; but they are by no means indelible. However, those who wish to keep them will keep them in hell. This triple Masonic character, adoption into the mystical body of the people of Satan, affiliation to his Levitical body and enlistment in the phalanxes of his militia, constitutes the essence of initiation.

(1.) Apocai., xvi, 2. (2.) Isaias, i, 18.

3. The other four Sacraments and the Sacrifice of the Sect.

The imitation of Satan makes, in the course of these 33 degrees, the parody of the other four Sacraments of the Church; but it does not make of any of them a new character or a base on which it would build another Eleven degrees.

The Sacrament of Penance is parodied in the grade of Grand Master Architect, where the recipient must publicly confess all his faults against the Masonic Order; any other sin is not considered as such. The Sacrament of the Eucharist is imitated in the same grade, where the recipient receives in communion the mystical paste. The Sacrament of Marriage is imitated in the 33rd degree, where the recipient is "married" to the Order (Ragon, p. 12) as to his wife. Finally, the Sacrament of Extreme Unction is parodied in the same grade, when man finally finds "in molten lead" the purification "from the stains of vice and immorality, with which his hands may still be soiled."

There is no need to explain further the parody of the Sacraments of the Church.

If, in the Christian religion, there is one thing supremely detestable to the deicide people and to the ancient Serpent, it is undoubtedly the Sacrifice of the Mass, the bloodless continuation and renewal of the bloody sacrifice of the Cross. It reminds the Jew of his deicide and Satan of his defeat.

The double consecration of the bread and wine constitutes a real, though mystical, separation of the body and blood of Jesus Christ, and hence a mystical death of the Savior. The ceremonies of the Canon of the Mass represent the principal incidents of the divine drama accomplished on Calvary. On the cross lying on the ground, Christ is nailed by his hands and feet: his five wounds are symbolized by the five crosses traced by the priest with the holy host above the chalice. The cross, with the victim attached, is raised to be fixed in the ground: the priest raises the chalice and the Victim above the altar and immediately replaces them. With his arms outstretched on the cross, the Savior of the world prays for the redemption of the human race: the priest extends his arms and recites the Lord's Prayer. The Lord dies on the cross; his heart is broken: the priest divides the host into two parts. Christ is going to be resurrected with a glorious body: the priest detaches a small particle from the host. For three days, the Lord remains in the tomb: the priest makes three crosses with the particle detached on the chalice, and wishes the peace of the Lord to the faithful. Jesus Christ is resurrected: the priest drops the particle into the chalice; it is the reunion of the body and the shed blood. The Savior returns to heaven: the heart of the priest who receives communion becomes the dwelling place of the resurrected one.

All these ceremonies are, for the Jew and for Satan, "a scandal and a madness." (1) So the Rosicrucians make a parody of them full of rage and hatred."

(1.) 1 Cor., i, 23.

At their "Agapes", on the night of Holy Thursday to Good Friday, a lamb is served which has on its head a small crown of thorns and its four feet each pierced by a nail. The head and feet are cut off, declared "impure parts" and "sacrificed to the Fire, the principle element of the Trough of Light". The traditional healths are then drunk. The glass is called a "chalice". After having emptied it, it is raised to the height of the forehead, lowered to the pit of the stomach, carried to the left shoulder, then to the right shoulder, and replaced on the table. This is the sacrilegious travesty of the Last Supper, of the crucifixion of Our Lord and of the Sign of the Cross.

Here are the Sacraments of Freemasonry and its sacrifice!

4. The Tabernacle of the Synagogue of Satan.

The veneration of the Palladium of Freemasonry is not a mere fetishism. The Baphomet is more than a fetish. The Trojans said that their great idol, the statue of Pallas or Minerva, had fallen from the sky. The Templars said that their Palladium had been given to them by the Great Architect. It is the same thing.

The Trojans treasured their idol, believing that the salvation of their city was attached to it. This is why Ulysses and Diomedes entered Ilion at night, went to steal the Palladium from the sanctuary of the temple of Pallas, and carried it off. It was only then that Troy could be taken.

Pallas Athene or Minerva, the goddess of Wisdom and War, who came fully armed from the brain of Jupiter, is none other than Kether, Pohnandres, Masonic Wisdom. Baphomet, the Baptism of Wisdom, is her statue, her idol, and the Palladium of the Ancient and Modern Templars, in Jerusalem, in France, at Kilwinning and at Charleston.

According to Roman tradition, the two Greek heroes only carried off a false Palladium: the real one was taken by Aeneas to Italy, and subsequently passed to Rome, where it was kept in a secret place known only to the High Priest and the Great Vestal Virgin. (1) The day may come when Baphomet will be seen making his entrance into Rome, and placing himself on the high altar of St. Peter's, "It is necessary that first there should come defection, and that the man of sin, the son of perdition, should appear, who declares himself an adversary and exalts himself above all that is called God, or that is worshipped, so that he sits in the temple of God, showing himself as if he were God." (2)

Baphomet is more than a fetish. It is the figure of the god of Freemasonry.

(1.) Conf. Bouillet, Dictionary of History.
(1.) II Thessalonians., ii, 4
(link to the Oxford Father's commentary on this here.)
5. The Masonic Hierarchy and its Pope,

In going through the three Elevenths of Masonic degrees, we have seen the hierarchy of Freemasonry either in the grades of the simple Faithful, or in those of the Levites, or in those of the Knights.

It still remains to show the true Pope-Emperor; for one cannot admit that each Thirty-third is a Pope-Emperor in reality; the unity of the order and its hierarchy requires that there be only one Supreme Chief of all Freemasonry, whatever its Rite or denomination.

The pronounced and almost exclusively Jewish character of Freemasonry seems to demand that it be the Prince of the Exile of the nation of Israel, since the Synagogue is subject to him. But, let us note well, the satanic character grafted on the Jewish character of Freemasonry does not precisely require that the Supreme Chief be a Jew; it is enough that he be a true Luciferian, a confirmed worshipper and true disciple of the Angel of Light. Such a character will find in the modern Jew a friend of the heart, and that is enough. A recent revelation, made by Mr. Adolphe Ricoux, (1) leaves no doubt about the personality of this Supreme Chief and Emperor-Pope of all Freemasonry. "The first Supreme Council, we have already said, was constituted on May 31, 1801, in Charleston, at 33" north latitude, under the presidency of the Jew Isaac Long, made Inspector General by the Jew Moses Cohen, who held his rank of Spitzer, of Hyes, of Franken and of the Jew Morin. The latter held it since August 27, 1762 from the Prince of Rohan and nine other masons of the Rite of Perfection, who had charged him with establishing in all parts of the world the Powerful and Sublime Masonry."(2)

(1.) The Existence of Women's Lodges. Paris, Téqui, publisher, p. 64 seq. (2.) Paul Rosen, p, 219.

The Jews were therefore the founders of the first Grand Council which was to become the center of cosmopolitan Masonry. And they placed it in America, in a city chosen precisely at the 33rd degree north latitude. Since 1801, the Supreme Chief has resided in Charleston. This Chief was, in 1889, Albert Pike, whom we have already named. In his Encyclical Letter, dated July 14, 1889, a celebrated anniversary and centenary, he took the titles of each of the 33 degrees and added the following: "Most Powerful Sovereign Commander Grand Master of the Supreme Council of Charleston, first Supreme Council of the globe; Grand Master Conservator of the Sacred Palladium, Sovereign Pontiff of Universal Freemasonry." Under these pompous titles he published his Encyclical Letter, "in the thirty-first year of his Pontificate", assisted by ten "Most Illustrious, Most Enlightened and Most Sublime Brothers, N.... and N...., Sovereign Grand Inspectors General, Elected Magi, composing the Most Serene Grand College of Emeritus Masons, Council of the elite phalanx and of the sacred battalion of the Order ".(1)

We now know the Sovereign Pontiff of the Synagogue of Satan, the Ensoph, the First Principle, and around him his Sacred College, composed of ten members. The encyclical lists the 23 Supreme Councils "generated" up to now, either directly or indirectly, from that of Charleston, and spread over the entire globe. It then lists one hundred Grand Orients and Grand Lodges of all the Rites in communication with the Supreme Council of Charleston as Sovereign Masonic Power, for example the Grand Orient of France, the General Council of the Rite of Misraïm, the Grand Council of Oddfellows Masons, etc. From this we are justified in concluding that Freemasonry is one all over the globe, in innumerable forms, but under the supreme direction of the Sovereign Pontiff of Charleston. Charleston is the provisional Rome of the Synagogue of Satan. The Grand Master of the Supreme Council of Charleston is its Pope, the Vicar of Lucifer on earth, aspiring to reside one day in the true Rome. The Grand College of Emeritus Masons is its Sacred College of Cardinals; the Sovereign Commanders of the Supreme Councils or Grand Orients throughout the world are its Patriarchs, Archbishops and Bishops; the Venerables of the Lodges, its Curates; the Masons are its faithful; the Lodges its churches and chapels. The Lodges' attire is the more or less Luciferian cult; the solstitial meetings, the great festivals of worship; and finally, the Palladium is the Tabernacle, or rather the Ark of the Covenant between Jehovah-Lucifer and his chosen Masonic people.

(1.) Adolphe Ricoux, p . 78-95

The Lord spoke to Moses and said to him: "You will make an ark of Setim wood (Acacia)... you will also make the cover of the Ark... You will put at its two ends two cherubim... it is from there that I will give you my orders. I will speak to you from above the mercy seat, from the middle of the two Cherubim... to make you know everything that I want to command the children of Israel."(1)

Lucifer has imitated this Ark of the Covenant in the Baphomet.

The two Cherubim are replaced by two horns. In the middle of these horns burns the bluish flame indicating the Sckekhinah, the presence of the God-Fire, who from there gives his orders to his Vicar on earth. We suppose - we do not doubt - that there Satan makes himself seen and communicates personally with his first replacement and his assistants, letting them know everything he wants to order to the children of the Widow.

(1.) Exodus, xxv

The Freemasons of the Palladian Rite (outside the 33 degrees) proclaim themselves the direct heirs of the Templars... They affirm that, during the trial brought against Jacques de Molay and his accomplices, a certain number of Templars succeeded in saving the monstrous idol called the Baphomet, transported it to Scotland, and there continued their secret practices. This Baphomet, it is said, had been given to the Templars by the Grand Architect himself to serve them at the Palladium. It was transported in 1801 to Charleston, in the United States, and there the first Supreme Council was founded. "The high leadership of the sect was then split into two: in Rome, the Head of Political Action sits, who was, until 1872, Brother Mazzini, then from 1872 to 1882, Brother Garibaldi, succeeded by Brother Giuseppe Petroni, replaced today by Brother Adriano Lemmi; In Charleston, on the other hand, sits the Dogmatic Chief, the secret Anti-Pope, who was for a long time Brother Albert Pike, an American general, who died a few weeks ago and who is now being replaced... Albert Pike reformed the old Palladic Rite and gave it the Luciferian character in all its brutality. Palladism, for him, is a selection: it leaves to the ordinary Lodges the adepts who limit themselves to materialism or who invoke the Great Architect without daring to give him his real name; and it groups under the title of Knights and Mistresses Templar, the fanatics who are not intimidated by the direct patronage of Lucifer." (1)

(1.) Adolphe Ricoux, p . 37.

END OF CHAPTER IV

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Voilà la *République universelle* si souvent nommée et vantée dans la franc-maçonnerie ; attendue par les Juifs depuis des siècles, désirée et offerte par Lucifer à ses adeptes, comme il l'avait offerte à Jésus-Christ dans le désert : « Le Diable transporta Jésus sur une montagne fort haute, et lui montrant *tous les royaumes du monde* et toute la gloire qui les accompagne, il lui dit : Je vous donnerai toutes ces choses, si, vous prosternant devant moi, vous m'adorez. »

Freemasonry, (*CENSORED PHRASE*) Book VI, Chapter V

CHAPTER V

FREEMASONRY A POLITICAL STATE

This Chapter has already been written more than once. The works of Father Deschamps, Father Neut, Bishop Fava, the lawyer Doctor Eckert, Paul Rosen, Leo Taxil and other anti-Masonic authors exempt us from writing it again. Let us simply repeat what General Garîbaldi learned from the Heads of the Order:

"Brotherhood, the all-powerful promise with which we have established our power, means:

"Brotherhood in Freemasonry, to constitute a State within the State with means and a functioning independent of the State, unknown to the State.

"Brotherhood in Freemasonry, to constitute a State above the State, with a Unity, a Cosmopolitanism, a universality that make it superior, leading of the State.

"Brotherhood in Freemasonry, to constitute a State against the State, as long as permanent armies exist, instruments of oppression, principles of parasitism, obstacles to all fraternization.

"A day will come when, after the complete division of Europe into two Empires, the German of the West and the Russian of the East, Masonry will join them into one, with Rome as the capital of the entire Universe."

Here is the universal Republic so often named and praised in Freemasonry; awaited by the Jews for centuries, desired and offered by Lucifer to his followers, as he had offered it to Jesus Christ in the desert: "The Devil took Jesus up on a very high mountain, and showing him all the kingdoms of the world and all the glory that accompanies them, he said to him: I will give you all these things, if, prostrating yourself before me, you worship me."

Alas! to this same proposition made by Lucifer to men, how many are there who, instead of answering him with Jesus Christ: "Get thee hence, Satan!" have allowed themselves to be deceived and, prostrating themselves before him, have offered him their incense and their adoration!

END OF CHAPTER 5

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pas être les esclaves des Juifs, et nous ne le serons pas. Nous ne voulons pas être déshérités de notre pays, et nous ne le serons pas. Nous en avons assez des avanies dont la franc-maçonnerie nous a abreuvés, des affronts faits par les Juifs à notre sainte religion et de leurs insultes à notre Sauveur, à sa sainte Mère et à notre Pontife. Nous allons oublier la divergence de nos opinions politiques pour être unis et fermes contre l'impudence et l'insolence des adversaires de Dieu et de son Christ. La victoire nous est assurée. L'avenir

Freemasonry, (*CENSORED PHRASE*) By Bishop Leon Maurin, S.J., CONCLUSION

CONCLUSION

1. The Synagogue of Satan in Universal History.

As we write these lines, a hurricane passes over our little island, howling and quivering, overturning trees, breaking their branches, tearing off their leaves and carrying them away in a furious whirlwind. All nature trembles and groans. The poor ploughman shelters in his fragile cottage, waiting for the end of the storm.

Image of our century!

Science explains to us the origin and nature of the hurricane.

This book explains our tormented century.

Hell has unleashed once more the fatal errors of paganism once vanquished; he called under his flag the ancient hatred of the fallen Synagogue and the exasperated audacity of the deicidal people, always ready to restart their fierce war against the Lord and his Christ; He has enlisted in his army all the violent passions of corrupted humanity, avarice, pride, ambition, and above all lust, his ever-young, ever-vigorous support, and among all his weapons the sharpest and most formidable. All these forces Hell has organized and directs against the Church of Christ. Those who formerly warred on their own account, and fought separately against the divine truth, have all been summoned to form an alliance against the common enemy. Paganism, Judaism, apostasy, vices and passions, under the supreme leadership of Lucifer, are mounting together to the assault of the heavenly Jerusalem, hoping

that their united battalions will finally obtain the victory that separate attacks have not been able to give them until this day. This is their supreme effort before declaring themselves vanquished and laying down their arms. Let us wait a little longer: the Spouse of the Savior is accustomed to conquer through suffering. She imitates her divine Spouse in everything.

Freemasonry, this new Synagogue of Satan, will be, like the ancient Synagogue, conquered by the Cross. Blessed are those who have not bowed the knee before Lucifer or before his idol! Woe to those who have enlisted in the militia of the Genius of Darkness and have expected from him a happiness that he does not possess and that he can give to no one! Beyond their tomb, they will see the sinister truth of their axiom: "The Masonic salary means that the initiate, like any good man, does not expect his reward in the future, but that he receives it here below and is satisfied."»(1)

It is true that, according to the prediction of Jesus Christ, there will be, before the end of the world, a final battle delivered to the Church by the Antichrist in person. Before the supreme catastrophe, the Church must celebrate its most beautiful triumph by the conquest of all nations and their submission to the sweet and holy law of the Crucified. We are still far from the end. The world has still done too little to have deserved to be created!

Moreover, the crisis of our century, provoked by Freemasonry, is not at all as formidable as many minds think. Once unmasked, this secret society will be hated by everyone and abandoned by the great mass of its honest followers. These will recognize how the hypocrisy and lies of their unknown leaders had misled them, and forced them to cooperate in a Jewish and satanic work of which they had not the slightest suspicion.

A movement of exodus from the Lodges once begun and well accentuated will be the beginning of the overthrow of this apparently invincible power of darkness.

(1.) The Venerable to the new Companion. Léo Taxil, p. 86.

2. Governments.

There is reason to believe that the public conscience will rise up against the Jews, the true authors of Freemasonry.

Israel infandum scelus audet morte piandum. (Latin: Israel's strange crime dares to be punished by death.) This will not be the first time that popular indignation, too long suppressed, will burst forth and commit regrettable violence against the Jews. Governments, not yet entirely monopolized by the Sect, should take precautions against this threatening peril. They are wrong not to envisage it with all the foresight required.

But what is to be done?

The expulsion of Jews from a country is a lack of charity and justice towards the neighboring countries on which these gnawing worms are unloaded. It is also too harsh a measure against those among the Jews who are not guilty of the crimes of the audacious handful who, by means of Freemasonry, exploit nations. It would be enough, we believe, to forbid Jews the occupations of bankers, merchants, journalists, professors, doctors and apothecaries. It does not seem unjust to declare the gigantic fortunes of certain bankers, national property, because it is not admissible that a man can, by financial maneuvers, amass in a short time a fortune more than royal, a truly national capital, and thus impoverish the country and the people who give him hospitality. But, are there still Sovereigns sufficiently masters of their country, to act in this way? The Royal Axe threatens to make the heads of all sovereigns fall, like that of Louis XVI, unless they take the most energetic measures to protect themselves and to deliver their people from the Masonic imposture. To affiliate oneself with the Secret Society of Freemasons is a crime of lèse-majesté. And almost all monarchs have had the weakness, if not to commit it, at least to sanction it! Will they still have time to escape the punishment deserved by their weakness and their carelessness?

If they want to save their crowns and their people, let them help to unmask Freemasonry! It will not be by brute force, but by the instruction of the people, of the great and the small, that they will still be able to avert the blow that threatens them.

3. The Jews.

What a strange figure in humanity, this people of Israel! How great and majestic it is in its history, as long as it walks with the Lord! How great it is also and above all terrible in its hatred against its Messiah, whom it misunderstood and killed on the cross!

If it would only elevate itself from the material meaning of its holy books to the spiritual meaning, it would be saved... But it does not want to. Its blindness is voluntary. It is a psychological phenomenon that one finds in great intelligences and in great criminals, to persist in evil and in lies. Pride is the explanation. Satan himself can no longer be saved: he does not want to and will never want to. The pride of a great intelligence prefers a thousand times to suffer than to lower itself and recognize its error.

As soon as it humbles itself before God, the Jew sees: "it falls from his eyes like scales".(1) He is then astonished at not having known more fully what is now so evident to him, the divinity of the Messiah.

The great prophecies of the Old Testament cannot be explained otherwise than by the Lord Jesus Christ, true God and true man. In him all the messianic prophecies and all the symbols of Mosaism find their harmonious and rational interpretation; it is only with ill will, with preconceived ideas and endless contradictions, that one can give them another interpretation. Why then do the Jews not see the truth? Why do they seek it in a Kabbalah that is fundamentally anti-rational and openly satanic?

Do not hope, O Jews, to be able to escape the calamity that threatens you once again! Your deicidal nation has at this moment arrived at one of those apogees of power and prosperity, so often repeated in your history, which must end, as always, in a great national misfortune. The day that crushes you will be the eve of a vital expansion of the Church, your victim, such as history has never seen. Your prophets have promised it!

(1.) Acts, ix, 18

4. The Protestants.

The hurricane has purified the air. The development of the human spirit resumes its natural course as soon as a violent storm has delivered it from its false ideas. The most initiated Freemasons have quite often, and very rightly, reproached Protestantism for having stopped halfway. Before proclaiming the divinity of human Reason, it was necessary to emancipate it from divine Faith: the divine authority of the Church had to be lowered before Reason. This is the work of Protestantism. By burning the Papal Bull, Luther took the first step towards Free Thought which burns the decrees of Reason. The Templars in Scotland, and the Jews everywhere, quickly understood the importance of the revolution started by the German monk. The Masonic charter of Cologne, signed by the heretic Archbishop Hermann, by Mclanchton, Colligny and others, is an irrefutable proof that the Masonic apron is quite suitable for a revolutionary bishop. This apron is not a garment of the Christian priesthood: the Protestant bishops who adorn themselves with it wear the insignia of the workers of the "Great Architect of the Universe".

Why are Protestants so slow to turn their eyes away from the deceptive gleams of their thousand and one sects, and to contemplate the splendors of the truth of Catholicism? Their great minds have heard them beforehand; they are rejected and are still returning in great numbers to the bosom of the Church, the only true Bride of Christ. In this century where everything is moving with the greatest speed, the return of peoples to the Catholic Church is happening too slowly. Nevertheless, it is easy to foresee the happy day when the successors of Saint Peter will embrace with effusion of joy the nations that had been torn from them. Et pastor recipit gregem, Germania regem. (Latin: And the shepherd receives the flock, Germany the king.)

Let the Protestant Freemasons disabuse themselves of the profound error, that the Lodge will stifle Catholicism for the benefit of Protestantism. It only makes war on the Catholic Church because it knows that it alone is divine; the Protestant Sects do not worry it: they do its work!

When the Lodges are closed, the Protestant temples will transform themselves into Catholic churches. The day is not far off. Happy are the Protestants who anticipate it in order to taste from now on the sweetness of the yoke of the Lord under the paternal roof that they had left!

5. The Catholics.

The revival of Catholic sentiment and the return of courage to the downcast hearts of the children of the Church is a marvelous thing to see. For more than a century, the Christian people have been groaning, weeping, shouting, hoping, here and there more or less discouraged. But since they dared to strike their pastors, and especially their Supreme Pastor, the indignation against the audacious authors of these iniquities has provoked a turnaround that the Masonic sectarians did not expect. The movement that has begun will not slow down until after the closing of the last Lodge. Let them fear nothing, the children of God and of his Church! The honest minds among the Protestants and among the Freemasons have begun to understand how much they have been deceived by the so-called reformers. They are already returning and will return in greater numbers. Catholic hearts will expand and leap for joy at the ever-increasing number of converts.

Let us never forget that the path that leads to happiness and glory passes through suffering and humiliation. The Catholic people know this, in theory, through the doctrine of the Cross, and in practice, through twenty centuries of experience. Now, the humiliations inflicted by Freemasonry on this harmless, pious and patient people have reached their peak: they attack the faith through atheistic education, the sanctity of marriage through divorce, the purity of the naked through impious theatre and indecent literature, freedom of worship through revolting prohibitions, property through iniquitous and audacious thefts, the reputation of the clergy through incessant slander, equity through outrageous ostracism, etc. The time has come to change all that. We want to have and we will have full liberty to teach the divine truth, to give a Christian education to our children, to dispossess what is ours by law, to celebrate our worship publicly, to protect our marriage against the poison of Jewish divorce, to enjoy our good reputation, to repel from ourselves and our families bad press and indecent novels, and to take our legitimate share in the public administration of our country. We do not want to be the slaves of the Jews, and we will not be. We do not want to be disinherited from our country, and we will not be. We have had enough of the insults with which Freemasonry has watered us, of the affronts made by the Jews to our holy religion and of their insults to our Savior, to his holy Mother and to our Pontiff. We will forget the divergence of our political opinions to be united and firm against the impudence and insolence of the adversaries of God and his Christ. Victory is assured to us. The future belongs to us. Lucifer and his emissaries will be forced to lower their Masonic flag: Satan and the evil Spirits who roam the world, in order to lose their souls, will be thrown back into hell, from which they have boldly emerged to attack the City of God.

6. The Sovereign Pontiff

Fortunately, the true Jerusalem descended from heaven is always effectively guarded by Him who governs it in the name of the divine King. The Sovereign Pontiffs have at all times raised their voices against the Masonic hydra, and warned the kings of the earth and the faithful people of the danger it was preparing for public peace, the stability of thrones and social order. Alas! the kings did not listen to this authoritative voice!

They allowed to grow and even favored "the new power" (et princeps nescit quod nova potentia crescit) (Latin: and the prince does not know that a new power is growing) which was one day to take away their crown, if not condemn them to a violent and ignominious death! May those who still hold the scepter learn true wisdom, and open their ears and souls to the teaching of the Vicar of Jesus Christ!

Among the numerous and urgent exhortations pronounced by the Popes from the chair of St. Peter, shines, like a light from heaven (lumen de cœlo), the marvelous Encyclical Humanum genus, published by the currently reigning Sovereign Pontiff, Pope Leo XIII.

It is the thrust of St. George's lance in the heart of the infernal dragon.

Mortally wounded, Freemasonry will never rise again. It can still assert itself for a time by brute force and by disloyal intrigues; but it is the idea, the intelligence of man, and not the human host, which finally governs the world.

(Editor's note: If he only knew what we were in for...)

The Popes, with the Church which they lead, will once again defeat Manichaeism, Kabbalah, and all the Paganism which has dared to raise its head again, before giving way to the so-called Crucified religion.

This victory will be accomplished as a result of the conviction brought to minds by the holy, immaculate and infallible doctrine of the Church of Christ and its supreme Heads. Providence has allowed the Masonic world to strip the Holy Father of his patrimony, to impoverish the Catholic Church everywhere and to humiliate its sons through hateful ostracism, so that it may become evident to everyone that the ruin of the Freemason power is due neither to temporal power, nor to earthly treasures, nor to any human means. History will tell: the Synagogue of Satan was overthrown by the all-powerful voice of the glorious old man seated on the pontifical throne, by the Vicar of Jesus Christ, Pope Leo XIII.

END OF CONCLUSION

"Freemasonry, (*CENSORED PHRASE* By BISHOP LEON MAURIN, S.J., ADDITION" / X

COLONNE XXVII

« 1. Je versai de la semence dans ma propre bouche : j'évacuai le dieu *Shu*, et je crachai de ma bouche le dieu *Tefnut*. Mon père *Nu* (le firmament) dit : « Ils éclipsent mon « œil derrière eux puisque depuis de longues périodes de « temps ils se séparent de moi ; après cela, moi, étant un « Dieu, je suis devenu trois dieux, de moi-même, en m'évo- « luant dans cette terre. »

Freemasonry, (*CENSORED PHRASE* By BISHOP LEON MAURIN, S.J., ADDITION

ADDITION

(NOTE: THE PAGE NUMBERS WILL BE IN THE PDF COPY)

TO CHAPTER IV OF BOOK I, PAGE 78

Mr. E.-A. Wallis Budge published last year the translation of a hieratic papyrus which relates the evolutions of Ra. (1) Here also we have sought and found the number Eleven in the theogony, and a striking resemblance of the Genesis of the Egyptians with those of the Indians (p. 24), of the Chaldeans (p. 26), of the Kabbalah (p. 30) and of the Bible (Prov., vin, 22-31). In the texts which we quote, we will find the infinite substance under the name of Nu, the Firmament, corresponding to the divinities named Anu and Ahu; the Trinity is called Neb-er-Ter, Lord of the Universe, Shu, product of the body of Neb-er-Ter, and Tefnut, issued from his mouth. Neb-er-Ter said: "I, being one God, have become three gods." The other characters correspond to the seven angels of the other ancient nations. Pages 48-51: This The book which teaches the evolutions of Ra and the defeat of Apepi.

(1.) On the hieratic Papyrus of Nesi-Amsu, a Scribe in the Temple of Amen-Râ at Thebes. About B . C. 305. By E . A. WallisBudge , M. A., F . S . A . Westminster. Printed by Nichols and Sons, 25 Parliament St. 1891.

COLUMN XXVI

"Words of Neb-er-Ter speaking about his coming into existence."

22. There was neither heaven nor earth; terrestrial animals and reptiles did not exist. It was I who constructed their forms from the inert mass of watery matter.

"23. I found no place there on which I could rest. By the force that was in my will I laid the foundations (of all things) in the form of the god Shu, and I gave them all the attributes that they possess. I was absolutely all alone, for I had not yet evacuated the god Shu, nor spat out of my mouth the god Tefnut."

COLUMN XXVII

"1. I poured semen into my own mouth: I evacuated the god Shu, and I spat out of my mouth the god Tefhut. My father Nu «(the firmament) said: "They eclipse my eye behind them since for long periods of time they have separated from me; after that, I, being a « God, became three gods, of myself, by evolving in this earth."

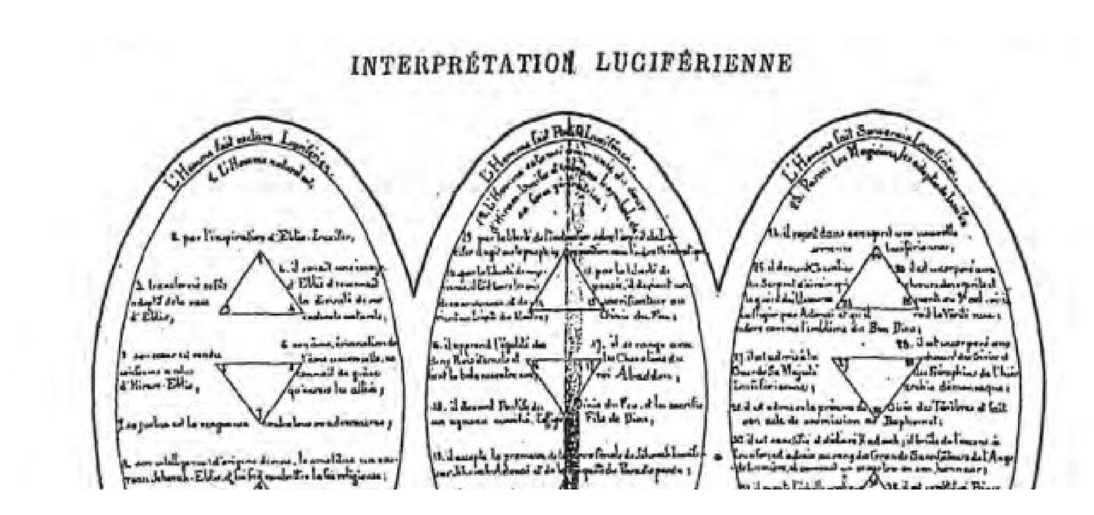
5. Shu and Tefhut gave birth to Nut, Seb; Nut gave birth to Osirîs, florus, dwelling in invisibility, Sut, Iszs, Nephthys, one after the other, and their children multiply on the earth."

See Table Q.

END OF ADDITION

(15) TheRohanian 🍄📦 on X: "The Plates" / X





The Plates

NOTE: I'm in the process of having AI translate these since the print is so small and I can't select the text. The lower ones have been translated, but Chapter III of Book VI has some explanation of them. Be sure to check it out.

Plate A & B : The Kabbalah

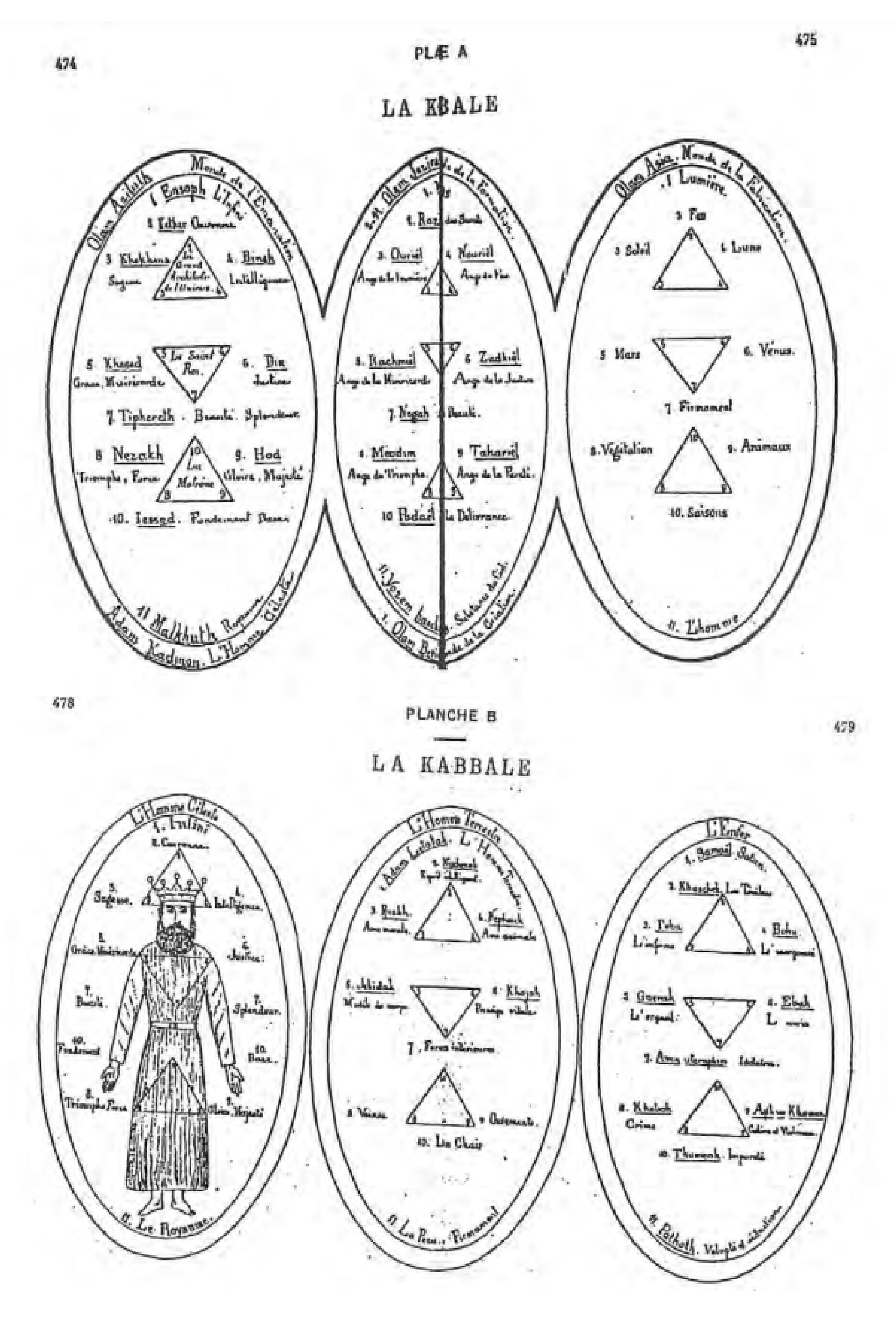
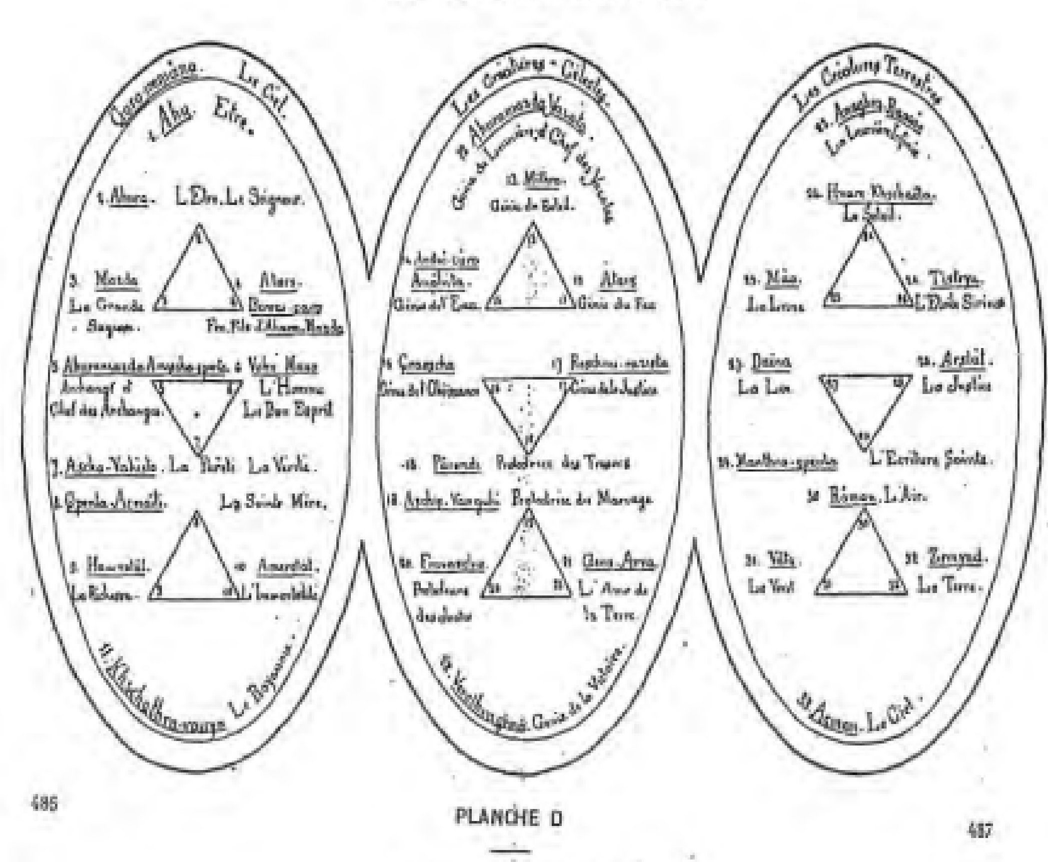


Plate A & B

Plate C & D : Zoroastrinaism & Brahamanism

LE ZOROASTRIANISME



485 PLANCHE D 487

LE BRAHMINISME

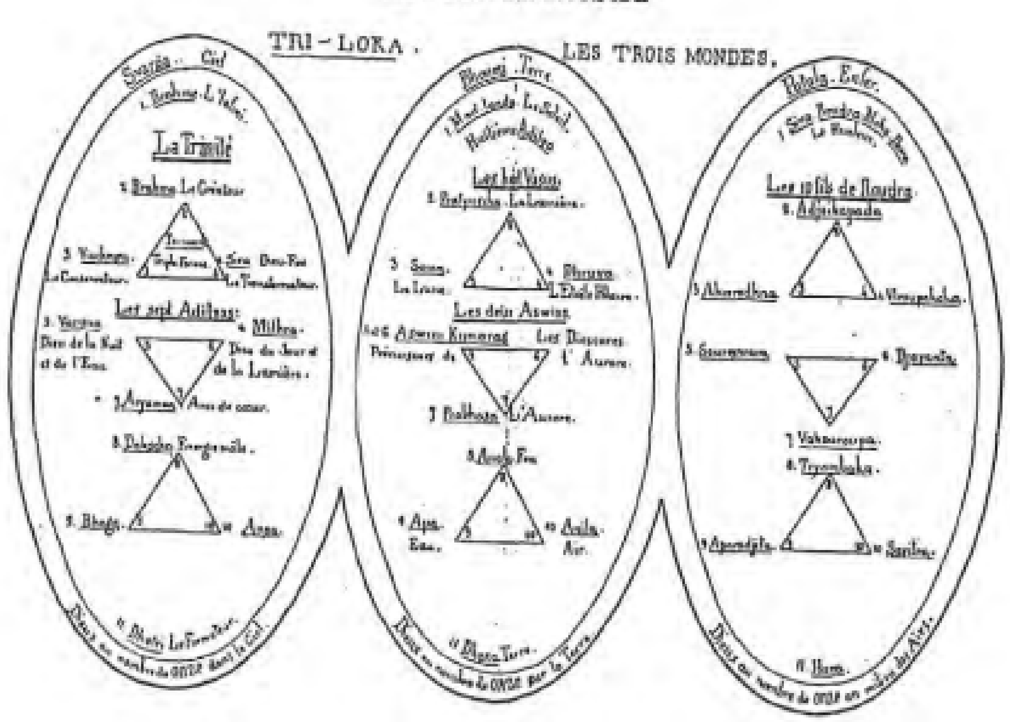


Plate C&D

Plate E & F: Brahamanism & Buddhism

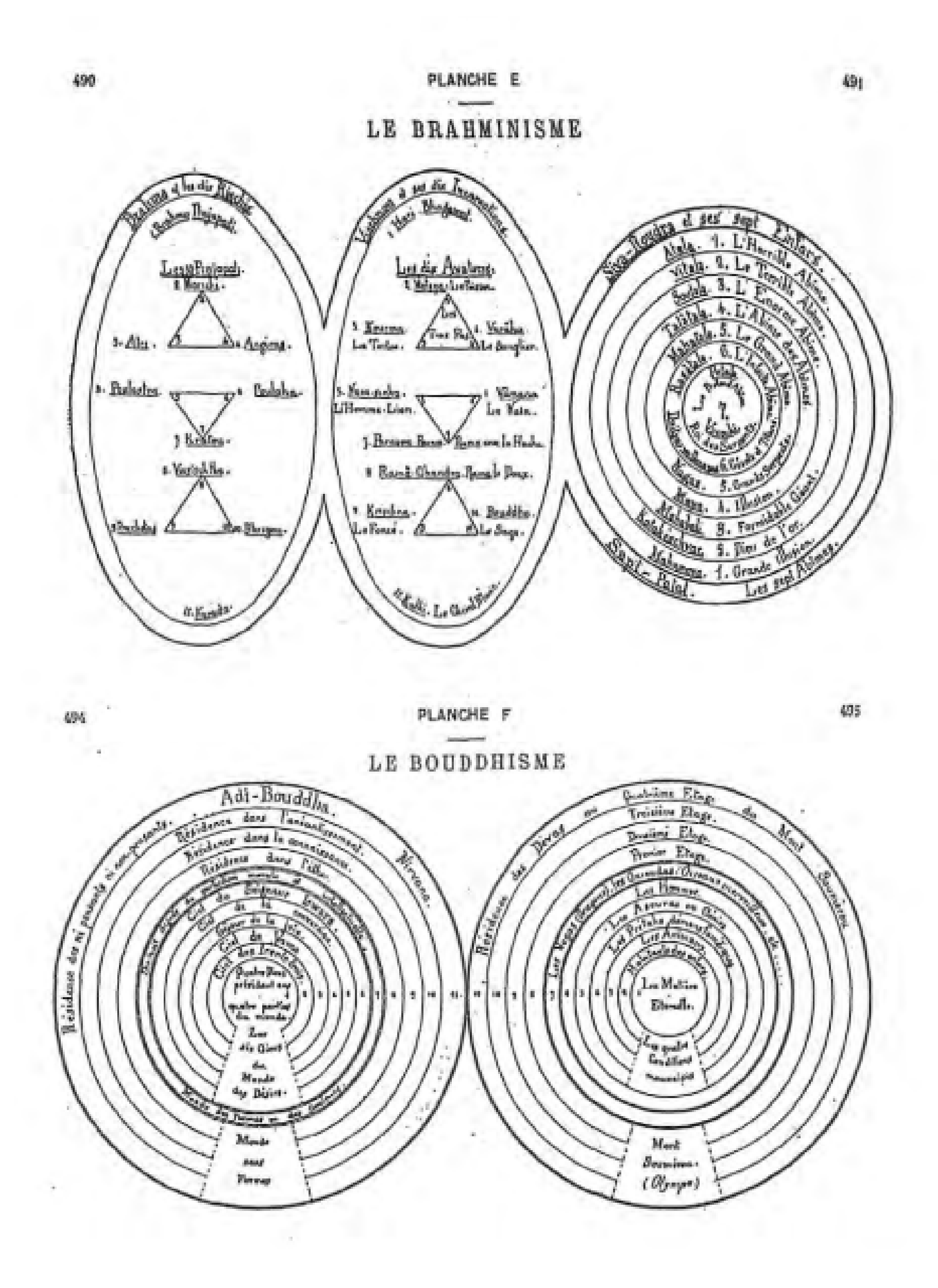
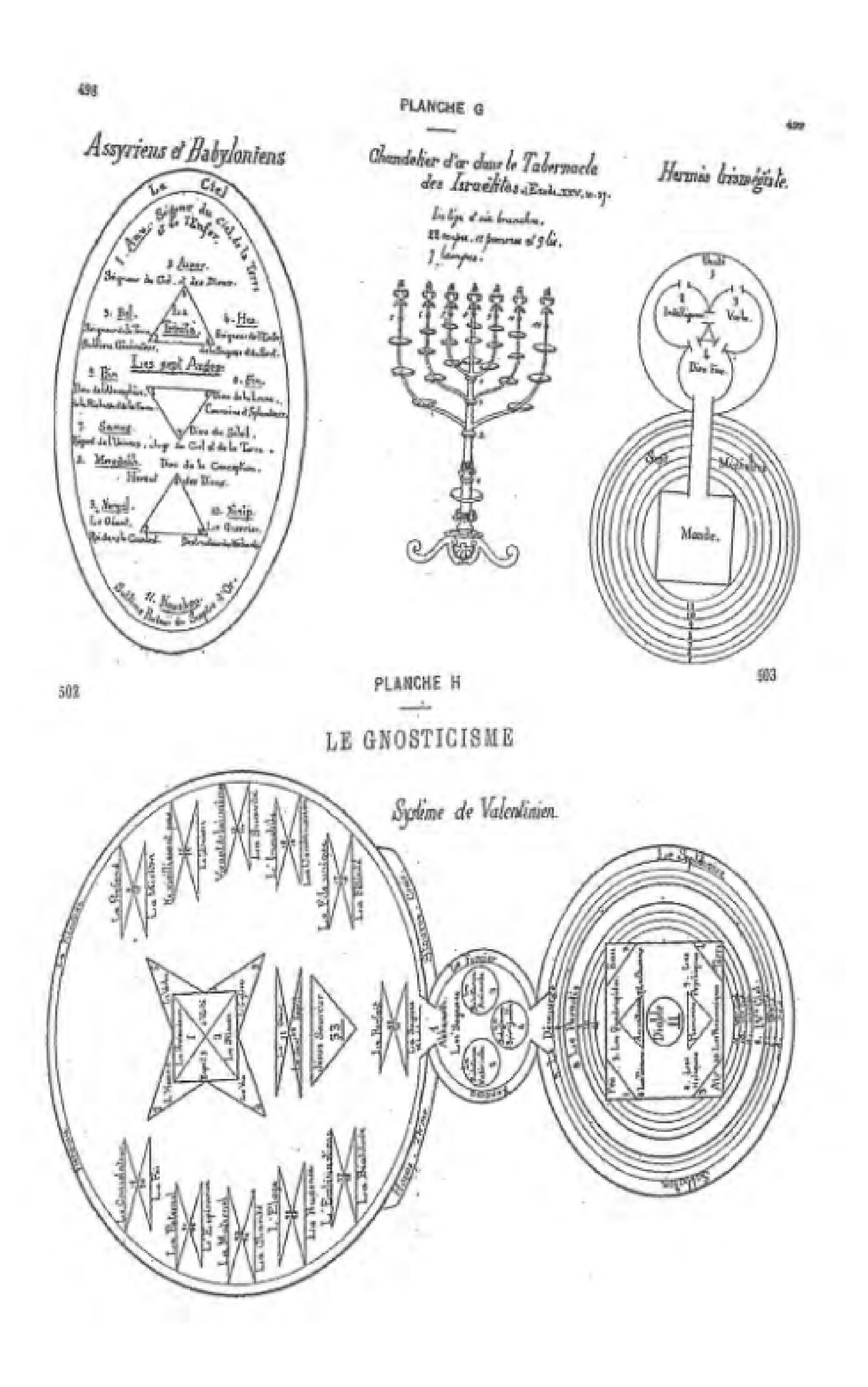


Plate E&F

Plate G & H: Assyrio-Babylonian, Hebrew, Hermetecism, and Gnosticism.

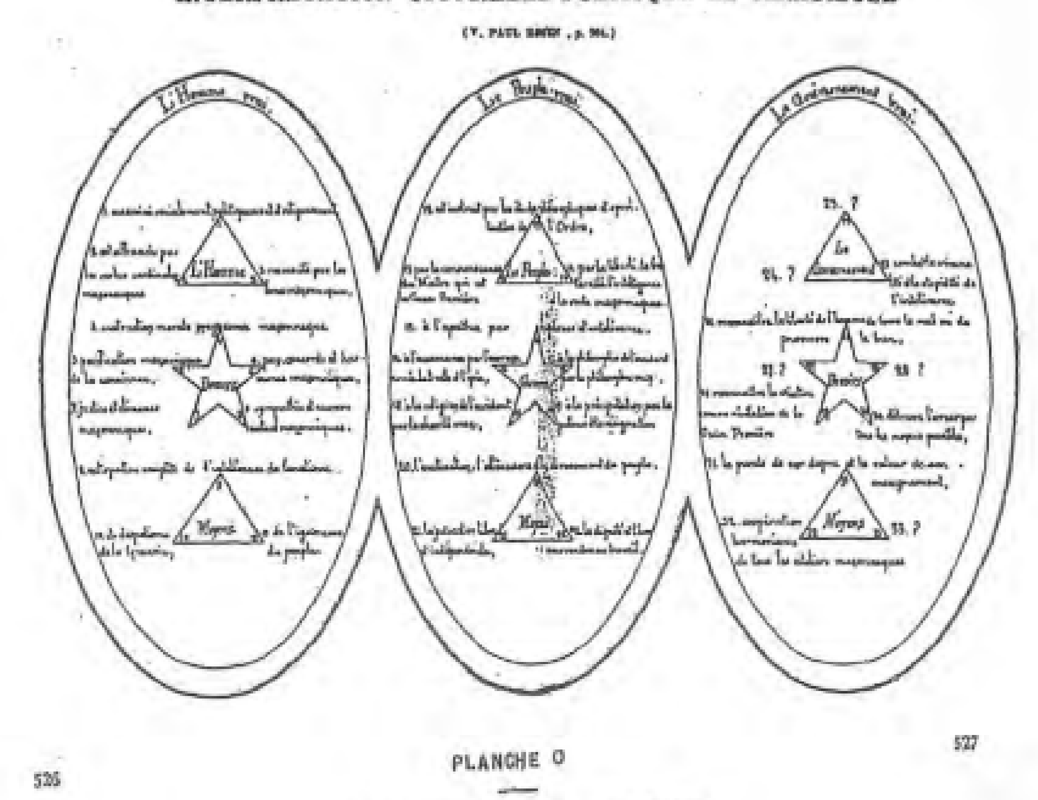


498
PLANCHE G
499
Assyriens et Babyloniens
Le Ciel
Les sept Anges
Chandelier d'or dans le Tabernacle des Israëlites
Hermès trismégiste
Monde.
502
PLANCHE H
503
LE GNOSTICISME
Système de Valentinien

Plate G &H

INTERPRÉTATION OFFICIELLE POLITIQUE ET RELIGIEUSE

(V. PAUL [illegible], p. [illegible])



INTERPRÉTATION JUDAIQUE

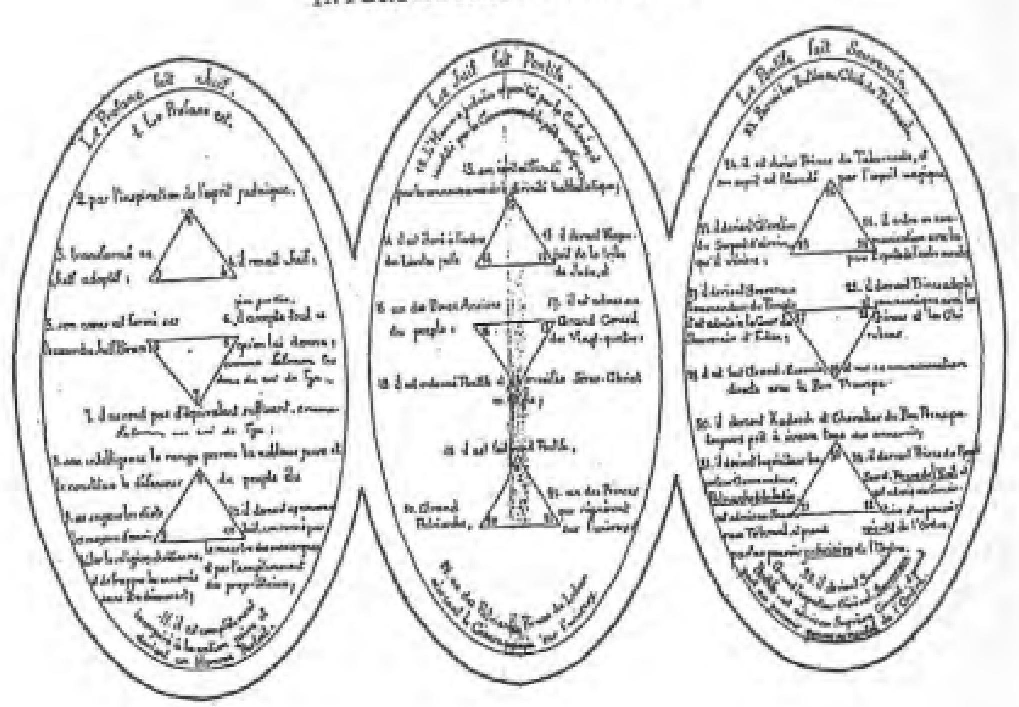


Plate N & O

Plate I: Ophitism

Plate J: Manichiesm

Left Circle

- **Régime de la Lumière** (Regime of Light)
    - **Le Père de Grandeur** (The Father of Greatness)
    - **La Lumière** (The Light)
    - **Les Cinq Colonnes de la Lumière** (The Five Columns of Light)
        - **La Brise Légère** (The Gentle Breeze)
        - **L'Eau Vive** (The Living Water)
        - **Le Feu Vivant** (The Living Fire)
        - **L'Arbre de Vie** (The Tree of Life)
        - **L'Esprit Vivifiant** (The Vivifying Spirit)
    - **Le Premier Homme** (The First Man)
    - **Le Second Envoi** (The Second Sending)
    - **Les Cinq Fils du Premier Homme** (The Five Sons of the First Man)
        - **L'Air** (The Air)
        - **L'Eau** (The Water)
        - **Le Feu** (The Fire)
        - **La Terre** (The Earth)
        - **Le Métal** (The Metal)

Center Circle

- **Monde du Milieu** (Middle World)
    - **La Matière** (The Matter)
    - **Les Archontes** (The Archons)
    - **Le Prince de ce Monde** (The Prince of this World)
    - **Les Puissances** (The Powers)
    - **Les Anges** (The Angels)
    - **Les Démons** (The Demons)
    - **Les Éléments** (The Elements)
        - **L'Air** (The Air)
        - **L'Eau** (The Water)
        - **Le Feu** (The Fire)
        - **La Terre** (The Earth)

- **Le Métal** (The Metal)

Plate L: Freemasonry degrees of the Scottish Rite:

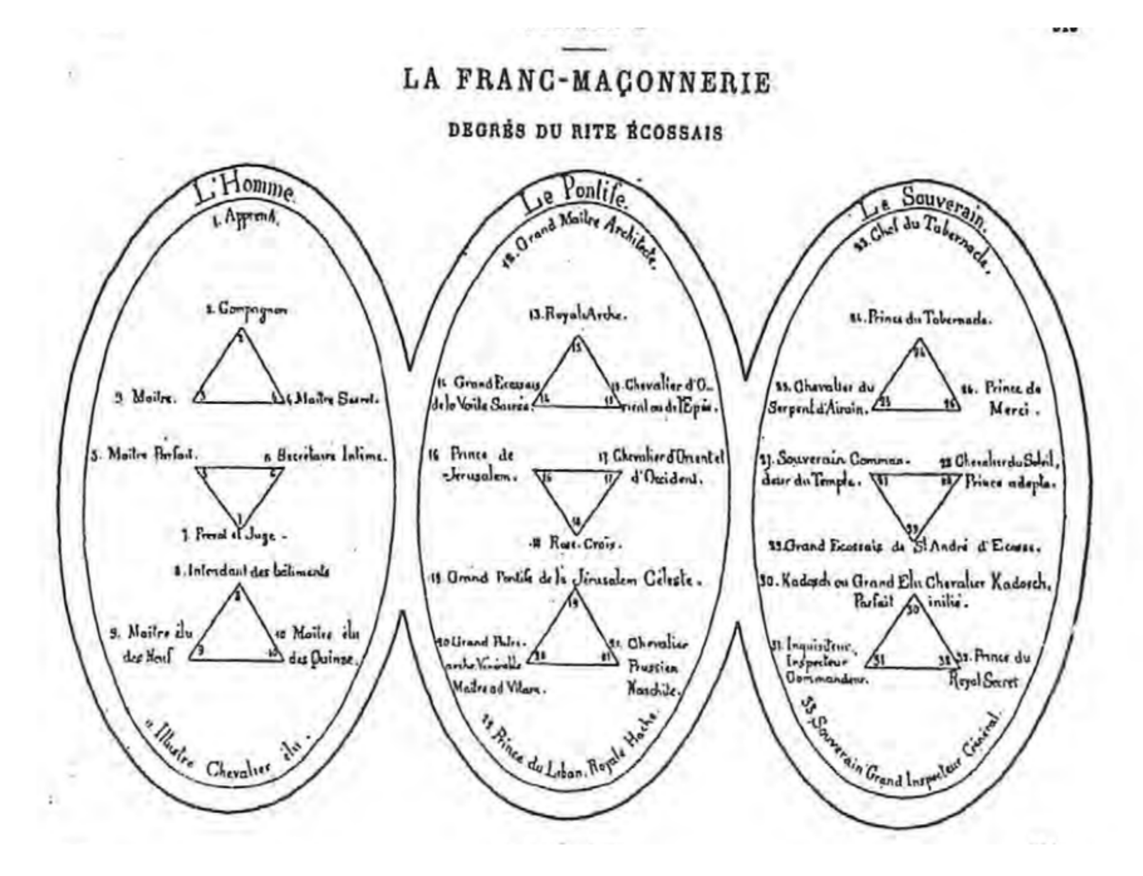
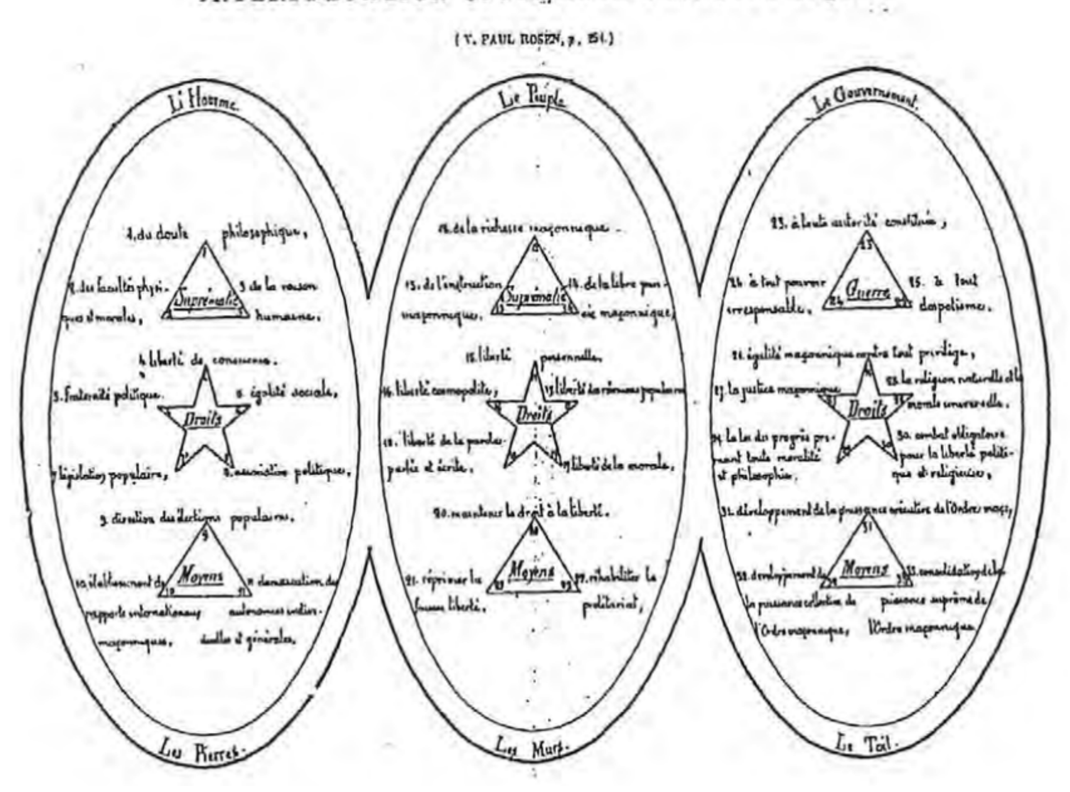


Plate M: Official Philosophical Interpretation

INTERPRÉTATION OFFICIELLE PHILOSOPHIQUE

(V. PAUL ROSEN, p. 151.)



Title at the Top of the Diagram:

"INTERPRÉTATION OFFICIELLE PHILOSOPHIQUE" - Official Philosophical Interpretation

Reference:

(V. PAUL ROSEN, p. 214)

Text in the Left Circle:

- **Top Oval Area:**
  - **L'Homme** - The Man
- **Main Body of the Circle (starting from the top and moving clockwise):**
  1. **Idée double philosophique** - Dual philosophical idea
  2. **de la sensibilité physique** - of physical sensitivity
  3. **de la raison humaine** - of human reason
  4. **Liberté de conscience** - Freedom of conscience
  5. **Fraternité politique** - Political fraternity
  6. **Égalité sociale** - Social equality
  7. **Droits** - Rights
  8. **Lois politiques populaires** - Popular political laws
  9. **Moyens** - Means
  10. **Indépendance de l'homme envers l'homme** - Man's independence from man
  11. **Rapports universellement égaux** - Universally equal relations
  12. **Souveraineté individuelle** - Individual sovereignty
  13. **développement des facultés populaires** - Development of popular faculties
  14. **établissement du rapport universellement égal** - Establishment of universally equal relationship
- **Bottom Oval Area:**
  - **Les Privés** - The Private Individuals

Center Circle:

Top of the circle:
"Le Peuple" - The People

Inside the circle, starting from the top and moving clockwise:

1. **Idée relative macrocosmique -** Macrocosmic relative idea
    - **à la réalisation universelle -** to universal realization
    - **de la volonté populaire** - of the popular will
2. **Suprématie -** Supremacy
3. **Liberté personnelle -** Personal liberty
4. **Volonté nationale -** National will
    - **Égalité sociale -** Social equality
5. **Droits** - Rights
6. **Lois politiques populaires -** Popular political laws
7. **Moyens** - Means
    - **au respect de la volonté** - to respect the will
    - **personnelle** - personal
8. **développement de la volonté populaire** - Development of the popular will
9. **établissement de la volonté universelle** - Establishment of the universal will

Bottom of the circle:
"Les Morts" - The Dead

Right Circle:

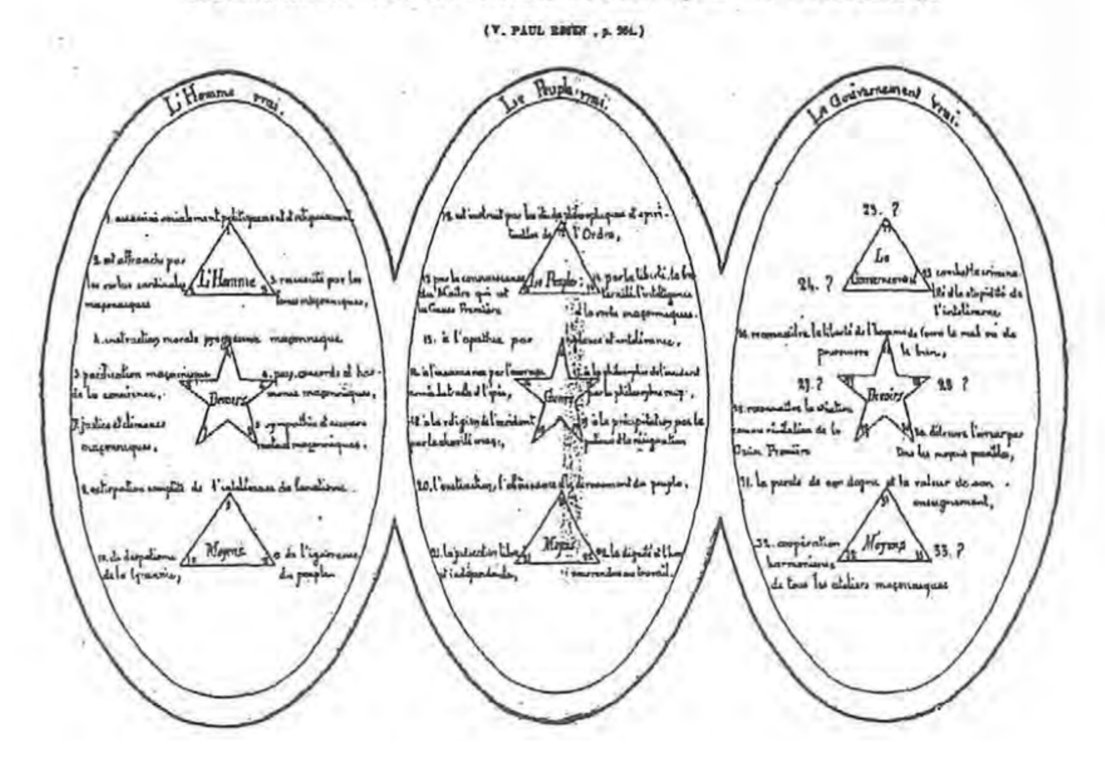
Top of the circle:
"Le Gouvernement" - The Government

Inside the circle, starting from the top and moving clockwise:

1. **Idée absolue autoritaire -** Authoritarian absolute idea
   - **à la tout puissance** - to all-powerfulness
   - **irresponsable -** irresponsible
2. **Suprématie -** Supremacy
3. **Liberté gouvernementale -** Governmental liberty
4. **Volonté souveraine -** Sovereign will
   - **Égalité sociale -** Social equality
5. **Droits -** Rights
6. **Lois régies par -** Laws governed by
   - **la volonté souveraine** - the sovereign will
7. **Moyens** - Means
   - **au développement de la puissance souveraine** - to the development of sovereign power
8. **développement de la puissance souveraine** - Development of sovereign power
9. **établissement de la puissance universelle -** Establishment of universal power

Bottom of the circle:
"Le Tout" - The Whole

Plate N: Jewish Official political and religious interpretation



The text in the left circle of the image, labeled "L'Homme vrai" (The True Man), includes several elements and connections. Here is the translation from French to English:

- **L'Homme vrai** (The True Man)
  - **manifesté par les actes conformes à la conscience** (manifested by acts in accordance with conscience)
  - **La conscience morale proclamée souveraine** (The moral conscience proclaimed sovereign)
  - **La volonté magnanime** (The magnanimous will)
  - **La raison** (Reason)
  - **Les principes de la volonté et de la conscience** (The principles of will and conscience)
  - **Les principes de la raison** (The principles of reason)
  - **Moyen** (Means)
  - **La religion de la patrie** (The religion of the homeland)

Here is the translation of the text in the center circle of the image, labeled "Le Populisme" (Populism):

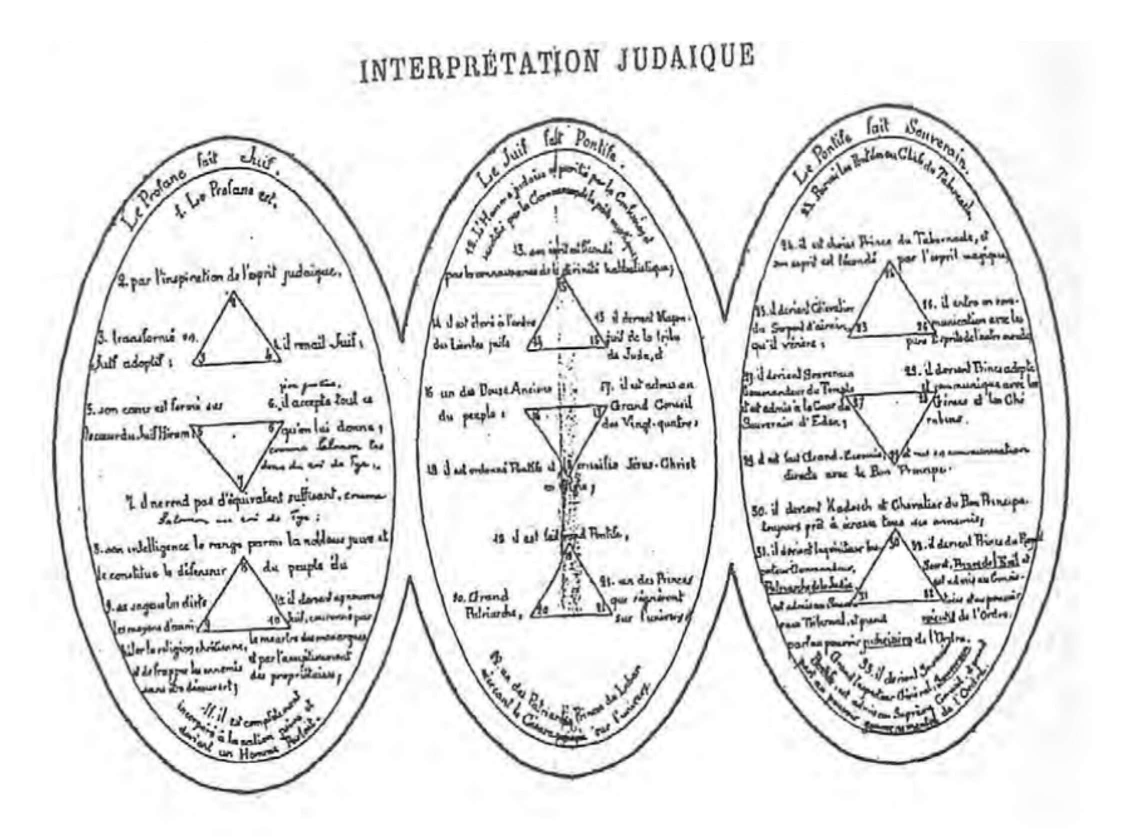
- **Le Populisme** (Populism)
  - **manifesté par la déformation volontaire des faits** (manifested by the deliberate distortion of facts)
  - **La religion officielle** (The official religion)
  - **La volonté des chefs** (The will of the leaders)
  - **La raison du plus fort** (The reason of the strongest)
  - **Les principes de la volonté des chefs et de la religion officielle** (The principles of the will of the leaders and the official religion)
  - **Les principes de la raison du plus fort** (The principles of the reason of the strongest)
  - **Moyen** (Means)
  - **La déformation volontaire** (The deliberate distortion)

This circle seems to outline a critical view of populism, emphasizing the manipulation and distortion of facts, the dominance of the strongest, and the influence of official religion and leadership will.

Here is the translation of the text in the right circle of the image, labeled "Le Surnaturel" (The Supernatural):

- **Le Surnaturel** (The Supernatural)
  - **manifesté par la croyance aux miracles** (manifested by the belief in miracles)
  - **La religion révélée** (The revealed religion)
  - **La volonté de Dieu** (The will of God)
  - **La raison mystique** (The mystical reason)
  - **Les principes de la volonté de Dieu et de la religion révélée** (The principles of the will of God and the revealed religion)
  - **Les principes de la raison mystique** (The principles of the mystical reason)
  - **Moyen** (Means)
  - **La croyance aux miracles** (The belief in miracles)

Plate O: Judaic Interpretation



Here's the translation of the text from the right oval titled "La Kabbale":

French Text:

- "La Kabbale"
- "La Kabbale est la tradition mystique du judaïsme."
- "Elle cherche à révéler les mystères divins."
- "Les principaux textes sont le Zohar et le Sefer Yetzirah."
- "Elle utilise des méthodes comme la gematria pour interpréter les textes sacrés."
- "La Kabbale enseigne la structure des mondes spirituels."
- "Elle explique les processus par lesquels l'influence divine descend dans le monde."
- "Les Sefirot sont des attributs par lesquels Dieu se manifeste et interagit avec le monde."

English Translation:

- "Kabbalah"
- "Kabbalah is the mystical tradition of Judaism."
- "It seeks to reveal divine mysteries."
- "The main texts are the Zohar and the Sefer Yetzirah."
- "It uses methods like gematria to interpret sacred texts."
- "Kabbalah teaches the structure of spiritual worlds."
- "It explains the processes through which divine influence descends into the world."
- "The Sefirot are attributes through which God manifests and interacts with the world."

French Text:

- "Le Talmud"
- "Le Talmud est le grand code de la loi juive."
- "Il se compose de la Mishna et de la Gemara."
- "La Mishna est la rédaction des lois orales."
- "La Gemara est le commentaire de la Mishna."
- "Ces textes couvrent non seulement la loi, mais aussi des discussions sur l'éthique, la philosophie, et la tradition."
- "Il est divisé en six ordres."
- "Chaque ordre est divisé en traités."
- "Chaque traité est divisé en chapitres."

English Translation:

- "The Talmud"
- "The Talmud is the great code of Jewish law."
- "It consists of the Mishna and the Gemara."
- "The Mishna is the compilation of oral laws."
- "The Gemara is the commentary on the Mishna."
- "These texts cover not only the law, but also discussions on ethics, philosophy, and tradition."
- "It is divided into six orders."
- "Each order is divided into treatises."
- "Each treatise is divided into chapters."

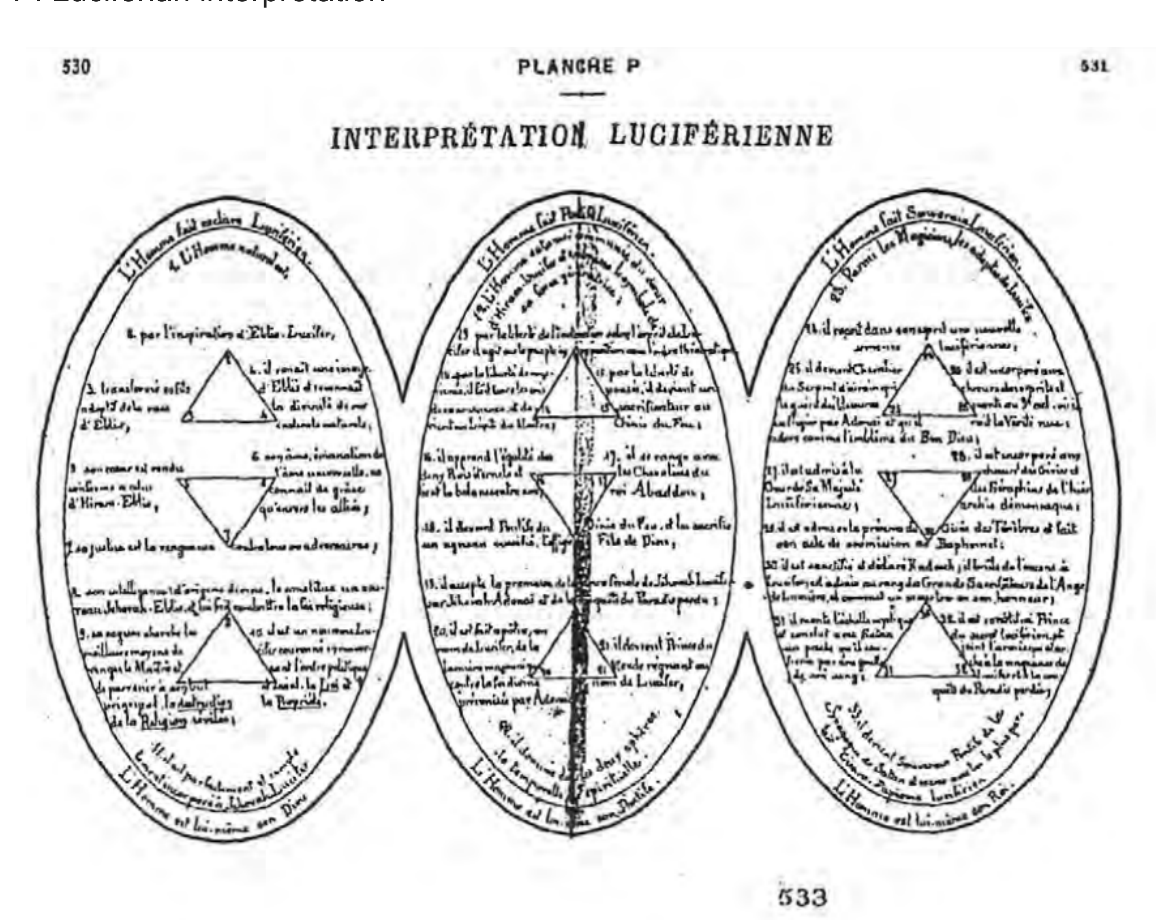
The center circle.

The left oval in the image titled "Interprétation Judaïque" is labeled "La Loi écrite et la Loi orale" (The Written Law and the Oral Law). Here is the translation of the text within this oval:

- **Top Section**: "La Loi écrite et la Loi orale" (The Written Law and the Oral Law)
- **Inner Text**:
  - "La Tradition est l'explication de la Loi écrite." (Tradition is the explanation of the Written Law.)
  - "Le Talmud est l'ensemble des lois orales." (The Talmud comprises the Oral Laws.)
  - "Ces lois ont été transmises oralement de Moïse jusqu'à leur mise par écrit." (These laws were transmitted orally from Moses until they were written down.)
  - "La Loi écrite comprend le Pentateuque." (The Written Law includes the Pentateuch.)
  - "La Loi orale comprend les explications et les compléments à la Loi écrite." (The Oral Law includes explanations and supplements to the Written Law.)

This section of the diagram emphasizes the dual nature of Jewish law, consisting of both written scriptures and oral traditions, and highlights the role of the Talmud as a key text in preserving and interpreting these laws.

Plate P: Luciferian interpretation



Here's the translation of the left circle from the image, titled "Type de l'organisation de l'Église" (Type of Church Organization):

1. **Top Segment**: "Le Pape" (The Pope)
2. **Top Right Segment**: "Cardinaux" (Cardinals)
3. **Right Segment**: "Archevêques" (Archbishops)
4. **Bottom Right Segment**: "Évêques" (Bishops)
5. **Bottom Segment**: "Prêtres" (Priests)
6. **Bottom Left Segment**: "Diacres" (Deacons)
7. **Left Segment**: "Fidèles" (Faithful)
8. **Top Left Segment**: "Laïcs" (Laity)

In the center of the circle, there's a triangular symbol with the word "Lucifer" at the top, indicating the esoteric or symbolic interpretation of the church's structure in a Luciferian context.

This diagram categorizes the hierarchical structure of the church from the highest authority (The Pope) to the general believers (Faithful and Laity), reflecting a traditional view of ecclesiastical organization through a specific interpretative lens.

Here's the translation of the text from the center circle of the image, which is titled "Type de l'organisation de l'État" (Type of State Organization):

1. **Top Segment**: "Le Souverain" (The Sovereign)
2. **Top Right Segment**: "Ministres" (Ministers)
3. **Right Segment**: "Gouverneurs" (Governors)
4. **Bottom Right Segment**: "Préfets" (Prefects)
5. **Bottom Segment**: "Magistrats" (Magistrates)
6. **Bottom Left Segment**: "Fonctionnaires" (Officials)
7. **Left Segment**: "Citoyens" (Citizens)
8. **Top Left Segment**: "Armée" (Army)

In the center of the circle, there's a triangular symbol with the word "Lucifer" at the top, indicating the esoteric or symbolic interpretation of the state's structure in a Luciferian context.

Title of the right circle: "Type de l'organisation de la Société" (Type of organization of Society)

Translating the content within the segments of the right circle, starting from the top and moving clockwise:

1. "Le Peuple" (The People)
2. "Associations ouvrières" (Workers' associations)
3. "Corporations" (Corporations)
4. "Sociétés secrètes" (Secret societies)
5. "Franc-Maçonnerie" (Freemasonry)
6. "Carbonarisme" (Carbonarism - a secret revolutionary society)
7. "Illuminisme" (Illuminism)
8. "Occultisme" (Occultism)
9. "Hermétisme" (Hermeticism)
10. "Mysticisme" (Mysticism)
11. "Ésotérisme" (Esotericism)
12. "Gnose" (Gnosis)

Plate Q: The Theogony of the Egyptians

PLANCHE Q

LA THÉOGONIE DES ÉGYPTIENS

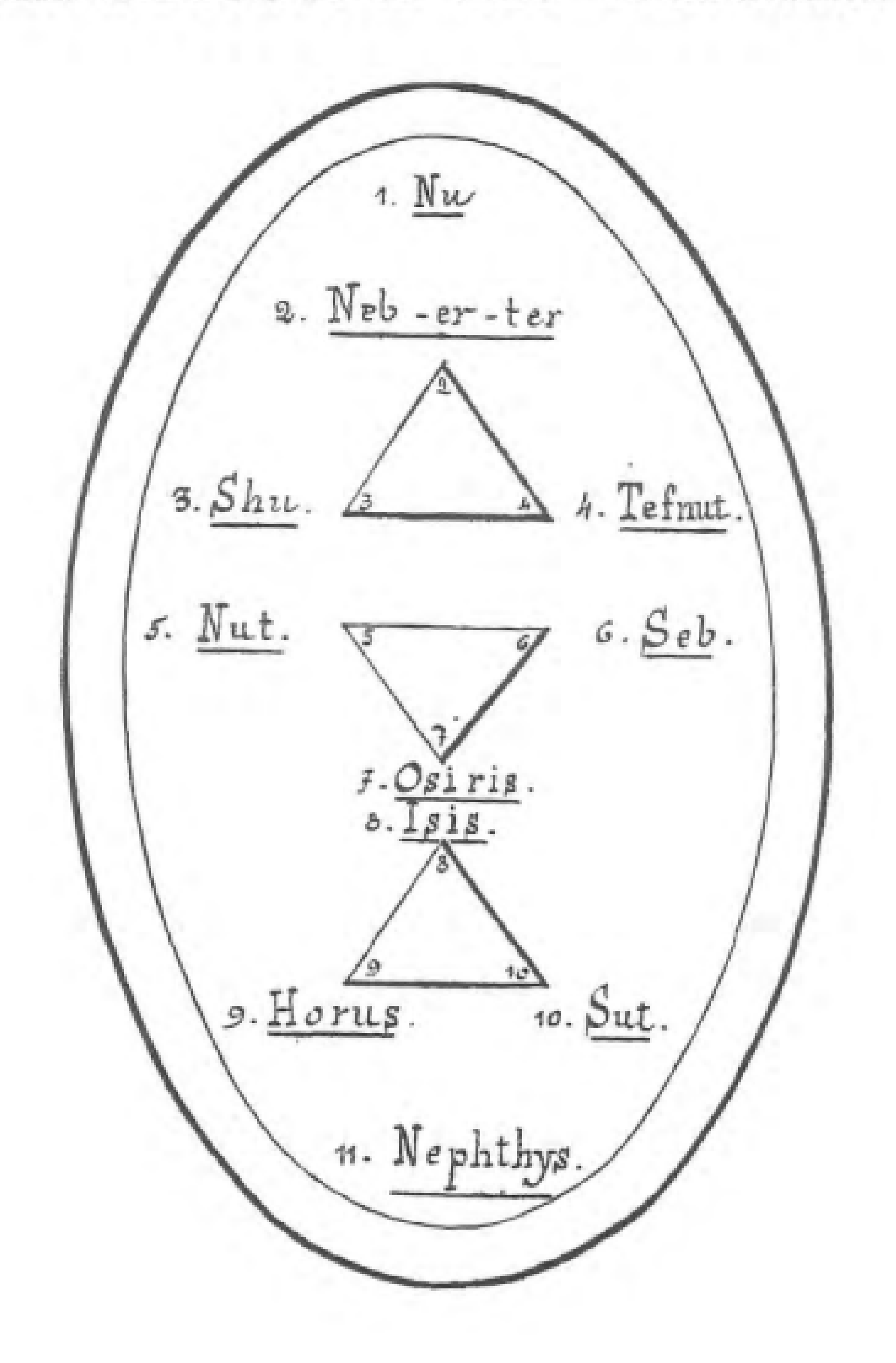
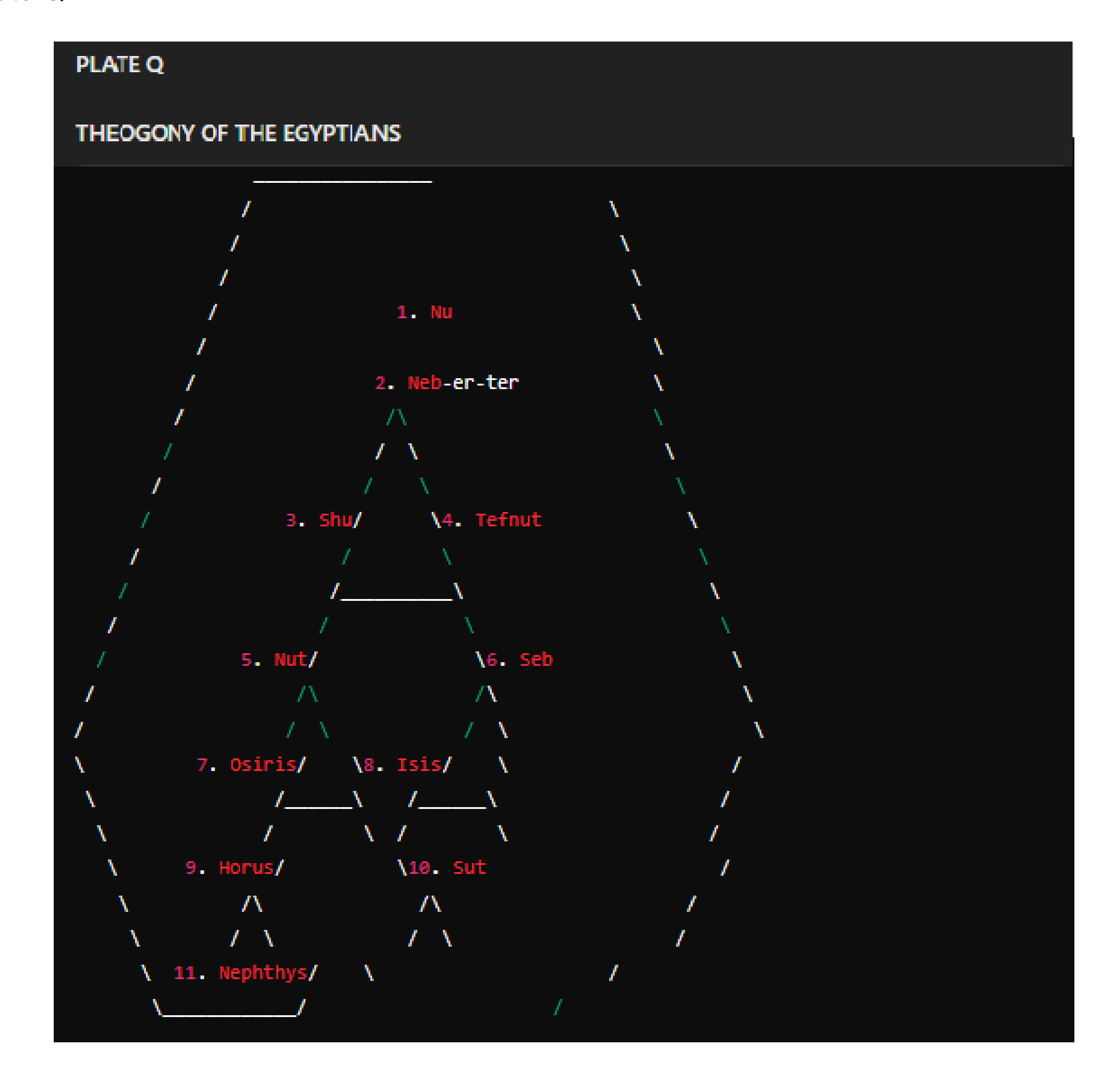


Plate Q


PLATE Q
THEOGONY OF THE EGYPTIANS
1. Nu
2. Neb-er-ter
3. Shu
4. Tefnut
5. Nut
6. Seb
7. Osiris
8. Isis
9. Horus
10. Sut
11. Nephthys

LA

FRANC-MAÇONNERIE

SYNAGOGUE DE SATAN

PAR

Mgr LÉON MEURIN, S. J.

ARCHEVÊQUE-ÉVÊQUE DE PORT-LOUIS

« Je sais ce que vous souffrez et combien vous êtes pauvre; néanmoins vous êtes riche. Vous êtes calomnié par ceux qui se disent Juifs, et ne le sont pas : ils sont la Synagogue de Satan. Ne craignez rien de ce que vous avez à souffrir. »
(*Apocalypse*, ch. II, v. 9.)



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1893

LA

FRANC-MAÇONNERIE

SYNAGOGUE DE SATAN

PARIS

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ERRATA

Page 44, *ligne* 3, *lire* : *un* vide.
— 86, — 29, — : et *par le* Grand Orateur.
— 141, — 27, — : triplicité.
— 353, — 24, — : La 7e Séphirah.
— 357, — 1re, — : La 6e Séphirah
— 359, — 17, — : La 5e Séphirah.
— 364, — 4, — : La 4e Séphirah.

LA FRANC-MAÇONNERIE

SYNAGOGUE DE SATAN

« Tous nos secrets maçonniques sont impénétrablement cachés sous des symboles. »
(Enseignement officiel du 33e degré.)

INTRODUCTION

1. Le nombre maçonnique de trente-trois rencontré dans les anciennes religions païennes.

Les degrés de la franc-maçonnerie sont, tout le monde le sait, au nombre de *trente-trois*.

Or, en étudiant les Védas des Indiens, nous avons rencontré le texte suivant :

« O Dieux, qui êtes au nombre de *onze* dans le ciel; qui êtes au nombre de *onze* sur la terre, et qui, au nombre de *onze*, habitez avec gloire au milieu des airs, puisse notre sacrifice vous être agréable [1]. »

L'Atharva-Véda enseigne que *trente-trois* esprits (*trayas-trinschad devah*) sont contenus dans *Prajapati* (Brahme) comme ses membres.

Le Zend-Avesta, livre sacré des anciens Perses, contient la pièce suivante :

« Que les *trente-trois* Amschaspands (Archanges) et Ormazd soient victorieux et purs [2] ! »

Nous lisons de même dans le Yaçna I, v. 33 : « J'invite et j'honore tous les seigneurs de la pureté : les *trente-trois* plus proches autour de Havani (l'Orient),

1. *Rig-Véda, Adhyaya*, II. *Anuvaka*, XX. *Sukta*, IV, v. 11.
2. *Kordah-Avesta*, III.

les plus purs, qu'Ahura-Mazda (Ormazd) a instruits et que Zarathustra (Zoroastre) a annoncés. »

Ce nombre mystérieux de *trente-trois*, dont nous ne pouvions trouver nulle part une explication, nous semblait indiquer entre les mystères de l'antiquité païenne et la franc-maçonnerie une connexion qui méritait d'être étudiée, et promettait même la découverte des secrets les plus cachés de cette société ténébreuse.

Nous ne nous sommes pas trompés.

2. Le nombre trente-trois dans la franc-maçonnerie.

Les premiers onze degrés de la franc-maçonnerie, nous le verrons plus tard, sont destinés à transformer le *Profane* en *Homme vrai*, dans le sens maçonnique; la seconde série, du 12e au 22e degré, doit consacrer l'Homme *Pontife juif;* et la troisième série, du 23e au 33e degré, doit constituer le Pontife, *Roi juif* ou *Empereur kabbalistique*.

Les Chefs secrets de la franc-maçonnerie, les Juifs, ont été très circonspects dans la révélation graduelle de l'organisation de leur société secrète.

Pour en donner un exemple, nous citerons la France, qui, en 1722, n'a connu que les trois premiers degrés, dans lesquels, disons-le de suite, est cependant contenue en germe toute la doctrine maçonnique. En 1738, on osa doubler ce nombre; en 1758, il fut porté à deux fois onze, plus les trois premiers degrés de la troisième série de onze, c'est-à-dire, en tout, à vingt-cinq degrés. Les huit derniers degrés qui manquaient encore au système parfait, ont été ajoutés seulement en 1802, après que les travaux ténébreux des loges avaient porté les fruits sur lesquels on avait compté, en faisant couler à flots le sang humain.

Paul Rosen, autrefois franc-maçon du 33e et dernier

degré, donne la description de l'ouverture des séances du Suprême Conseil du 33e degré [1]. Il dit :

« Un Suprême Conseil doit être composé de *neuf* Souverains Grands Inspecteurs Généraux au moins, et de *trente-trois* au plus. *Neuf*, parce que ce nombre, étant le dernier des nombres simples, indique la fin de toutes choses ; *trente-trois*, parce que c'est à Charleston, au 33e latitude nord, que le premier Suprême Conseil s'est constitué, le 31 mai 1801, sous la présidence de Isaac Long, fait Inspecteur Général par Moïse Cohen, qui tenait son grade de Spitzer, Hayes, Franken et Morin. Ce dernier le tenait, depuis le 27 août 1762, du prince de Rohan et de neuf autres maçons du Rite de Perfection, qui l'avaient chargé d'établir dans toutes les parties du monde la Puissante et Sublime Maçonnerie. »

Les autorités maçonniques, comme Findel [2] et Clavel [3], déclarent que le Juif Morin n'avait de patente que pour l'établissement de vingt-cinq degrés, et que la publication des huit derniers degrés ne remonte pas au delà de 1801. C'est dit pour dérouter les esprits trop curieux : le système maçonnique exige absolument trente-trois degrés.

Dans le Catéchisme du Maître, selon le Rite français, nous lisons [4] : « L'Assemblée générale, réunie annuellement en session et investie du pouvoir législatif, fixe la loi qui nous régit et qui règle les intérêts communs de l'institution. En son absence, une commission, désignée par le nom de Conseil de l'Ordre, com-

1. *Satan et Cie*. Tournai, 1888, p. 219.

2. *Geschichte der Freimaurerei*. Leipzig, 1870, p. 847 : Die Ordenslüge des schottischen Ritus der 33 Grade. *Histoire de la franc-maçonnerie :* le Mensonge de l'Ordre regardant le rite écossais de 33 degrés.

3. *Histoire pittoresque de la franc-maçonnerie*, 3e éd., 1844, p. 400.

4. Léo Taxil, *les Frères Trois-Points*. 2e vol., p. 126.

posée de *trente-trois* membres élus par l'Assemblée générale, administre les affaires courantes. »

Les mystères de la franc-maçonnerie sont, pour la plupart, cachés sous des légendes, des emblèmes, des décors, des mots sacrés, etc...

La « Chambre noire », par laquelle doit passer le récipiendaire au grade de Rose-Croix, est éclairée par *trente-trois* lumières, portées sur *trois* chandeliers à *onze* branches [1].

Le Rite de Misraïm (d'Égypte) compte 33 degrés symboliques, 33 degrés philosophiques, 11 degrés mystiques et 13 degrés kabbalistiques.

Pour le moment, il suffit de constater, dans ce rite, la répétition du nombre 33, le nombre 11, et, ce qui nous conduit plus loin dans les mystères, la profession ouverte de la Kabbale juive.

3. Le nombre onze dans la Kabbale juive.

La Kabbale ayant été nommée, notre attention s'est portée sur cette doctrine philosophique des Juifs hétérodoxes.

Là, nous avons encore retrouvé le nombre *onze*, et avec lui la clef des mystères maçonniques. Il nous suffit pour le moment de constater que l'*Ensoph* (l'Infini) est la source de laquelle, d'après la doctrine de la Kabbale, découle, d'éternité en éternité, tout ce qui a existé, existe et existera. De lui émanent, en premier lieu, une Triade : la *Couronne*, la *Sagesse* et l'*Intelligence*, nommée les *Séphiroth* (nombres) *supérieures*, et en second lieu sept autres Séphiroth qui, avec les trois supérieures, constituent l'*Homme primordial* (*Adam Kadmon*). L'Ensoph et les dix Séphiroth composent

1. Léo Taxil, *les Mystères de la franc-maçonnerie*, p. 279.

« dans le ciel » le fameux nombre *onze* qui se répète dans la sphère des esprits, « au milieu des airs », ainsi que dans le monde matériel, « sur la terre », complétant ainsi le nombre de *trente-trois*.

Les Kabbalistes tiennent beaucoup aux nombres, surtout à celui de *onze*. Un fragment inséré dans le *Zohar* (Lumière), leur livre principal, est intitulé *Idra raba*, c'est-à-dire la *Grande Assemblée*, parce qu'il contient les discours adressés par *Simon-ben-Jochaï* à tous ses disciples, réunis au nombre de dix; le maître représentant ainsi l'Ensoph au milieu des dix Séphiroth[1].

4. Le nombre onze dans les décors maçonniques.

Pour nous assurer que nous avions pénétré dans le vrai chemin qui conduit aux plus intimes mystères de la franc-maçonnerie, il nous a suffi de découvrir dans les décors maçonniques l'Ensoph avec les dix Séphiroth, la Couronne à leur tête.

Dans les « Grandes Constitutions » du Rite écossais, article 66, se trouve la description de la décoration à laquelle ont droit les membres de la Grande Loge Centrale :

« Ils portent un cordon en sautoir, blanc moiré, large de *dix à onze centimètres*, orné d'un lacet d'or de *cinq millimètres* sur chaque côté; sur la pointe est une rosette de couleur ponceau. A ce cordon est suspendu un bijou formé de trois triangles entrelacés, surmontés d'une *couronne*. Ce bijou est en or ou doré. »

Les trois triangles entrelacés représentent les neuf Séphiroth émanant de la Couronne, laquelle le surmonte et complète le nombre de dix.

Le cordon blanc large de dix centimètres représente

1. Franck, *la Kabbale*, p. 126, note.

les mêmes dix Séphiroth. On dit : dix à onze centimètres, pour avoir de quoi attacher la lisière.

La lisière en or, d'un demi-centimètre de chaque côté, complète le nombre de *onze* centimètres ; elle représente l'Ensoph (l'Infini) qui embrasse toute la création, ou, pour parler plus correctement, toute l'émanation par laquelle il s'est révélé.

La rosette sur la pointe du cordon représente la pensée ou plutôt l'action féconde de l'Infini, par laquelle il s'est révélé dans l'univers.

Le cordon porté par les « Maîtres », 3e degré, est bleu moiré, large de *onze* centimètres; celui des « Maîtres secrets », 4e degré, est aussi bleu, mais liséré de noir, et large de *onze* centimètres.

La différence des couleurs au 4e et au 33e degré, indique une autre idée : ce n'est qu'au 33e degré qu'on arrive à obtenir ce que, au 4e, on pleure encore comme perdu.

Au 29e degré, il y a 7 signes, 3 attouchements et 1 attouchement général, signifiant les 7 Séphiroth inférieures, les 3 supérieures et l'Ensoph. En tout *onze*.

La Chambre du Suprême Conseil du 33e degré écossais est éclairée par *onze* lumières : un chandelier à cinq branches à l'orient, un autre à trois branches à l'occident, un troisième à une branche au nord et un quatrième à deux branches au midi. Outre le nombre mystique de *onze*, on y trouvera la date de l'an 5312 (ère juive) ou 1312 (ère chrétienne), l'an de l'abolition de l'Ordre des Templiers.

La *batterie* du même 33e degré se fait par *onze* coups : d'abord 5, ensuite 3, 1 et 2 ; ce qui signifie les mêmes choses que les onze lumières.

Dans ces deux symboles, les lumières et la batterie, nous voyons réunis les trois mystères fondamentaux de la franc-maçonnerie :

1. Le mystère de l'*Ordre déchu des Templiers*, qui se cache derrière les grades inférieurs de la société secrète : voilà l'an 1312 qui crie vengeance;

2. Le mystère de la *Synagogue déchue*, qui se cache derrière la société secrète de la franc-maçonnerie entière : voilà l'ère juive;

3. Le mystère de l'*Ange déchu*, qui se cache derrière les dix Séphiroth, c'est-à-dire la Trinité divine et « les sept anges qui sont toujours devant le trône de Dieu[1] »: voilà le nombre onze.

Trois haines conjurées contre le Seigneur et son Christ!

5. La Kabbale juive, la base dogmatique de la franc-maçonnerie.

Les indications citées nous suffisaient pour considérer comme juste notre hypothèse que la *Kabbale juive est la base philosophique et la clef de la franc-maçonnerie*.

Cette découverte nous a inspiré l'idée de cet essai. Servira-t-il à ouvrir les yeux à ces milliers de francs-maçons non Juifs qui ne voient pas l'esclavage auquel les Pharisiens, les Juifs de la Kabbale, les ont réduits, et dans lequel ils les retiennent captifs par des mystères qu'ils ne leur révèlent pas même au 33e degré ?

Y trouvera-t-on l'assujettissement des peuples chrétiens et de leurs autorités politiques sous la domination des Juifs?

6. Le paganisme incorporé dans la Kabbale juive.

Ce n'est pas la synagogue orthodoxe, ni la vraie doctrine de Moïse, inspirée par Dieu même, que les Kabbalistes modernes représentent; c'est le paganisme dont quelques Juifs sectaires ont été imbus, lors de la

1. Apocalypse, ch. I, v. 4. — Tobie, ch. XII, v. 15.

captivité de Babylone. On n'a qu'à étudier la doctrine de la Kabbale juive et à la comparer avec les doctrines philosophiques des plus anciens peuples civilisés, Indiens, Perses, Babyloniens, Assyriens, Égyptiens, Grecs et autres, pour s'assurer que partout est enseigné le même système panthéistique d'émanation. Partout on retrouve un certain principe éternel duquel émanent une première triade, et, après elle, tout l'univers, non par création, mais par émanation substantielle.

On est forcé de l'admettre, entre la philosophie kabbalistique et l'ancien paganisme, il y a une connexion intime qu'il est difficile d'expliquer d'une autre manière que par l'inspiration d'un même auteur, c'est-à-dire de l'ennemi du genre humain, de l'Esprit de mensonge.

7. Satan dans le paganisme.

Dans le cours de ce petit essai nous ferons ressortir l'habileté avec laquelle cet inspirateur des anciennes doctrines païennes a réussi à séparer, d'abord, l'idée des trois divines personnes, connues dans l'antiquité avec plus ou moins de précision, de l'idée de leur substance commune et inséparable, en les représentant comme émanées, dans un temps plus ou moins reculé, de cette essence commune ; et ensuite, à s'introduire lui-même dans la Trinité, en supplantant, soit la première, soit la troisième personne, afin d'obtenir, d'une manière ou d'une autre, de la part des hommes, l'adoration divine qu'il a briguée en disant :

« Je monterai au ciel, j'établirai mon trône au-dessus des astres de Dieu ; je m'assiérai sur la montagne de l'alliance aux côtés de l'aquilon, je me placerai au-dessus des nuées les plus élevées, et je serai semblable au Très-Haut[1]. »

1. Isaïe, xiv, v. 13.

C'est là qu'on découvre la source empoisonnée des erreurs et des haines surnaturelles qui remplissent le paganisme ancien et moderne, ainsi que l'âme du Juif de la Kabbale et de l'adepte de la franc-maçonnerie, d'une rage indescriptible contre Dieu et contre tous ceux qui croient en Dieu.

8. Les Juifs dans l'Ordre déchu des Templiers.

Usurpateur des honneurs divins, en se donnant comme une des personnes de la Sainte Trinité, le Prince des Ténèbres a su se cacher dans les anciens mystères païens, basés sur l'erreur panthéistique. Par eux il conduit l'homme à des débauches inouïes et à une scélératesse ne reculant pas devant l'effroyable attentat de détrôner la majesté divine.

Des antres païens cet Esprit du mal a su pénétrer, avec sa doctrine criminelle, dans l'esprit d'une certaine classe du peuple juif tenu en captivité à Babylone. Ligué avec ses nouveaux adeptes, connus par la ténacité extraordinaire de leur race, il a pu remuer le monde, et il le remue encore. Si les pharisiens n'ont pas hésité à crucifier le Christ, ils n'hésiteront pas non plus à persécuter les chrétiens dont la foi spirituelle est en opposition directe avec leurs espérances temporelles.

Passons sous silence les temps des Gnostiques et des grandes persécutions des premiers siècles, dans lesquelles les Juifs jouent un rôle aussi important qu'odieux, et arrêtons-nous au moyen âge.

Les Templiers furent corrompus en Palestine. Dans leurs réunions secrètes, ils renonçaient au Christ, et — c'en est toujours la conséquence — s'adonnaient à la débauche.

Nous n'avons plus à prouver ici ce que les Deschamps, les Pachtler et tant d'autres ont parfaitement établi sur

des preuves irréfragables. L'Ordre déchu des Templiers, d'abord par ses doctrines et ses pratiques, ensuite par les restes de ses membres dispersés, a servi de point de départ pour ce qu'on appelle aujourd'hui la franc-maçonnerie.

Le 30e degré, le grade de Chevalier Templier, est, en union avec le 18e degré, le grade de Rose-Croix, l'essence même de la franc-maçonnerie. Les autres grades ne servent qu'à les préparer et à les cacher aux yeux des « profanes » et des frères ineptes et indignes de confiance.

9. Enchaînement des haines et des mystères de la franc-maçonnerie.

Les points indiqués doivent nous servir d'introduction à ce petit traité, pour montrer de prime abord au lecteur l'enchaînement des haines mystérieuses concentrées dans la franc-maçonnerie pour la continuation et l'accomplissement de l'œuvre de l'Antechrist : « car le mystère d'iniquité s'opère déjà [1] ».

Si nous avons réussi à mettre le doigt sur le ver rongeur de l'humanité, des hommes plus compétents que nous se hâteront peut-être de nous suivre et compléteront ce que nous ne pouvons qu'effleurer.

Complété, notre ouvrage deviendrait, tout ensemble, un livre d'histoire universelle, un traité de théologie et de philosophie, et une exposition de la magie noire.

Cherchons, et nous trouverons dans l'histoire, la franc-maçonnerie; dans la franc-maçonnerie, l'Ordre déchu des Templiers; dans les deux ensemble, la Synagogue kabbalistique; dans les trois ensemble, les anciens mystères païens, et enfin, dans le tout, Satan lui-même.

1. Thessal., ch. II, v. 7.

L'Ange déchu a séduit les anciens peuples par ses doctrines mensongères ; le paganisme a séduit le Juif hypocrite et obstiné ; le Juif a séduit et corrompu l'Ordre religieux des Templiers, et trompe encore aujourd'hui la grande masse crédule des francs-maçons.

Ayant accaparé les trésors et le pouvoir civil de ce monde, le Juif fait une guerre acharnée, sans merci et sans trêve, à l'Église de Jésus-Christ et à tous ceux qui refusent de fléchir le genou devant lui et son veau d'or.

Ceindre le front du Juif du *diadème royal* et mettre sous ses pieds le *royaume* du monde, voilà le vrai but de la franc-maçonnerie.

Nous nous berçons de l'espoir de ramener par cet ouvrage quelques-uns des esprits égarés, mais nous n'avons aucun espoir de persuader la génération perverse qui se cache sous les trente-trois plis des secrets maçonniques, et encore au delà ; car celle-là ne saurait être convaincue par la raison ; elle n'a jamais cédé qu'à la force majeure. Probablement elle sera refoulée par un soulèvement dû à l'exaspération populaire, ou peut-être par la défection et le dégoût de ceux mêmes qu'elle a réussi à subjuguer et à s'enchaîner par des serments illicites, qu'ils sont aujourd'hui encore assez superstitieux pour croire honnêtes et valides.

Le pouvoir actuel des chefs de la franc-maçonnerie paraît toucher à sa fin ; mais il ne finira pas sans une tragédie tout à fait inouïe.

« Démasquer la franc-maçonnerie, dit Léon XIII, c'est la vaincre. » Étant mise à nu, tout esprit droit et tout cœur honnête s'en détachera, et par cela même elle tombera anéantie et exécrée.

LIVRE PREMIER

LA DOGMATIQUE MAÇONNIQUE

CHAPITRE PREMIER.

L'ENSOPH KABBALISTIQUE

LA CAUSE PREMIÈRE MAÇONNIQUE

1. Les dogmes de la franc-maçonnerie cachés dans ses décors et ses emblèmes.

Les dogmes de la franc-maçonnerie sont ceux de la Kabbale juive, et en particulier, du livre Zohar.

Ce fait n'est avoué dans aucun document maçonnique. C'est un des grands secrets que les Juifs ont su garder pour eux-mêmes. Nous l'avons découvert sur les traces du nombre *onze*.

« Pour interdire formellement la connaissance de ses mystères au vulgaire, l'enseignement de la doctrine maçonnique est voilé, dans chacun de ses trente-trois grades, sous *trois* décors et *sept* emblèmes conventionnels, » qui sont dérivés de l'invisible autorité suprême de la franc-maçonnerie, comme les *trois* Séphiroth supérieures et les *sept* inférieures émanent de l'inscrutable *Ensoph* de la Kabbale.

« Les décors sont :

« 1° Le Tablier; 2° le Cordon, et 3° le Bijou.

« Les emblèmes conventionnels sont :

« 4° La Batterie; 5° l'Ordre; 6° le Signe; 7° le Mot de Passe; 8° l'Attouchement; 9° le Mot Sacré, et 10° l'Age maçonnique; auxquels vient s'ajouter, dans plusieurs grades, la Marche pour entrer dans l'atelier[1]. »

C'est donc là que nous découvrirons les dogmes fonda-

1. Paul Rosen, *Satan et Cie*, p. 248.

mentaux de la grande Kabbale juive incorporée dans la franc-maçonnerie.

2. Le Triangle et les Trois Points, symboles du Grand Architecte de l'univers et de l'homme.

Parmi tous les emblèmes maçonniques, le plus saillant est le Triangle, soit en lignes, soit en points.

Selon la maçonnerie kabbalistique, le triangle équilatéral est un emblème de la Trinité infinie et éternelle dont l'homme est une émanation finie et temporelle.

Comme une ligne contient un nombre infini de points, ce qu'un point est à une ligne, trois points en forme de triangle le sont à un triangle.

Les trois points représentent une forme limitée et individuelle de l'Être infini qui est représenté par le triangle en lignes.

Les points que les francs-maçons ajoutent à leurs noms sont une profession de foi ; ils expriment par là leur croyance au dogme fondamental, et, disons-le, foncièrement erroné, de leur Ordre, que l'homme est une émanation individuelle de la divinité, et partant, divin lui-même : implicitement ils se rendent coupables d'une audacieuse déification de l'homme.

Le fameux chapeau triangulaire des révolutionnaires de 1789, adopté par Napoléon, ne serait-il pas un indice de cette doctrine ? On le sait, aujourd'hui même, dans l'argot maçonnique, le chapeau est appelé *triangle.*

Le triangle soulève tout d'abord la question de savoir si l'erreur des anciens païens, renouvelée dans la franc-maçonnerie, ne suppose pas la connaissance de la vraie Trinité divine, dont les trinités païennes et la trinité kabbalistique ne seraient qu'une contrefaçon.

3. Les livres sacrés des Juifs et leur connaissance de la Sainte Trinité.

Le plus ancien de tous les livres, le Pentateuque de Moïse, donne des indices frappants que la trinité des personnes en Dieu était connue dès les premiers temps.

En effet, nous lisons dans la Genèse, qu'avant de créer l'homme, Dieu dit : « *Faisons* l'homme à *notre* image et ressemblance ; » et qu'après la chute d'Adam et d'Ève, Dieu dit encore : « Voici qu'Adam est devenu comme *un de nous*. »

Il est impossible de supposer qu'en parlant ainsi, Dieu ait fait usage du pluriel de majesté à la manière des princes; car quoique la seconde et la troisième personne se trouvent quelquefois honorifiquement nommées au pluriel, jamais, dans toute l'antiquité, une personne en parlant d'elle-même n'a fait usage du pluriel. De même on ne peut supposer que Dieu, en parlant au pluriel, se soit adressé aux anges; car l'homme n'a pas été créé à l'image et à la ressemblance des anges. Il ne reste donc que la seule conclusion, qu'en parlant ainsi, Dieu a voulu révéler la pluralité des personnes en sa divinité.

Le dix-huitième chapitre de la Genèse raconte que : « le Seigneur apparut un jour à Abraham en la vallée de Mambré. Abraham ayant levé les yeux, trois hommes parurent près de lui... Et il se prosterna en terre et dit : Seigneur, si j'ai trouvé grâce devant tes yeux, ne passe pas la maison de ton serviteur. » En méditant sur ces paroles, saint Augustin [1] s'écrie : « Il en a vu trois, et ne les nomme pas Seigneurs (au pluriel), mais Seigneur (au singulier) ; parce que la Trinité est bien de trois personnes, mais il n'y a qu'un seul Seigneur Dieu. »

Ajoutons à ce témoignage les belles paroles de Bossuet qui font lucidement ressortir la divinité de la Sagesse tant louée par Salomon, et de l'Esprit de Dieu par lequel les prophètes ont parlé. Dans le mystère évangélique qui nous enseigne que Dieu est un et indivisible, et tout ensemble Père, Fils et Saint-Esprit, « là, dit l'Aigle de Meaux, nous sont proposées les profondeurs incompréhensibles de l'Être divin, la grandeur ineffable de son unité et les richesses infinies de cette nature, plus féconde encore au dedans qu'au dehors, capables de se communiquer, sans division,

1. *Contra Maximum*, III, c. XXVI.

à trois personnes égales. Là sont expliqués les mystères qui étaient enveloppés et comme scellés dans les anciennes Écritures. Nous entendons le secret de cette parole : *Faisons l'homme à notre image;* et la Trinité, marquée dans la création de l'homme, est expressément déclarée dans sa régénération (par le baptême au nom du Père et du Fils et du Saint-Esprit). Nous apprenons ce que c'est que cette *Sagesse conçue*, selon Salomon, « devant tous les temps, « dans le sein de Dieu [1] », Sagesse qui fait toutes ses délices, et par qui sont ordonnés tous ses ouvrages. Nous savons que c'est elle que David a vue engendrée devant l'aurore [2]. »

« Et le Nouveau Testament nous enseigne que c'est le Verbe (hébreu : *Memra*), la parole intérieure de Dieu, et sa pensée éternelle, qui est toujours dans son sein, et par qui toutes choses ont été faites.

« Par là nous répondons à la mystérieuse question qui est proposée dans les Proverbes : « Dites-moi le nom de « Dieu et le nom de son Fils, si vous le savez [3]. »

« Car nous savons que ce nom de Dieu, si mystérieux et si caché, est le nom de Père, entendu en ce sens profond, qui le fait concevoir dans l'éternité ; Père d'un Fils égal à Lui ; et que le nom de son Fils est le nom de Verbe, Verbe qu'il engendre éternellement en se contemplant lui-même, qui est l'expression parfaite de sa vérité, son image, son Fils unique, l'éclat de sa clarté et l'empreinte de sa substance [4].

« Avec le Père et le Fils, nous connaissons aussi le *Saint-Esprit*, l'amour de l'un et de l'autre, et leur éternelle union. C'est cet Esprit qui fait les prophètes, et qui est en eux pour leur découvrir les conseils de Dieu et les secrets de l'avenir ; Esprit dont il est écrit : *Le Seigneur m'a envoyé et son Esprit* [5], qui est distingué du Seigneur, et qui est aussi le Seigneur même, puisqu'il en-

1. Prov., VIII, 22.
2. Ps. CIX, 3.
3. Prov., XXX, 4.
4. Hebr., I, 3.
5. Isaïe, XLVIII, 16.

voie les prophètes, et qu'il leur découvre les choses futures.

« Cet Esprit qui parle aux prophètes et qui parle par les prophètes, est uni au Père et au Fils, et intervient avec eux dans la consécration du nouvel homme. Ainsi le Père, le Fils et le Saint-Esprit, un seul Dieu en trois personnes, montré plus obscurément à nos Pères, est clairement révélé dans la Nouvelle Alliance.

« Instruits d'un si haut mystère, et étonnés de sa profondeur incompréhensible, nous couvrons notre face devant Dieu avec les Séraphins que vit Isaïe, et nous adorons avec eux Celui qui est trois fois Saint[1]. »

Les textes de l'Ancien Testament si éloquemment expliqués par Bossuet, comme, du reste, par l'unanimité des théologiens, prouvent que le mystère de la Sainte Trinité était connu des Israélites, non pas d'une manière distincte et claire, nous l'admettons, mais toujours suffisamment intelligible aux esprits élevés.

Ceux qui sont versés dans les plus anciens livres des Juifs savent que très fréquemment on y trouve la mention des trois qui s'appellent *Jéhovah*, *Memra* ou *Schekhina* (Verbe ou habitation de Dieu) et *Ruakh hakkadosch* ou *Esch* (Saint-Esprit ou Feu)[2].

On les nomme les trois membres, trois degrés, trois subsistances, trois faces, trois terminaisons, trois personnes. Ces écrivains disent que *Memra* ou *Schekhina* émane de *Jéhovah*, et *Ruakh hakkadosch* de *Jéhovah* par *Memra*.

Enfin on connaît la sentence des (vrais) kabbalistes : « Le Père est Dieu, le Fils est Dieu, le Saint-Esprit est Dieu, trois dans l'unité, et un dans la trinité[3]. »

4. La tradition générale des païens et la connaissance primitive de la Sainte Trinité.

Sans entrer dans une discussion sur l'antiquité du Rig-

1. Bossuet, *Discours sur l'hist. univ.*, II, ch. xix.
2. Deuteron., iv, 36.
3. Jos. Hooke, *Tractatus de vera religione*. V. Migne, *Theol. Curs. compl.*, III, p. 369.

Véda, des Gathas du Zend Avesta, des tablettes assyriennes, des inscriptions hiéroglyphiques et cunéiformes, etc., nous considérons comme historiquement sûr et indiscutable que les anciennes nations civilisées qui y ont perpétué leurs croyances religieuses n'ont point reçu ces idées de Moïse ou de quelque autre prophète juif postérieur.

Tout tend à démontrer que toutes les nations, les gentils comme les Juifs, ont, à l'exception des Juifs orthodoxes, puisé leurs doctrines religieuses à la même source, et les ont graduellement changées sous l'influence du climat, de leurs mœurs, de leur histoire, de leurs qualités individuelles, et, nous n'hésitons pas à le dire, sous l'influence des démons.

Cette source commune, il faut la chercher à l'arche de Noé, où le genre humain n'était pas encore divisé par la diversité des langues ni par sa dispersion sur la face de la terre.

C'est la seule hypothèse qui puisse expliquer l'identité d'un certain nombre de vérités surnaturelles qu'on retrouve chez tous les peuples anciens, sous des noms radicalement différents.

La trinité dans la divinité, voilà un dogme primitif du genre humain.

Les Indiens de la période védique adoraient leurs *Varunna*, *Indra* et *Agni*; ceux de la période brahmanique leurs *Brahma*, *Vischnou* et *Siva;*

Les Perses leurs *Ahura* (Celui qui est), *Mazda* (la Sagesse) et *Atars* (le Feu);

Les habitants de l'Égypte leurs *Ptah* (masculin), *Rah* (féminin) et *Har;* nommés plus tard *Isis*, *Osiris* et *Horus;*

Thèbes ses *Ammon*, *Mout* et *Khons*;

Les Assyro-Babyloniens, leurs *Bin* (firmament), *Samas*, (soleil) et *Sin* (lune); ainsi que leurs *Assur*, *Bel* et *Héa*, les dieux du ciel, de la terre et de l'enfer;

Les Chinois leurs *Tien* (ciel), *Yang* (masculin) et *Yn* (féminin);

Les Phéniciens leurs *Bant*, *Kolpia* et *Mot;*

Les Germains leurs *Alfader*, *Wodan* et *Thor;*

Les Accadiens leurs *Anna*, *Hea* et *Mulga* (Ciel, Terre et Enfer);

Les Romains leurs *Jupiter*, *Neptune* et *Pluton;*

Les Grecs leurs *Zeus*, *Poseidon* et *Hephaestos*, etc., etc...

Nous ne garantissons pas l'entière exactitude de cette énumération : les anciennes religions sont encore loin d'être comprises.

La philologie moderne, avec ses grands résultats, est presque entièrement entre les mains de professeurs rémunérés par les gouvernements maçonniques, et par conséquent imbus des préjugés antichrétiens, qui ne leur permettent pas de regarder les grandes figures de l'Olympe païen dans la lumière de la révélation primitive rapportée dans le Pentateuque. Mais le jour n'est pas loin où la foi dans la révélation jettera une abondante lumière sur le paganisme; et chaque idole aura sa place bien déterminée dans la grande galerie des contrefaçons de la vérité. Tâchons cependant de donner un exemple, en parlant en particulier de la religion de Zoroastre, qui, à nos yeux, a le mérite d'avoir conservé la tradition originelle avec plus de pureté que toutes les autres religions. C'est en contact avec cette religion que la Kabbale juive a pris naissance à Babylone[1].

5. Les livres sacrés des anciens Perses et la connaissance de la Sainte Trinité.

Comme Trinité perse nous avons nommé *Ahura*, *Mazda* et *Atars*.

Ormazd et *Ahrimane* sont ordinairement cités comme le bon et le mauvais Dieu des anciens Perses. C'est une erreur manichéenne. *Ormazd* est le seul Dieu reconnu et adoré par les anciens Perses, ainsi que par les Parsis modernes existant encore à Bombay. *Ahrimane* en est haï et détesté comme Satan.

1. Ragon, *Cours philosophique des initiations*, p. 24. Frank, *la Kabbale*, p. 293.

L'antique nom d'Ormazd est *Ahura-Mazda*. *Aḥura* correspond au sanscrit *Asura*, et signifie, d'après sa racine, *as* (être), l'Être par excellence, *Celui qui est*. Mazda signifie la *Grande Sagesse*.

Ces noms se trouvent dans les plus anciens *Gathas* (hymnes), presque toujours séparés l'un de l'autre, l'un invoqué sans l'autre, Mazda placé tantôt avant, tantôt après Ahura ; et, ce qui est plus curieux, Ahuramazda est nommé plusieurs fois au duel au lieu du singulier ou du pluriel[1]. Dans le *Gatha*, xxviii, v. 3, *Mazda* et *Ahura* sont joints par le duel ; *vao* est le duel du pronom de la seconde personne dans le cas oblique. D'où il est assez évident que Mazda et Ahura ont été, dans l'antiquité, considérés comme deux différentes personnes.

Ahura correspond à l'*Asura* des Indiens, le Père du Ciel ; et *Mazda* à la Sagesse qui de tout temps a été reconnue comme une émanation essentielle de Dieu. Salomon en parle dans ce sens, comme nous venons de voir, et *Minerve*, la déesse de la Sagesse, est sortie, selon la fable, tout armée du cerveau de son père Jupiter.

On accuse les Parsis d'être des adorateurs du *Feu*. Ils s'en défendent justement, si par feu on entend le feu qui brûle dans nos foyers ; mais à tort, si l'on entend par feu le divin « *Feu*, fils d'*Ahura-Maẓda* ». Le Zend-Avesta distingue cinq différents feux : le feu ordinaire ; celui qui est nourri avec du bois de sandal et continuellement entretenu dans les temples du Feu ; celui qui a brûlé dans le premier et plus célèbre temple perse ; celui qui brûle dans les régions des esprits ; et enfin le *atars bérezi-çavo*, qui se trouve dans la présence d'Ahura-Mazda, qui est toujours nommé le *Fils d'Ahura-Mazda*, émané d'eux, et auquel on offre des sacrifices et des louanges, pour obtenir de l'intelligence, de la sainteté, de l'éloquence, du courage, de l'instruction et de

1. Haug, *Essays*, Gatha, xxviii, 3 : *Jé vao Mazda Ahura pairigaçai vohu manangha* : « Je m'approche de *vous deux*, *Mazda Ahura*, avec un bon esprit. » Voyez aussi Yaçna, xlix, 4.

l'énergie[1]. Ce Feu correspond à l'*Agni* des Indiens, le Dieu-Feu né des entrailles d'Asura[2].

Ces trois personnes, *Ahura* (l'Être), *Mazda* (la Sagesse) et *Atars* (le Feu divin), répondent au *Jéhovah*, à la *Sagesse* et au *Feu* (*Esh*) de l'Ancien Testament, et se retrouvent dans la Sainte Trinité que le christianisme adore. Cette vérité révélée doit donc avoir été connue des enfants de Noé, qui l'ont transmise à leur postérité. Avec cette seule supposition qui paraît être bien fondée, il nous est possible d'expliquer ce verset du livre sacré des Perses, autrement inexplicable : « Louanges soient à toi, *Ahura-Mazda*, TRIPLE avant toutes les créatures ![3] »

Nous sommes sur les traces du *triangle* de la franc-maçonnerie et de son mot sacré *Sapientia*, que nous rencontrerons bien des fois dans les décors des loges et des frères-maçons.

6. La substance infinie, négligée par les anciens Perses.

En constatant la réprobation et la haine d'Ahrimane de la part des anciens Perses, nous aurions pu ajouter deux remarques importantes.

La première est que les cousins des Perses, les Indiens, ont, dans le cours des temps, permis à Satan de s'identifier avec leur Dieu-Feu.

La philosophie des Brahmanes enseignait que, du sein de l'essence éternelle, nommé le *Brahme*, au neutre, émana une trinité de personnes; et elle attribuait à *Brahma* la création, à *Vischnou* la conservation, et à *Siva* la transformation de tous les êtres et de l'univers. L'adoration de *Siva*, le régénérateur, se développa bien vite en l'abominable culte du phallus, que nous retrouverons cru et nu, avec la doctrine indo-perso-kabbalistique, dans la franc-maçonnerie, et surtout dans ses loges d'adoption.

Écoutez l'enseignement que reçoit le récipiendaire dans

1. Yaçna, LXI.
2. Cf. Haug, *Essays*, p. 269.
3. *Khordah-Avesta*, VII. *Qarset Nyayis*, V, 1.

le 33e degré : « Les religions primitives envisageaient la Cause première sous le triple aspect de la création, de la destruction et de la conservation... Le catholicisme a inventé un Dieu le Père, créateur, un Dieu le Fils, conservateur; un Dieu le Père qui pensa à la création, et un Dieu le Fils qui pense à la conservation de l'univers; mais il a oublié de donner un président à la destruction, dans sa dissection de la Cause première; du Président de la destruction il a fait le Prince des ténèbres, le Démon[1]. »

Oublié d'admettre Satan dans la divine Trinité! c'est un blasphème audacieux.

L'autre remarque est qu'il existe une lacune très importante dans la théologie des anciens Perses : on y a presque totalement oublié l'essence primordiale éternelle et infinie, que la raison humaine met pourtant, à juste titre, à la tête de tout ce qui existe, et, selon l'ordre logique, même avant la trinité des personnes.

Bien que nous retrouvions dans Ormazd le *démiurge* des autres anciennes religions, nous ne voyons encore aucune figure céleste dans l'Olympe perse, qui corresponde à l'*Ensoph* de la Kabbale, au *fatum, bythos, koïlon* ou *coelum*, etc... des autres nations, à l'essence qui constitue le fonds inépuisable et infini de tout ce qui existe dans le ciel et sur la terre.

Une hypothèse qui donne à l'Ensoph perse le nom de *Ahu*, et qui ne manque pas de fondement, est basée sur l'ancienne prière *Honovar*, que les Parsis modernes récitent encore des centaines de fois par jour, sans la comprendre.

Les savants européens eux-mêmes ne sont pas d'accord sur le sens de cette prière. Elle est composée dans le plus ancien style bactrien, et contient, dans trois phrases, vingt et un mots. Des quatre termes qu'on y rencontre, les deux premiers, *Ahura* et *Mazda*, sont bien connus; le troisième, *Ratu*, signifie, selon le professeur Spiegel (*Vispered*, I, v. 1, note), chef, maître, seigneur, mais jamais le Seigneur Dieu;

1. P. Rosen, *Satan et Cie*, p. 287.

le quatrième, *Ahu*, paraissant être une ancienne forme de *Ahura*, est ordinairement traduit par le « Seigneur ». Mais, comme il n'est pas probable que le même Seigneur se trouve désigné dans une si courte prière par deux noms différents, par *Ahu* et par *Ahura;* et comme au nom de *Ahu* se trouve opposé le nom de *Ratus*, et que les Ratus sont au nombre de *trente-trois;* l'opinion paraît très acceptable, que *Ahu* est relativement à *Ahura* ce que *Brahme* (neutre) est à *Brahma* (masculin), c'est-à-dire, *Ahu*, comme *Brahme*, essence infinie et non développée (*avyakt*), et *Ahura*, comme *Brahma*, l'Être infini développé (*vyakt*). *Ahu* et *Ahura* correspondraient alors à l'*Ensoph* et à la *Couronne* de la Kabbale.

Cette hypothèse, si elle est aussi juste qu'elle est fondée sur des raisons convaincantes, expliquerait la prière *Honovar*, mettrait la doctrine perse en pleine harmonie avec les religions des peuples voisins, et nous ferait comprendre la transmission des idées panthéistiques des Perses et des autres peuples païens, à ceux d'entre les Juifs qui, après la grande captivité, n'ont plus voulu quitter Babylone, la terre de leur exil.

D'ailleurs, il est certain que le Talmud fut composé à cette époque à Babylone même; ce qui confirmerait l'opinion presque générale, que c'est là qu'il faut aussi chercher l'origine de la Kabbale.

La doctrine kabbalistique n'est donc au fond que le paganisme en forme rabbinique; et la doctrine maçonnique, qui est essentiellement kabbalistique, n'est autre chose que l'ancien paganisme ravivé, caché sous un manteau rabbinique et mis au service de la nation juive.

7. L'Être infini chez les anciens peuples.

L'idée de l'Être infini, source de tout ce qui existe, s'est développée chez les anciennes nations presque à pas égal. La preuve en est qu'elle est, au fond, partout identique dans son erreur essentielle. Ce n'est plus la trinité de personnes dans l'unité de la substance, mais c'est l'Infini, l'Absolu,

l'Éternité, l'Immensité incompréhensible, inintelligible, vide et sans aucune forme, dont les trois personnes ne sont plus que des émanations temporelles; au lieu d'être, comme la révélation et la raison le veulent, la subsistance, les sujets, les possesseurs co-éternels et co-infinis de cette substance commune.

D'après le paganisme, l'Être primordial, qui est en même temps le Non-être, se différencie et se révèle seulement *après un certain temps*, en faisant émaner de son vide intérieur les trois divinités que les païens ont adorées.

Il y a partout, dans le paganisme, une certaine séparation des personnes divines de la substance divine. Partout, un *Kronos* (le Temps) mutile son père *Ouranos* (le Ciel éternel).

Le Président du Suprême Conseil du 33e dégré nous permettra de développer son enseignement sur la Cause première, puisqu'il s'y refuse lui-même, en lui citant le Rig-Véda des Indiens.

Le Président dit : « Il existe une Cause première dont l'homme et la création sont des *effets*. Comme nous bornons et nous limitons nos espérances à ce monde, nous n'allons pas plus loin dans l'étude de la Cause première. La religion des francs-maçons, le *Credo* religieux maçonnique, est l'affirmation positive qu'il existe une Cause première, dont l'homme et l'univers sont les *effets*, et *dont l'âme humaine est une étincelle*, immortelle comme elle[1]. »

Voici maintenant le développement de cette doctrine indienne :

Le XIe chapitre (*Anuvaca*) du Xe livre (*Mandala*) du Rig-Véda commence par deux hymnes racontant l'origine de l'univers, sorti du sein de *Brahme*, qui est la *Cause première* de la Kabbale et de la franc-maçonnerie. Nous y lisons :

« Alors il n'y avait ni Être ni Non-Être; ni un monde, ni un ciel, ni quoi que ce soit au-dessus de lui; il n'y avait rien, où que ce soit, dans la jouissance de qui que ce soit; ni enveloppant ni enveloppé; ni de l'eau profonde et dange-

1. Paul Rosen, *Satan et Cie*, p. 292.

reuse; il n'y avait ni mort ni immortalité; ni distinction entre jour et nuit. Mais *Tat* (*Cela*, l'Être suprême éternel) respirait sans aspiration, seul avec *Swadha* (ou *Maya :* Amour, Désir), celle qui subsiste en lui. En dehors de lui, rien n'existait de tout ce qui a été depuis.

« Les ténèbres étaient là; car elles enveloppaient cet univers qui lui-même était encore une masse d'eau sans forme; mais cette masse couverte de son enveloppe ténébreuse, fut enfin déterminée par la force de la contemplation.

« D'abord le désir fut formé en son esprit : et cela devint la *semence productive primitive*, que le Sage, en la reconnaissant par l'intelligence dans son cœur, distingue dans le *Non-Être* comme la limite de l'*Être*.

« Ce rayon lumineux de ces actes créateurs s'étala-t-il au milieu? ou en haut? ou en bas?

« Cette semence productive devint, de suite, intelligence et matière. Qui sait exactement et qui dans ce monde déclarera d'où et pourquoi cette création eut lieu?

« Les dieux sont postérieurs à la production de ce monde; qui donc peut savoir d'où il est sorti, et d'où ce monde varié prit son origine, et s'il subsiste en lui-même ou non en lui-même?

« Qu'est cette âme? Est-elle ce par quoi l'homme voit, entend, etc...? est-ce le cœur, l'esprit, la perception, la mémoire, etc...? Toutes ces choses ne sont que des divers noms pour la conception. Mais cette âme qui consiste dans la faculté de comprendre, elle est Brahma, elle est Indra, elle est Prajapati, le Seigneur des créatures; ces dieux, c'est elle. De même les cinq premiers éléments, la terre, l'air, l'éther, l'eau et la lumière et leurs composés (chevaux, bœufs, hommes, éléphants), tout ce qui vit et marche ou vole, et tout ce qui est immuable (plantes, arbres), tout cela est l'*œil de l'intelligence*. Tout se fonde sur l'intelligence; le monde est l'œil de l'intelligence, et l'intelligence est son fondement. L'*intelligence c'est Brahme, le Grand.* »

Les francs-maçons comprendront peut-être déjà ce que signifie la décoration de leur 28e degré : le cordon blanc

moiré est porté en sautoir; il a *un œil* brodé à la pointe. Le bijou suspendu au cordon est un triangle en or au milieu duquel est *un œil.*

Nous retrouverons la même *Intelligence* dans les trois Séphiroth supérieures de la Kabbale juive.

Le Rig-Véda, les Upanischads, le Bhagavat-Gita, et enfin toutes les sources dogmatiques reconnues comme telles par les Brahmanes, enseignent la même doctrine. Nous n'avons nullement besoin d'en multiplier les preuves.

Le passage de l'Infini au fini a été pour toutes les religions païennes la pierre d'achoppement à laquelle elles ont trébuché et failli. Mais ce qui mérite notre attention avant tout, et ce qui semble indiquer l'identité du Maître, qui en donnait partout la même fausse solution, c'est cette harmonie prodigieuse entre les diverses mythologies, quand il s'agit de déterminer la cause première de tout l'univers et le passage de l'Infini au monde fini.

M. George Smith a publié un volume[1] qui contient une nouvelle page très importante de la Genèse chaldéenne, confirmant ce que nous venons d'affirmer.

Une des douze tablettes retrouvées décrit l'origine de tout ce qui est : voici les quinze lignes qui en restent :

1. Lorsque en haut le ciel n'avait pas encore un nom;
2. Lorsque en bas la terre n'avait pas encore un nom;
3. Et que l'abîme n'avait pas encore ouvert ses bras,
4. Le chaos des eaux *(Tihamat)* donna naissance à chacun d'eux,
5. Et les eaux furent réunies en un seul lieu. Alors
6. Aucun arbre n'avait encore poussé, aucune fleur ne s'était encore épanouie,
7. Aucun des dieux n'était encore né,
8. Aucun d'eux n'était appelé par son nom, il n'y avait aucun ordre parmi eux.
9. Alors furent faits les grands dieux,
10. Alors *Lakmu* et *Lakamu* naquirent,

1. *The Chaldean account of Genesis.*

11. Et ils grandirent.....
12. Les dieux *Assur* et *Kissur* naquirent ensuite...
13. Un grand nombre de jours et un long temps s'écoula.
14. Le dieu Anu.....
15. Les dieux Assur et.....

La suite est perdue[1].

La même doctrine se trouve aussi dans la mythologie égyptienne. *Amoun* est le Père inconnu de tous les êtres. Immédiatement au-dessous de lui sont deux principes de nature opposée, qu'aucun être fini ne saurait comprendre. *Kneph* qui représente l'*Intelligence* ou l'esprit, et *Athor* qui représente la *matière*, les ténèbres non révélées. De la bouche du premier sort le monde, et entre lui et le monde vient se placer l'*âme du monde*, le génie du *Feu*, *Ptah*, qui a pour symbole et pour agent immédiat le soleil.

Voilà la trinité primordiale.

Que signifient la fable d'*Ouranos* et de *Kronos*, et les mythes identiques des autres religions païennes? D'après elles, le Père représente l'*Éternité* incompréhensible, infinie et immuable; il a dû être mutilé par son Fils, le *Temps*, compréhensible, fini et progressant, afin que l'esprit humain, frappé et ébloui par une imagination étrange, hardie et émouvante, permette au Maître enseignant de faire la Divinité franchir frauduleusement l'abîme infranchissable qui existe entre l'éternité infinie et le temps fini, et ainsi d'abaisser Dieu au niveau de ses créatures, ou d'élever les créatures au rang de la Divinité! Ce saut irrationnel et trompeur une fois accompli, et l'esprit humain transféré de l'idée de l'infini sur un terrain fini, le reste du mythe s'achève sans faire trop de violence à la raison et à la logique, — et le mensonge panthéistique est établi!

8. L'Ensoph de la Kabbale juive, l'essence infinie, la Cause Première de la franc-maçonnerie.

La Kabbale juive enseigne sur la *Cause première*, dans

1. *Revue des Questions historiques*, 1er avril 1876, p. 557.

l'étude de laquelle le Président du Suprême Conseil du 33e degré refuse d'entrer, ce qui suit :

« Avant d'avoir produit l'Univers, ou quoi que ce soit en dehors de lui-même, avant d'avoir revêtu aucune forme et imposé aucune mesure à son infinitude, l'*Ensoph* (l'Infini : *en*=sans, *soph*=limite) était absolument ignoré de lui-même, et, à plus forte raison, des autres êtres, qui n'existaient pas encore ; il n'avait ni sagesse, ni puissance, ni bonté, ni aucun autre attribut ; car un attribut suppose une distinction, et, par conséquent, une limite. Il faut le concevoir, dit le texte, au-dessus de toutes les créatures et de tous les attributs. Or, quand on a *ôté* ces choses, il n'y a plus ni attribut, ni image, ni figure ; ce qui reste est comme la mer, car les eaux de la mer sont, par elles-mêmes, sans limites et sans formes ; mais lorsqu'elles se répandent sur la terre, alors elles produisent une *image* (hébr. : *dimion*), et nous permettent de faire ce calcul. La *source* des eaux de la mer et le *jet* qui en sort pour se répandre sur le sol, font *deux*. Ensuite il se forme un *bassin* immense, comme lorsqu'on creuse une vaste profondeur ; ce bassin est occupé par les eaux sorties de la source ; il est la *mer* elle-même et doit être compté le troisième. A présent cette immense profondeur se partage en *sept canaux* qui sont comme autant de vaisseaux longs par lesquels s'échappe l'eau de la mer. La *source*, le *courant*, la *mer* et les *sept canaux* forment ensemble le nombre *dix*. C'est ainsi que la *Cause des causes* (l'Ensoph) a produit les dix Séphiroth (nombres). La *Couronne* (sur le triple triangle du bijou des membres de la Grande Loge Centrale), c'est la source d'où jaillit une lumière sans fin, et de là vient le nom d'Infini, *En Soph* (sans fin), pour désigner la *Cause suprême* ; car elle n'a dans cet état ni forme ni figure ; il n'existe alors aucun moyen de la comprendre, aucune manière de la connaître ; c'est dans ce sens qu'il a été dit : « Ne médite « pas sur une chose qui est trop au-dessus de toi[1]. »

1. Ecclésiaste, ch. III, v. 2.

« Ensuite se forme un vase aussi resserré qu'un point, que la lettre ' (*Yod*), mais dans lequel cependant pénètre la lumière divine : c'est la source de la *Sagesse,* c'est la Sagesse elle-même, en vertu de laquelle la Cause suprême se fait appeler le Dieu Sage[1]. »

Voici maintenant une des questions faites, au 33e degré, par le Président au Capitaine des gardes :

« Que vîtes-vous en entrant pour la première fois au Suprême Conseil?

Réponse. — Le mot symbolique de la Cause première, émettant des rayons à travers trois triangles entrelacés dont les sommets portaient les lettres du mot *Sapientia.*

Question. — Que signifie cet emblème?

Réponse. — Que la Sagesse suprême préside aux travaux du Suprême Conseil et l'éclaire de ses rayons. »

A la réception d'un Apprenti, 1er grade, le récipiendaire, les yeux bandés, est debout devant le Vénérable, qui, en singeant le baptême chrétien, demande à son parrain, le Frère Premier Surveillant : « Que demandez-vous pour lui?

Réponse. — La lumière.

Le Vénérable. — Que la lumière soit! »

Puis il frappe trois coups. Au troisième, le Maître des cérémonies arrache le bandeau au récipiendaire, et, au même instant, le Frère qui a embouché la lampe à lycopode souffle fortement et produit une vive clarté.

La réponse du Capitaine des gardes, que nous venons d'entendre, est le lycopode du 33e degré.

Les Juifs donnent même aux adeptes du 33e degré des explications inventées pour les dérouter.

La véritable explication kabbalistique de l'emblème en question, des trois triangles entrelacés portant les neuf lettres du mot *Sapientia* sur leurs neuf pointes, est que la lumière divine émanant de l'Ensoph par la *Couronne*, qui est ici cachée, passe sur la Sagesse pour briller tant *en* elle que *par* elle dans les huit autres séphiroth.

1. Ad. Franck, *la Kabbale,* p. 129.

9. Transition frauduleuse de l'Ensoph à la Couronne kabbalistique.

Considérons maintenant dans le texte de la Kabbale, donné plus haut, le passage de l'Infini au fini. Si la *Couronne,* la *Sagesse* et l'*Intelligence* sont la *source,* le *courant* et la *mer,* nous demandons d'où vient la *source* puisque dans l'Infini, il n'y a *aucune* forme? La source est une forme, et la Kabbale enseigne que la *Couronne* n'est pas l'*Ensoph.* Cherchons donc le développement de l'*Ensoph* jusqu'à ce qu'il se soit révélé dans la *Couronne,* qui est la *Source.*

Le texte cité ne dit rien sur ce sujet; mais il offre aux regards de l'homme ébloui la *mer* et le *jet* d'eau sortant d'une *source* formée par l'Infini, tout comme la franc-maçonnerie fait regarder à ses adeptes le lycopode. L'homme doit absolument être fasciné par une fiction saisissante, afin qu' « il n'aille pas plus loin dans l'étude de la Cause première », comme dit le Président au candidat du 33e degré.

Comment donc l'Ensoph fait-il pour se révéler dans la *Couronne?* Nous demandons une explication philosophique, rationnelle, sans fable ni figure.

Le texte donné dit : « Ensuite se forme un vase aussi resserré qu'un point, comme la lettre *yod,* mais dans lequel cependant pénètre la lumière divine. »

Un autre texte dit : « Avant que Dieu se fût manifesté, lorsque toutes choses étaient encore cachées en lui, il était le moins connu parmi tous les inconnus. Dans cet état, il n'a pas d'autre nom que celui qu'exprime l'interrogation.

« *Il commença par former un point imperceptible :* ce fut sa propre pensée; puis il se mit à construire avec sa pensée une forme mystérieuse et sainte; enfin, il la couvrit d'un vêtement riche et éclatant : nous voulons parler de l'Univers dont le nom entre nécessairement dans le nom de Dieu [1]. »

Tout philosophe sérieux demandera : Que veut dire ce vase aussi resserré qu'un point? Que veut dire : « Il commença par former un point imperceptible, qui fut sa propre

1. Franck, p. 131.

pensée? » Que veut dire : « Il se forma une source? » Ce ne pouvait être ni un vase matériel, ni un point mathématique, ni une source d'eau. — Ce fut sa pensée! L'*Ensoph commença* donc à *penser*. Si de toute éternité il n'avait pas pensé, comment a-t-il pu *commencer* à penser, puisque dans l'éternité il n'y a ni succession, ni de d'abord, ni d'ensuite, pas de passé, pas de futur?

Réfléchissez donc, frères maçons aux yeux bandés!

La philosophie juive peut-elle satisfaire votre intelligence?

Dans *Brahme* c'est d'abord le *désir* qui se forma, dans l'*Ensoph*, c'est la *pensée*.

La raison demande : Comment l'Infini a-t-il pu *penser sans intelligence*, puisque l'Intelligence n'est que la troisième des *Séphiroth* supérieures? Comment *désirer sans volonté?* Ce n'est pas l'intelligence qui émane de la pensée, mais la pensée qui émane de l'intelligence, et ce n'est pas la volonté qui émane du désir, mais le désir qui émane de la volonté. Est-ce avec ce renversement de l'ordre psychologique existant entre l'intelligence et la pensée, et entre la volonté et le désir, que le paganisme débute dans sa philosophie? Quelle audace des Juifs kabbalistiques d'offrir une telle doctrine antirationnelle à des hommes qui savent penser!

Quel aveuglement d'hommes sérieux qui se laissent bander les yeux corporels pour laisser mieux éblouir leur œil intellectuel par le lycopode kabbalistique!

10. Erreur fondamentale de tout panthéisme.

Outre cette faute grossière contre la logique et la psychologie, il y a le péché originel de tout système panthéistique, que les francs-maçons doivent aveuglément et implicitement admettre, s'ils veulent mériter le nom de francs-maçons.

Dans tous ces systèmes c'est le passage de l'Infini au fini qui présente au penseur sérieux l'aspect d'une manœuvre frauduleuse.

Salomon, une grande autorité invoquée par les maçons,

dit à Dieu : « Vous réglez toutes les choses avec nombre, poids et mesure[1]. »

C'est dans le nombre, dans la mesure et dans le poids qu'il faut chercher la différence entre l'Infini et le fini; car en Dieu, il n'y a ni nombre, ni poids, ni mesure. Dans l'Infini ces catégories sont élevées au-dessus d'elles-mêmes, et se perdent dans une unité supérieure.

Expliquons cette vérité fondamentale, puisque « la ligue des hérétiques (dit le pape Innocent III dans un sermon contre les Albigeois) doit être détruite par une instruction fidèle; car le Seigneur ne veut pas la mort du pécheur, mais qu'il se convertisse et qu'il vive ».

Il n'y a pas de nombre actuellement infini; ce que nous concevons comme nombre *infini* est la grandeur *indéfinie* ou la série interminable des nombres.

Tout nombre, quelque grand ou petit qu'il soit, peut être augmenté et multiplié, diminué et divisé; mais aucune division de l'unité ne saurait le réduire au zéro, ni aucune multiplication l'élever à l'infini actuel. Entre tout nombre *actuel* et le nombre infiniment grand, ainsi qu'entre le nombre *un* et sa fraction infiniment petite, il y a une distance absolument infinie et infranchissable.

Pour franchir cet abîme entre un nombre actuel et le nombre infiniment grand, il faut avoir recours à un ***nombre d'une nature supérieure***, qui contient en lui-même tous les nombres ***possibles***. C'est le nombre divin : c'est le *Un infini*, — c'est l'unité de Dieu.

De même, pour franchir la distance infinie entre un nombre actuel et le nombre infiniment petit, il faut avoir recours à l'anéantissement de tous les nombres : au zéro, au ***néant***.

Démontrons ces vérités, et forçons le Président du Suprême Conseil du 33e degré, à « aller plus loin dans l'étude de la Cause Première ». Un peu de « lumière » lui fera sans doute du bien.

1. Sag, XI, 21.

Un point mathématique n'a pas d'extension, il ne peut être ni divisé ni grossi. Entre deux points, placés à une distance quelconque, il est donc impossible de placer successivement un nombre suffisant de points pour en former une ligne. Le nombre *possible* de points entre deux points est infini; et l'infini ne saurait jamais être compté par des nombres successifs. Si vous voulez comprendre le nombre *actuellement* infini de ces points, ayez recours à une chose supérieure, à la ligne. La ligne embrasse d'*un seul coup* le nombre infini de tous les points possibles entre ses deux limites.

Un nombre *actuellement infini*, auquel on arriverait par addition ou multiplication, est évidemment une impossibilité. Affirmer son existence serait non moins déraisonnable que de faire un point mathématique d'une certaine longueur, ou une ligne mathématique d'une certaine largeur, ou une surface mathématique d'une certaine épaisseur.

Ceci est tellement clair et évident, qu'on voit de suite la fausseté de l'assertion suivante : le nombre des grains de sable, des étoiles, des atomes est *actuellement* infini; infini le nombre des minutes, des années, des périodes ou des évolutions que le monde doit avoir parcourues ou subies, en supposant qu'il ait existé de toute éternité.

La conséquence de ce raisonnement si lucide et si simple est celle-ci : il est absolument faux, illogique et déraisonnable, d'affirmer que les évolutions passées de l'univers sont en nombre *infini;* que la matière, sujette aux successions du temps, existe de toute éternité;—enfin, que tout ce qui peut être mesuré, compté et pesé, est *éternel*, dans le sens strict de ce mot.

Si nous ne voulons pas déraisonner, ni nous laisser éblouir par un lycopode sophistique quelconque, déclarons-le fermement : l'éternité antérieure de l'univers est une fable absurde; la doctrine kabbalistique concernant l'Ensoph qui *commença* à penser, et celle des Védas concernant Brahme qui *commença* à désirer, brisent l'éternité en lui donnant un passé et un futur; elles sont par conséquent

des inventions antirationnelles, des tromperies, dont le but est visible, si l'on veut bien en examiner et juger les conséquences.

11. But du panthéisme.

La séparation qu'on veut établir entre la substance et la trinité divines a pour but d'introduire, avec l'émanation de la trinité, celle de tout l'univers. C'est d'abord la négation de l'éternité de la Trinité divine; c'est ensuite la négation de la création *ex nihilo*, de cette seule solution raisonnable de la grande question sur l'origine d'un monde gouverné avec nombre, poids et mesure; c'est la négation de la différence essentielle entre Dieu et l'univers; c'est l'abaissement du Créateur au niveau de sa créature ou la déification de la créature, en particulier, de l'homme; c'est enfin une manœuvre diabolique cherchant à détacher les hommes de Dieu en leur répétant cette assurance trompeuse : « Vous serez comme les dieux[1]; » afin de perdre leurs âmes pour toute l'éternité; en un mot, c'est une cabale satanique.

12. Vraie idée de l'Infini.

Si nous voulons comprendre l'éternité passée, il ne nous faut pas compter des périodes successives et réelles d'un nombre infini, ce qui est impossible; mais réunir, dans l'esprit, toutes les périodes *possibles*, tant passées que futures, dans un seul moment, comme si nous voulions rétrécir une ligne dans un seul point qui représenterait toute la ligne. Nous aurons alors un instant d'un ordre supérieur, appelé *éternité;* instant immuable, dans lequel le passé, le présent et le futur se rencontrent et existent ensemble.

Le temps est une succession de moments transitoires; l'éternité est une permanence simultanée de tous les moments possibles.

Le temps est une suite de moments dans une succession continuelle; l'éternité est un simple instant dans une permanence éternelle.

1. Genèse, III, 5.

Le temps est un moment en mouvement; l'éternité est un instant en repos.

« Le temps, dit Boëce, est un maintenant fluide; l'éternité, un maintenant stable. »

Le temps est le passé, le présent et le futur de l'univers, créé avec l'univers; l'éternité est la présence permanente de Dieu.

Le temps est la naissance, la vie et la mort; l'éternité est la vie permanente, sans naissance et sans mort.

Le temps est une certaine imitation ou participation créée, partielle, successive et transitoire de la vie; l'éternité, selon Boëce, est la possession entière, simultanée et parfaite de la vie interminable.

Le temps appartient à l'univers créé; l'éternité à Dieu seul.

Le temps est créé, l'*Éternité* est incréée, — elle *est Dieu lui-même*.

Le même raisonnement se fait pour l'espace, et la conclusion en est : l'Espace est créé, l'*Immensité* est incréée, — elle *est Dieu lui-même*.

13. Émanation de la Couronne kabbalistique.

L'Ensoph, pour se révéler, commença à former un point imperceptible, comme un *iod* hébraïque, c'est la première Séphirah, la *Couronne*[1].

Voilà le mensonge primordial de la Kabbale juive et de la franc-maçonnerie, l'erreur mère de tout leur système.

L'Ensoph n'est pas l'Être éternel : ce n'est pas Dieu. Quiconque veut se faire franc-maçon doit renoncer à sa raison et au vrai Dieu!

Le *iod* hébraïque représente dans la Kabbale la pensée créatrice, ou plutôt formatrice, de l'Ensoph, produite après une certaine période, et par conséquent après une période limitée, temporelle et finie.

Le rite écossais donne, au 12e degré, grade de Grand

1. Franck, p. 130.

Maître Architecte, un bijou qui est « un carré de métal en forme de médaille (figure du monde) : sur l'une des faces sont gravés quatre demi-cercles (l'équateur et un méridien s'entrecoupant) devant sept étoiles (les sept Séphiroth inférieures), ayant au centre un triangle (les trois Séphiroth supérieures) contenant la lettre A[1] ».

La lettre A signifie, comme l'*iod* hébraïque, l'*Architecte de l'Univers*, le *Jéhovah* ou le Démiurge, le Formateur du monde.

Les Grands Maîtres Architectes ignorent très probablement qu'en portant cette médaille ils renient implicitement Dieu, le Créateur du ciel et de la terre.

Ce travail n'est pas une étude philosophique, autrement nous entrerions ici dans une considération des fables païennes sur le passage de l'Infini au fini ; elles sont toutes aussi antirationnelles que celles de la Kabbale juive et maçonnique.

14. La doctrine de la création *ex nihilo*, la seule raisonnable et vraie.

Si l'on prétend que la difficulté signalée d'un passage rationnel de l'Infini au fini se trouve de même dans la doctrine de la création *ex nihilo*, on se trompe ; car d'après cette doctrine, ce n'est pas l'essence divine qui passe de l'Infini au fini, de l'éternité au temps ; le monde n'est pas tiré de la substance divine par une émanation quelconque, le faisant ainsi égal à Dieu, mais il est créé du néant, et par conséquent il n'est nullement de la même essence que Dieu.

Pour façonner un monde d'une matière préexistante, une puissance finie suffit. Pour *créer* un monde du néant, une puissance infinie est requise. Plus une puissance est grande, moins elle requiert de matière pour en former quelque chose. La puissance de l'Éternel est infiniment grande ; donc elle ne requiert pour créer ce monde qu'une matière infiniment petite, c'est-à-dire nulle, le *néant*. Former quelque chose du néant s'appelle proprement *créer*.

1. Léo Taxil, II, p. 340.

Il est vrai que : *ex nihilo nihil fit.* Mais dans la création il n'y a pas seulement le *nihilum*, le néant ; il y a en outre le Tout-Puissant, et il n'est pas vrai de dire qu'avec le néant et le Tout-Puissant, rien ne peut être fait ; il est faux de dire : *Ex nihilo nihil fit a Deo.*

Ensuite, le *néant* n'est pas la matière que le Tout-Puissant aurait employée pour former l'univers : il n'est que le point de départ de l'œuvre créée par la puissance divine.

Dieu seul peut créer. La création requiert une puissance infinie.

Et si vous demandez pourquoi Dieu n'a-t-il pas créé l'univers plus tôt ? je réponds qu'il l'a en effet créé plus tôt et en même temps plus tard ; parce que le plus tôt et le plus tard ne sont qu'un seul moment dans l'éternité. Le temps a commencé avec le monde.

Et Dieu, qu'a-t-il donc fait avant de créer le monde ?

Réponse. — Il n'y avait pas d'*avant* : cet *avant* coïncide, dans l'éternité, avec l'*après*. Le monde a été créé au commencement.

Mais avant la création du monde, n'y avait-il donc pas un temps infini ?

Non, il n'y avait aucun temps ; un temps infini est une absurdité, et ce temps *indéfini*, que nous nous imaginons avant la création, est une pure fiction.

Mais quel est donc le passage de l'éternité au temps, de l'immensité à l'espace, de l'infini au fini, de la divinité à la créature ?

Ce n'est pas un changement quelconque en *Dieu lui-même*, ce n'est pas une émanation, une diminution, un développement, une évolution de l'intérieur de Dieu ; mais c'est un commencement de ce qui n'existait pas. Cette transition, ce saut, ce passage de l'infiniment petit au monde de l'extension veut dire ceci : il n'y a eu de changement que dans la créature, sortie du néant et de la pure possibilité, pour commencer à exister en réalité. L'éternité, l'immensité, l'infinité, la toute-puissance sont restées immuables comme toujours !

Dans le dogme de la création il n'y a aucune contradiction, aucun non-sens, comme dans toutes les doctrines panthéistiques sans exception; il n'y a aucune dérogation à la majesté divine, comme dans la Kabbale juive, ni aucune superstition, comme dans l'adoration idolâtrique de l'« Architecte de l'Univers », dont les francs-maçons se rendent coupables, — espérons-le, sans le vouloir.

15. L'erreur kabbalistique ravivée dans le panthéisme moderne.

L'erreur panthéistique, suggérée par la malice de l'Ange déchu aux anciens peuples et à un certain nombre des enfants de la race élue d'Abraham, n'a jamais cessé de se répandre dans le monde, presque toujours sous le couvert d'un secret inviolable. Nous passons sous silence les doctrines des diverses religions païennes dans l'antiquité, et faisons seulement allusion à la discussion entre les pharisiens et Notre-Seigneur, dans laquelle Jésus-Christ, le Verbe de Dieu, par lequel tout a été créé, se nomme, en opposition aux idées kabbalistiques des pharisiens : « LE PRINCIPE » : *Principium qui et loquor vobis*[1]. Nous ne voulons que toucher au commencement de l'Évangile de saint Jean, écrit évidemment contre la fausse doctrine de la philosophie juive, qui avait déjà commencé à corrompre les idées de certains chrétiens, et à semer les germes de la formidable hérésie des gnostiques, précurseurs des illuminés.

Saint Jean oppose au système kabbalistique de l'émanation la simple vérité, en disant : « Au commencement *était* (et non pas : après longtemps *émana* de l'Ensoph) le Verbe; et le Verbe *était* en Dieu, et le Verbe *était* Dieu (et non pas une diminution quelconque de la lumière et de la splendeur infinies de Dieu). Il était au commencement (c'est-à-dire de toute éternité) en Dieu. »

Laissons aussi à d'autres plumes la narration de l'histoire de la Kabbale juive, de son origine à Babylone et de son

1. Jean, VIII, 25.

influence sur la philosophie hermétique, sur les sectes gnostiques, sur les Templiers en Palestine et sur diverses sectes du moyen âge; contentons-nous de remarquer que Spinoza, fils de Juifs portugais, après avoir étudié le Talmud et la Kabbale, et après avoir été excommunié, en 1655, par la synagogue orthodoxe d'Amsterdam, posa les fondements du panthéisme moderne, enseigné maintenant par presque tous les professeurs nommés aux universités par les gouvernements maçonniques.

Selon Spinoza, il n'y a qu'une seule substance, qui se développe dans l'univers. Spinoza est le père du panthéisme moderne.

En 1720 parut, à Cosmopole (Londres), un livre latin : *Pantheisticon*, écrit par Jean Toland, imprimé à peu d'exemplaires qui ne furent jamais mis en vente. Ce livre prouve que, dès sa réformation en 1717, la franc-maçonnerie a enseigné, dans l'intimité, le panthéisme.

L'auteur réduit toute la maçonnerie au panthéisme de Spinoza. A la page 42, il dit : « Les Frères soutiennent, dans le sens absolu, non seulement la liberté de la pensée, mais encore de l'action, en répudiant cependant toute licence. Ils sont les ennemis les plus acharnés de tous les tyrans. Leur plus grand nombre réside à Paris, à Venise, en Hollande, et quelques-uns même dans la ville de Rome; mais ils abondent principalement et plus que dans tout autre lieu, à Londres : là, ils ont constitué, pour ainsi dire, leur siège et comme la citadelle de leur secte.... Il est clair que je ne veux pas faire allusion à la Société Royale anglaise, ni à l'Académie française, ni à aucune autre *société publique*... Après leurs banquets, ils renvoient leurs serviteurs, parce qu'ils sont des profanes et des ignorants; ils ferment alors les portes comme il faut d'après l'usage des anciens, et font la conversation sur différents sujets. » Page 78 : « Les Panthéistes doivent peut-être s'accuser d'avoir une double doctrine, l'une exotérique, c'est-à-dire *externe* ou populaire, et l'autre ésotérique, c'est-à-dire *interne* ou philosophique, et de révéler cette philosophie secrète seule-

ment aux amis d'une bonté et prudence reconnues. Mais qui peut douter qu'ainsi ils n'agissent sagement ? Aucune religion, aucune secte n'aime à ce qu'on la contredise. Le vulgaire croit que tout lui vient du ciel (révélé par Dieu). Il est donc nécessaire qu'autre chose soit dans le cœur et dans les réunions secrètes, et autre chose dans la rue et dans les discours publics. C'est un usage fréquent chez les anciens et chez les modernes. Ceux-ci, en vérité, tout en condamnant une telle dissimulation, ne manquent pas de s'en servir assez souvent. » Page 81 : « On le voit donc, de cette manière les Panthéistes vivent en sécurité au milieu de tant de dangers. » Page 40 : « Rien ne se perd dans l'univers : les choses changent seulement de place. Par conséquent, quoique *la création du néant* ne soit pas admise par les *Kabbalistes hébreux*, ni par les autres philosophes, on peut néanmoins dire que toutes les choses sont *créées*, dans ce sens qu'elles se meuvent de manière à s'éloigner de l'infini déjà passé et à s'approcher à l'infini de l'avenir. Et puisque *le nombre des mouvements est éternel*, comme *le nombre des choses* qui se meuvent, il n'existe pourtant aucun mouvement ni aucune chose qui soit éternelle, chaque chose étant faite de nouveau et partant créée. »

Voilà la Kabbale nommée et citée avec une fidélité parfaite. Jean Toland, né en Irlande, catholique apostat, protestant transfuge, et enfin infidèle de la pire espèce, écrivit ce livre pour les Frères maçons. Le titre de ce livre fut souvent cité d'une manière incorrecte. Voici comme il se trouve sur l'édition originale et unique, devenue très rare : *Pantheisticon; sive formula societatis Socraticæ in tres particulas divisa, quæ Pantheistarum sive sodalium continet mores et axiomata, nomen et philosophiam, libertatem et non fallentem legem neque fallendam.*

Præmittitur de antiquis et novis eruditorum sodalitatibus et de Universo infinito et æterno diatriba. Subjicitur de duplici Pantheistarum philosophia sequenda et de viri optimi et ornatissimi idea, dissertatiuncula. Cosmopoli. MDCCXX. En français : « Panthéisme, ou règle de la Société socrati-

que, divisée en trois parties, contenant les mœurs et les doctrines, la tendance et la philosophie, la liberté et la loi incapable de se tromper ou d'être trompée des Panthéistes ou Sociétaires. Précédé d'une étude sur les anciennes et modernes sociétés d'hommes érudits, et sur l'infinité et l'éternité de l'univers. Suit une dissertation sur la double manière de suivre la philosophie des Panthéistes, et sur l'Homme vertueux et parfait. Cosmopole. 1720. »

« L'homme parfait » est celui que la maçonnerie forme dans ses onze premiers degrés.

Venons maintenant à la philosophie des coryphées du panthéisme moderne, et nous verrons qu'ils n'ont fait, pour ainsi dire, que copier les grandes bases de la Kabbale juive.

On devait s'attendre à ce que les gouvernements maçonniques, guidés en dernier lieu par les Juifs, missent sur les chaires de philosophie, dans toutes leurs universités, des francs-maçons enseignant la doctrine maçonnique, c'est-à-dire la Kabbale, voilée sous des formules et des principes plus ou moins déraisonnables et illogiques, tels que nous les trouvons chez les Fichte, les Schelling, les Hégel, les Cousin et chez tous les autres séducteurs de la jeunesse des écoles.

Les Hindous, comme nous avons vu, enseignaient : « Alors il n'y avait *ni Être, ni Non-Être,* ni un monde, ni un ciel, ni quoi que ce soit au-dessus de lui, ni enveloppant ni enveloppé, ni mort ni immortalité : mais CELA *(Tat)* respirait sans aspiration, seul avec *Swadha* (Désir) qui subsiste en lui. Le désir fut formé en lui : et cela devint la semence productive primitive que le sage distingue dans le *Non-Être* comme le lien de l'*Être*. »

Cette fiction mensongère et outrageante à la raison humaine se trouve répétée dans la Kabbale juive : « Avant d'avoir produit l'Univers, avant d'avoir revêtu aucune forme et imposé aucune mesure à son infinité, l'*Ensoph* était ignoré de lui-même, il n'avait ni sagesse, ni puissance, ni bonté, ni aucun autre attribut. Alors il commença par former un point imperceptible, ce fut sa propre pensée. »

« Par cela même que Dieu, retiré en lui-même, se distingue

de tout ce qui est fini, limité ou déterminé ; par cela même qu'on ne peut pas encore dire ce qu'il est, on le désigne par un mot qui signifie *nulle chose* ou le *Non-Être (Ayin)*[1]. »

Le même sophisme, qui détruit l'idée de Dieu dans son germe, est fidèlement copié par les professeurs panthéistes dont nous venons de parler.

Déjà Schelling l'a répété en disant : « Le *Un* éternel a, de toute éternité, le désir de s'engendrer lui-même : ce désir est le premier rayon de la volonté, le vouloir ! Dieu, s'engendrant en lui-même, se parlant son propre désir, *pose son intelligence*, sa lumière !... » Quel abîme de fausses notions !

Hégel, plus hardi encore que Schelling, revint à l'ancien apogée du panthéisme : « Primitivement, avant la création de la nature et de l'esprit fini, *Dieu sans enveloppe* est en lui-même, puisqu'il est l'indifférence ou *l'identité absolue de l'Être et du Non-Être*. Ce Dieu antérieur au monde n'a aucun des attributs positifs qui appartiennent au Dieu contemporain, car il est la pensée identique avec elle-même, ne se connaissant pas elle-même.

« L'absolu se manifeste comme esprit, passant *de l'être au devenir* : il devient lui-même, il se réalise ! Ce n'est *qu'après s'être posé hors de lui*, dans la nature, que, revenant sur lui, *il acquiert conscience* et *devient esprit*, se connaissant comme esprit. »

Ce sont ces folies kabbalistiques, ces faussetés sacrilèges, que la jeunesse doit étudier et apprendre comme la vraie sagesse ! Les Juifs kabbalistiques, qui en savent le dernier mot, se moquent bien de cet esprit élevé, scientifique, philosophique, sublime, de ces jeunes intelligences qui, en dégradant leur raison, font sottement l'affaire de ces Juifs.

16. L'Ensoph comme Vide ou Néant absolu.

C'était une astuce vraiment diabolique de séparer l'essence infinie des trois personnes, nécessairement subsistantes en elle d'une manière absolument inséparable. La raison hu-

1. Franck, p. 138.

maine est surprise et éblouie de cette pensée aussi fausse que hardie, et facilement elle cède la place à l'imagination, dont l'auteur de cette fraude gigantesque peut dorénavant se jouer sans difficulté, pour s'introduire lui-même dans la sainte Trinité et être « semblable au Très-Haut ».

Ce n'est que le premier pas qui coûte; on l'a fait.

Avant d'apprécier cette doctrine fondamentale de la philosophie juive, remarquons les divers titres non moins mystiques que pompeux dont la Kabbale désigne la Première Cause.

L'Ensoph est l'Occulte des occultes. (*Temir miccol téméirim*), « l'Innommé », « le Mystère des mystères », « la Cause des causes » (Illath ha illoth), « l'Ancien des anciens », « le Vieux des jours » (Attik Yomim), le « Tout », le « Non-Être », le « Néant », le « Rien », etc. Il est représenté par un cercle vide qui doit être l'origine des dix Séphiroth. Quoique lui-même ne soit pas un des nombres, il donne la valeur aux nombres. L'Arabe, influencé par l'hébreu, nomme le zéro *çafar*, et le désigne par un cercle qui est, comme l'Infini de la Kabbale, sans commencement, sans fin, et vide dans son intérieur. Le mot anglais *cifre*, le français *chiffre* et l'allemand *ziffer* en sont dérivés[1].

1. Qu'il nous soit permis d'émettre ici une hypothèse assez vraisemblable. Selon la Kabbale, les dix Séphiroth (nombres) sont émanées de l'*Ensoph* (l'Infini, représenté par un cercle sans commencement et sans fin). Chaque Séphirah (chiffre) émane de la précédente. L'inventeur des chiffres nommés arabiques, probablement un disciple de Hermès trismégiste, a pris pour figure de l'Ensoph un cercle, le zéro; pour figure de la première Séphirah, la *Couronne*, surnommée le *long visage*, un long trait, c'est le chiffre 1. Il a ensuite ajouté, pour chacun des autres nombres, un autre trait semblable, jusqu'au numéro 9; il a complété la liste des dix Séphiroth, ou nombres, en joignant le signe de l'Ensoph à la première Séphirah, formant le numéro 10, conclusion de la première dizaine, et ainsi de suite pour chaque nouvelle dizaine. Pour retrouver cette idée, on n'a qu'à démembrer (par exemple à l'aide d'allumettes) les chiffres arabes comme il suit :

0 1 2 3 4 5 6 7 8 9 10



L'Ensoph et les dix Séphiroth constituent ensemble le nombre mystique *onze*.

Philosophiquement, l'Être infini n'est pas en vide, mais, au contraire, la *plénitude de l'Être*. La Kabbale, en dépouillant l'idée de l'être de toutes les formes réelles, n'a gardé que l'idée abstraite de l'*existence* sans aucune *substance*. Elle confond, comme Hégel après elle, l'être qui désigne l'*existence* et l'être qui désigne l'*essence* ou la *substance*. (*Esse existentiæ* et *esse essentiæ*.) On ne peut admettre qu'une même chose, sous le même rapport, soit et ne soit pas en même temps. Violer ce principe de la logique, c'est renoncer à la raison même. Si par *être* la Kabbale et Hégel entendent l'*existence*, il est absurde de dire que la Première Cause, l'*Ensoph*, existe en même temps et n'existe pas; s'ils entendent la *substance* ou *essence*, il est également absurde de dire que la Première Cause, l'Ensoph, est une substance et en même temps n'en est pas une.

Ils donnent un double sens au mot *être* quand ils affirment que la Première Cause est en même temps l'*Être* et le *Non-Être*. Selon eux, il est l'*Être* parce qu'il *existe*, et le *Non-Être* parce qu'il est vide de toute *forme substantielle*. « On entend par le *Non-Être*, dit le *Sepher Jetzirah*, ce qu'on ne conçoit ni par sa cause ni par son essence; c'est, en un mot, la cause des causes; c'est elle que nous appelons le *Non-Être* primitif, parce qu'elle est antérieure à l'univers[1]. »

En *vidant* l'Infini de toute forme substantielle, il reste dans notre esprit, qui fait cette opération d'abstraction, l'idée de l'*existence*. L'existence sans aucune substance n'est donc qu'une pure abstraction qui n'existe nulle part, excepté dans la pensée de celui qui fait l'abstraction. Elle ne pouvait donc pas avoir existé avant qu'il n'existât un être substantiel et intelligent. Il est donc faux que l'Ensoph, l'Être primordial absolu, ce vide infini, ait été la Première Cause de tout ce qui existe.

C'est par ce sophisme, en jouant sur le mot *être*, que la

1. Franck, p. 160.

Kabbale, l'ancienne et la nouvelle, a pu se donner une base philosophique.

En vérité, entendue comme *Existence vide et purement abstraite*, l'Ensoph n'est absolument rien, *le Rien ou le Vide absolu*, incapable de *désirer*, de se *révéler*, etc... La Kabbale n'a donc ni raison ni logique en l'affirmant.

17. L'Ensoph comme plénitude absolue de l'être.

Le vrai Être infini, tel que les philosophes de bon sens le comprennent, n'est pas le *Vide absolu* de toute essence, mais la *plénitude absolue* de l'Être; toutes les réalités possibles y sont comprises dans leur degré infiniment parfait. Voilà la véritable idée de Dieu. Elle s'obtient, non en faisant disparaître les qualités substantielles des êtres créés, mais en leur enlevant toutes bornes, toutes limites; ainsi l'idée de la substance appartient également à la créature et au Créateur, mais d'une manière essentiellement différente.

De cette sorte, l'Être infini est infiniment grand et absolument simple, comprenant en sa substance toutes les perfections possibles dans un degré éminent et infini. Cet être absolu est, en raison de son infinité, incapable de se diviser en produisant de son sein des Séphiroth plus ou moins limitées, comme des rayons d'une lumière primordiale, ou comme des fleuves d'une source première, qui s'affaiblissent et diminuent à proportion de leur éloignement, pour s'éteindre finalement et se tarir complètement.

En outre, dans l'Être réellement infini, l'Intelligence et la Volonté existent de toute éternité, non dans un état latent non encore développé, mais dans leur perfection et énergie complètes, infinies et immuablement actives. Si donc la Kabbale juive ou hégélienne veut considérer l'Ensoph, non comme un zéro vide, c'est-à-dire comme la pure *Existence* abstraite de toute substance, mais plutôt comme la plénitude de toute *Substance* possible, elle doit s'expliquer philosophiquement : il lui faut des arguments tirés de la raison, et non pas seulement des images de la mer ou de la lumière, qui ne sont pas infinies; elle doit nous démon-

trer qu'il n'est pas contre la nature même de l'Infini de détacher de sa substance une parcelle quelconque, de faire jaillir de son sein une seule goutte ou une seule étincelle, si petite soit-elle, sans affirmer implicitement la composition de l'Infini, sans soutenir que par ses émanations cet Infini n'est ni amoindri en lui-même, ni augmenté en dehors de lui, ni divisé dans son être, ni multiplié par de nouveaux êtres! Qu'elle nous explique comment les formes émanées, les Séphiroth, ne constituent pas, si elles restent dans le sein de l'Ensoph, des formes en lui-même, et qu'elles ne cessent pas d'être divines, si elles sortent de son intérieur.

Il n'y a pas de réponse philosophique à ces questions. Il suffit de les poser pour renverser tous les systèmes panthéistiques et kabbalistiques.

L'idée de Dieu est la plénitude infinie de toutes les perfections possibles. L'idée de l'Ensoph kabbalistique est ou le Vide absolu, le Néant infini, un Zéro parfait, ou un Être infini divisible, ce qui est une contradiction évidente. Dieu est l'Être suprême; l'Ensoph est une abstraction purement mentale, une idole imaginaire, sottement adorée par les Juifs kabbalistiques et les francs-maçons comme Cause Première.

18. L'Ensoph dans les emblèmes maçonniques.

Dans le rite écossais, on ne fait pas souvent usage du cercle comme symbole de l'Ensoph, parce que cette « Cause Première », l'Inconnu des inconnus, n'est pas susceptible d'adoration. Mais dans le rite de Misraïm on le trouve assez fréquemment dans les décors. Ce dernier rite, foncièrement et presque exclusivement juif, représente la Kabbale plus clairement et plus complètement que les autres rites. A son 18° degré, le bijou est un triangle dans un cercle, signifiant les trois Séphiroth supérieures contenues dans l'Ensoph. Au 25° degré le cercle est contenu dans un triangle, indiquant la doctrine que l'Ensoph, quoique n'étant rien de tout ce qui est, se trouve néanmoins dans tout ce qui est, et en premier lieu, dans les trois Séphiroth

supérieures. Dans le même sens le cercle est, au 26e degré, dans un double triangle, et, au 27e degré, dans un triple triangle.

Le rite écossais connaît le cercle divisé en quatre parties. Un compas ouvert à 90 degrés et embrassant un quart de cercle gradué, est le bijou du *Maître Parfait*, au 5e degré. Nous verrons encore que l'Ensoph s'est développé en quatre mondes. L'univers matériel, auquel nous appartenons, en est un. Ce monde est donc, pour ainsi dire, un quart de l'Ensoph révélé. Dans sa totalité, l'Ensoph est représenté par un cercle parfait qui n'a ni commencement ni fin. Chacun des quatre mondes émanés de lui en est un quart. C'est absurde, mais voilà la vraie explication de ce quart de cercle.

CHAPITRE II

LES SÉPHIROTH SUPÉRIEURES ET LA SAINTE TRINITÉ

1. Émanation des dix Séphiroth.

(Voir planches A et B.)

Avant de donner un aperçu de la doctrine kabbalistique au sujet des dix Séphiroth émanées de l'Ensoph, autant qu'elles intéressent la franc-maçonnerie, nous les plaçons ici dans leur ordre anthropologique. Les trois Séphiroth supérieures ou intellectuelles représentent la tête de l'homme primordial; les trois suivantes, ou morales, sont ses deux bras et sa poitrine; les trois autres, ou physiques, sont le milieu du corps et les deux jambes, et la dixième est placée sous ses pieds[1].

On nomme les nombres :

2, 7, 10 et 11 : la Colonne du Milieu.

3, 5 et 8 : la Colonne de la Grâce.

4, 6 et 9 : la Colonne de la Justice.

5, 6 et 7 : le Roi Saint.

8, 9 et 10 : la Matrone ou la Reine.

Par l'union du Roi Saint à la Matrone, l'univers est engendré; et par l'union de la Matrone au Roi Saint, les êtres individuels sont à la fin ramenés à la divinité et confondus avec son essence.

Ces sorties et ces rentrées des êtres sont une autre forme de la doctrine indienne du Védanta : « Le sage considère Brahme comme la source de tous les êtres. Comme l'araignée émet et reprend son fil, comme les plantes sortent de la terre et y retournent, ainsi l'univers vient de l'Inaltérable et y rentre. »

Nous trouvons les termes de la philosophie indienne de beaucoup supérieurs à ceux de la Kabbale juive, quoique la doctrine soit au fond la même.

1. *Encyclopedia Britannica* : « Cabale ». — Franck, p. 149.

Par exemple, de cette représentation lubrique que nous avons vue, le Védanta dit, en des termes tout philosophiques : « Cet univers est en effet Brahme, car il sort de lui, respire en lui et rentre en lui. Adore-le donc. »

La vie sociale des Indiens est basée sur la même idée du *Purusch*, Homme primordial ou Brahma.

De la *tête* de Brahma sont sortis les *Brahmanes*, la caste des prêtres et sages ; de ses *épaules*, les *Kschatriyas*, la caste des rois et guerriers ; de ses *entrailles*, les *Vaissyas*, la caste des marchands ; et de ses *pieds*, les *Soudras*, la caste des ouvriers et cultivateurs.

On verra les Kschatriyas maçonniques du 30ᵉ degré, les Chevaliers *kadosch* (saints), suivre immédiatement, pour les protéger, les Brahmanes juifs de la Triade supérieure des 31ᵉ, 32ᵉ et 33ᵉ degrés.

Pour bien comprendre la nature de l'*Architecte de l'Univers*, devant lequel les francs-maçons fléchissent le genou, et qui a réussi à supplanter dans leur esprit le vrai Dieu vivant, le Créateur du ciel et de la terre, il faut considérer ce que la Kabbale juive entend par l'*émanation* des dix Séphiroth, et par les Séphiroth elles-mêmes.

Nous avons déjà vu que, selon la Kabbale, l'Ensoph, l'Infini, se trouve au-dessus de tout, même au-dessus de ce qui est *être* et *penser*.

Il est l'univers ; mais l'univers n'est pas lui. Dans cet état illimité il ne pouvait être compris par l'intellect, ni être prononcé par des paroles. Comme tel il était, dans un certain sens, *Ayin* (le Non-Être).

Afin de pouvoir être connu et compris, l'Ensoph devait devenir actif et créateur. Or, l'acte de création implique une intention, un désir, une pensée et une action, et partant, des propriétés ou qualités appartenant, comme l'affirme la Kabbale, à un être fini ou limité ; en outre, la nature imparfaite et circonscrite de la créature exclut l'idée qu'elle est l'*œuvre directe* de l'infini et du parfait. Par conséquent, l'Ensoph devait devenir créateur par le moyen de plusieurs êtres intermédiaires, c'est-à-dire des *dix Séphiroth*,

émanant de lui comme des rayons d'un foyer de lumière.

Le désir de devenir manifeste et connu, et partant, l'idée de la création (émanation) est co-éternelle avec l'inscrutable divinité. La première manifestation de ce désir primordial est appelée la première *Séphirah*, la *Couronne*, une substance spirituelle qui existait de toute éternité dans l'Ensoph, et qui contient en elle-même *neuf* autres Séphiroth.

Les dix Séphiroth constituent entre elles et avec l'Ensoph une unité stricte, et représentent le même être sous différents aspects.

Elles se nomment :

Triade intellectuelle.	1. Couronne. 2. Sagesse. 3. Intelligence.
Triade morale. . . .	4. Amour, Grâce, Grandeur ou Miséricorde. 5. Justice ou Rigueur. 6. Beauté.
Triade physique. . .	7. Force ou Triomphe. 8. Splendeur ou Gloire. 9. Base ou Fondement, et
	10. Royaume ou Schekhinah (Présence).

Voici les termes hébreux des dix Séphiroth.

1. Kether.	6. Tiphereth.
2. Khokhma.	7. Netzakh.
3. Binah.	8. Hod.
4. Khésed.	9. Jesod.
5. Din.	10. Malkhuth.

Or, lorsque l'Inconnu des inconnus assuma une forme, il produisit toutes choses sous les deux formes de mâle et femelle, sans lesquelles rien ne pouvait continuer dans son existence sous une autre forme.

Toutefois, la première Séphirah, la *Couronne*, est tellement proche de l'unité ésotérique, l'Ensoph, qu'elle paraît souvent se confondre avec lui; et d'autre part, elle en est

réellement distincte et différente. Elle s'appelle aussi : « Je suis », « Jéhovah » et le « Saint Ancien », l'Ensoph étant « l'Ancien des anciens ».

En face de « l'Ancien des anciens », la lumière de « l'Ancien » est ténèbres.

La Sagesse, la seconde Séphirah, lorsqu'elle procéda du « Saint Ancien », émana comme mâle et femelle (androgyne, hermaphrodite), car la *Sagesse développée* est l'*Intelligence*, la troisième Séphirah. Ainsi furent obtenus le mâle et la femelle : la *Sagesse*, le père, et l'*Intelligence*, la mère, de l'union desquelles les autres paires de Séphiroth émanèrent par degrés[1].

Ces trois premières Séphiroth, la *Couronne*, la *Sagesse* et l'*Intelligence*, constituent la première Triade de la décade séphirique. C'est la tête divine de l'*Homme archétype*, *primordial* et *céleste (Adam Kadmon)*.

De l'union de la seconde et de la troisième Séphiroth naissent deux principes opposés, la *Grâce*, principe masculin, et la *Justice*, principe féminin.

Ces deux principes forment les bras de l'*Homme archétype;* le premier donne la vie, le second la mort. Ils s'unissent dans le centre commun de la *Beauté*, qui est la poitrine d'*Adam Kadmon*. Ces trois principes forment la seconde Triade de l'Homme primordial, et représentent ses qualités morales, comme la première ses qualités intellectuelles, et la troisième ses qualités physiques.

De la seconde union émanent la Séphirah masculine, la *Force*, et la féminine, la *Splendeur*, constituant les deux jambes d'*Adam Kadmon* et engendrant la neuvième Séphirah, la *Base* ou le *Fondement*, la sève et la moelle, la puissance de la génération et de l'accroissement dans la nature. A ce point de vue, *Adam Kadmon* se nomme *Sabaoth* (armées). Cette Triade s'appelle aussi la *Natura naturans* (la Nature qui engendre), le monde physique étant la *Natura naturata* (la Nature engendrée).

1. Zohar, III, 290.

La dixième et dernière Séphirah, le *Royaume*, désigne l'unité, l'harmonie et la domination des trois classes d'attributs précédents.

2. Les dix Séphiroth dans les décors maçonniques.

Après cette exposition de la doctrine kabbalistique, il ne nous est pas difficile de donner la signification de la plus grande partie des décors et des emblèmes maçonniques.

Dans le grade de *Maître*, 3ᵉ degré du rite écossais, le bijou est un *triangle;* au grade de *Secrétaire intime*, 6ᵉ degré, c'est un triple *triangle* ou trois triangles entrelacés; sur la médaille du *Grand Maître Architecte*, 12ᵉ degré, vous trouverez sept étoiles, les sept Séphiroth inférieures, ayant au centre un triangle contenant la lettre A : les trois Séphiroth supérieures et l'Architecte de l'Univers[1].

Dans les triangles maçonniques se trouvent ou un Iod hébraïque, ou un S, ou un œil. C'est la même Triade, renfermant les symboles des trois principales Séphiroth : 1° de la *Couronne* qui, comme Grand Architecte de l'Univers, prend le nom de *Jéhovah;* 2° de la *Sagesse*, et 3° de l'*Intelligence*, dont l'œil voit tout.

La représentation de deux triangles entrelacés est pleinement expliquée par l'union du *Roi Saint* avec la *Matrone*, c'est-à-dire par le grand principe fondamental et souverainement immoral de la Kabbale, que l'existence de tous les êtres, tant spirituels que matériels, est due à l'union d'un principe mâle avec un principe femelle. Nous en sommes moralement sûrs, de tous les chrétiens trompés par cet engin de la synagogue kabbalistique, la franc-maçonnerie, il n'y en a qu'un nombre très restreint qui aient conscience le moins du monde qu'en s'affublant des décors maçonniques, ils se rendent à la fois coupables des plus terribles blasphèmes contre Dieu et sa sainte Trinité, et de l'usage d'emblèmes dont la lubricité est telle que nous ne pouvons en donner l'explication ici.

1. Léo Taxil, p. 240.

3. Anomalies dans les Séphiroth supérieures.

La Kabbale est très explicite à déclarer que les dix Séphiroth sont les principaux attributs de Dieu[1].

Or, il est clair, l'Intelligence, la Sagesse, la Grâce, la Justice, la Beauté et la Gloire, peuvent être comprises comme des attributs divins; mais ce qui échappe à notre entendement, c'est que la Couronne, le Triomphe, le Fondement et le Royaume soient de cette nature. Dieu n'est ni une Couronne d'un roi quelconque, ni un Royaume sous un roi quelconque, ni le Triomphe d'un triomphateur quelconque, ni enfin un Fondement d'un édifice quelconque. A quoi se rapportent donc les Séphiroth nommées ainsi?

Ensuite, l'Intelligence n'est pas le résultat ou l'effet de la Sagesse, mais au contraire, la faculté dont le développement parfait conduit à la Sagesse. Pourquoi donc ce renversement de l'ordre naturel psychologique?

Troisièmement, c'est une doctrine généralement reçue et sûre, que la première personne de la sainte Trinité engendre la seconde, le Verbe ou la Sagesse, par son intelligence; comme l'esprit humain produit les paroles par son intelligence humaine. La première des trois Séphiroth supérieures devrait donc être l'Intelligence. Pourquoi la supplanter par la Couronne?

Quatrièmement, la Grâce ou l'Amour, qui est produit par la volonté, et constitue partout la troisième personne de la Trinité, pourquoi doit-elle être placée à la quatrième place au lieu de la troisième? S'il faut absolument mettre la Couronne entre les trois personnes divines et l'Ensoph, pourquoi renvoyer la Grâce entre les Séphiroth inférieures, et ne pas admettre quatre Séphiroth supérieures?

Nous n'aurions pas posé ces questions si nous avions affaire à un peuple païen quelconque. Mais des Juifs connaissant leurs saintes Écritures, comme de fréquentes citations le prouvent, méritent-ils les excuses que tout homme

1. Franck, p. 128.

accorderait volontiers à des païens dépourvus de l'assistance des prophètes instruits par l'Esprit de Dieu?

Les francs-maçons n'ont aucune idée des doctrines kabbalistiques; on les leur enseigne par des emblèmes inintelligibles dont ils ne connaissent pas la clef. Les Chefs juifs de la franc-maçonnerie se gardent bien de mettre leurs adeptes aux yeux bandés sur les traces de la Kabbale.

4. La vérité sur la sainte Trinité.

Disons-leur, pour donner à leurs intelligences la vraie lumière, que dans la divinité il n'y a et ne peut y avoir aucune séparation entre la nature et les personnes divines. Les personnes en Dieu ne peuvent être que des relations subsistantes dans l'essence divine; elles ne sont donc nullement divisibles ou séparables de l'essence.

Sans les trois subsistances déjà nommées il ne peut y avoir de divine substance ou essence, comme sans la divine essence ou substance il ne peut y avoir de divines personnes. La séparation faite par la Kabbale juive entre l'essence qui ne se développe qu'après le désir de se manifester, et les manifestations successives de la divinité, est une erreur capitale et funeste. Elle doit avoir été faite dans un but foncièrement pervers.

Oui, il y a des processions éternelles dans la substance divine, qui en elle-même ne peut être qu'une seule d'une unité absolue et infinie. Cette unité divine n'entre pas dans les nombres ordinaires, parce qu'elle est une unité d'un ordre supérieur à tout ce qui est sujet au nombre, au poids et à la mesure. Le nombre *Un* dans la substance divine ne se compte pas comme le nombre *un* suivi de deux.

Les processions éternelles dans le sein même de la nature divine ne sont pas ses effets, comme Arius l'affirmait; ni des mutations de la même personne, comme disait Sabellius et disent les Swédenborgiens; parce que ce ne sont pas des processions au dehors de la nature divine, mais des processions spirituelles dans l'intérieur de la substance éternelle, semblables, mais infiniment supérieures à la pro-

cession de notre pensée, parole ou sagesse produite de notre intelligence, et à la procession de notre amour produit de notre volonté.

En Dieu la procession de la parole intérieure est appelée le *Verbe* ou le *Fils*. Ce dernier nom est aussi juste que le premier, parce que la génération signifie l'origine d'un être vivant produit d'un principe vivant, selon la similitude de sa nature. Or, le Verbe est une conception de l'intelligence; il est aussi la similitude de la chose qu'il représente; et il est de la même nature que celui duquel il procède; donc le Verbe procède de son principe selon le mode de la génération, d'une génération tout à fait spirituelle. Pour cette raison, Dieu peut et doit être appelé : *Dieu le Père*, et son Verbe : *Dieu le Fils*.

Outre la procession du *Verbe* par l'action immanente de l'intelligence de Dieu, il y a, comme dans l'esprit humain, une seconde procession par l'action immanente de la volonté : c'est l'*Amour* divin.

L'amour ne procède pas, comme le Verbe, selon sa similitude avec la chose aimée, mais selon l'inclination de l'aimant vers l'aimé. Par conséquent, l'amour ne procède pas par voie de génération, mais par voie de spiration. C'est pourquoi, en Dieu, l'Amour du Père et du Fils est aussi appelé le *Saint-Esprit*, qui procède du Père et du Fils comme d'un seul principe. L'éternel objet du Verbe, c'est la vérité de l'essence divine; celui de l'Amour, la bonté de cette même essence. Dans la vie intérieure des êtres spirituels,— et Dieu est l'Être spirituel par excellence,— il n'y a que deux actions, celle de l'intelligence et celle de la volonté. Donc, il n'y a en Dieu que deux processions, la génération du Verbe et la spiration de l'Amour.

Il n'y a, par conséquent, que trois personnes divines en Dieu : le Père, le Fils et le Saint-Esprit. Ces trois personnes possèdent en commun une substance divine indivisible; elles ne sont donc pas trois dieux, mais un seul Dieu.

Le *Verbe* ou le *Fils* est aussi appelé la *Sagesse*, quoique

la sagesse soit, comme la force, la justice, la beauté, la miséricorde et toutes les autres propriétés essentielles, commune aux trois personnes divines. C'est surtout dans l'Ancien Testament que le nom de *Sagesse* est approprié au Verbe de Dieu, par lequel tout a été créé. Les Juifs kabbalistiques connaissaient bien le livre de la Sagesse, écrit par Salomon. Et, ce qui est à remarquer, les anciens Perses, à la philosophie desquels les Juifs ont emprunté les grandes lignes de leur doctrine pour la judaïser dans leur Kabbale, reconnaissaient aussi la Sagesse *(Mazda)* comme une personne divine qui se confondait avec leur Jéhovah *(Ahura)* en une seule Divinité, *Ahura-Mazda* ou Ormazd, duquel le *Feu (Atars)* procédait.

Il y aurait tout un livre à écrire sur la *Sagesse*, le *Verbe*, le *Logos*, qui se transforme en la déesse *Pallas Athènè* ou *Minerve*, et en d'autres figures semblables de l'Olympe des anciens peuples. Les Juifs de la Kabbale n'ont pas inventé l'idée sur laquelle cette grande figure est basée; ils ont suivi la divine révélation et la croyance générale de l'antiquité, selon lesquelles la Sagesse personnelle est une émanation directe et immédiate du premier principe divin.

Nous croyons donc être dans le vrai en reconnaissant dans les trois Séphiroth : l'*Intelligence*, la *Sagesse* et la *Grâce*, un souvenir, quoique corrompu, des trois divines personnes connues dans l'Ancien Testament sous les noms de *Jéhovah*, *Sagesse* et *Esprit-Saint* ou *Feu*, et chez les Perses sous les noms d'*Ahura*, *Mazda* et *Atars*.

Les autres attributs divins, comme la justice, la beauté, etc., sont communs aux trois personnes et ne sauraient constituer de nouvelles personnes.

La division des Séphiroth, entre supérieures au nombre de *trois*, et inférieures au nombre de *sept*, est un autre indice de la connaissance que les auteurs de la Kabbale avaient de la Trinité divine et des sept anges dont leurs livres sacrés font également mention [1].

1. Tobie, ch. XII, v. 15.

5. Le Grand Architecte de l'Univers.

Le triangle équilatéral maçonnique, sans autre addition, représente le Grand Architecte de l'Univers de la franc-maçonnerie. C'est la Couronne avec *sa* Sagesse et *son* Intelligence.

La Kabbale juive, toujours riche en images pour captiver l'esprit humain, contient un passage qui nous permet de conclure de nouveau que sa doctrine est dérivée de la philosophie indienne, par l'intermédiaire de la philosophie perse, comme son nombre sacré de trente-trois l'a déjà indiqué.

Dans la troisième partie du *Zohar* (fol. 288[1]), nous lisons :

« L'Ancien, dont le nom soit sanctifié (le *Kéther*, la *Couronne*), existe avec *trois têtes* qui n'en forment qu'une seule ; et cette tête, c'est ce qu'il y a de plus élevé parmi les choses élevées. Et parce que l'Ancien, dont le nom soit béni, est représenté par le nombre trois, toutes les autres lumières qui nous éclairent de leurs rayons sont également comprises dans le nombre trois. »

La fameuse *Trimurti* dans le temple souterrain de l'île d'*Éléphanta*, dans le port de Bombay, représente la tête gigantesque de Brahme, aux trois têtes de Brahma, Vischnou et Siva. La doctrine est la même, pourquoi les symboles ne seraient-ils pas les mêmes ?

Dante a-t-il connu cette Trimourti ? A-t-il étudié la Kabbale qui commença à être connue par les non-Juifs dans son siècle ?

Qu'elle est saisissante la description qu'il fait de Lucifer à trois faces ! « Le monarque, écrit-il, qui règne sur l'empire des angoisses éternelles, apparut depuis le milieu de sa poitrine, en dehors de l'étang glacé ; et je ne suis pas plus grand à côté d'un géant, que des géants à côté de ses bras : quelle doit donc être la hauteur de sa taille entière ! S'il a

1. Franck, p. 141.

été aussi beau qu'il est maintenant hideux, depuis qu'il a osé lever sa face orgueilleuse contre son Créateur, il n'est pas étrange qu'il soit devenu la source de tout mal.

« Oh! quel ne fut pas mon étonnement lorsque je vis *trois faces* sur sa tête, une de front, rouge comme du sang, les autres, jointes à elle, sortant du milieu de chaque épaule et se réunissant à son front élevé et orgueilleux. La face à la droite paraissait noirâtre, et l'autre, à gauche, de la couleur de ceux qui habitent sur les rives du Nil[1]. »

Lucifer a toujours été nommé le singe de Dieu. Ne pouvant réussir à être semblable au Très-Haut, il s'en est fait la caricature. Que les francs-maçons ne nous blâment pas si nous leur disons que, comme leur « Grand Architecte de l'Univers » est le singe de Dieu le Créateur, ainsi la franc-maçonnerie, qui est essentiellement son œuvre, est une singerie de l'Église, qui est l'œuvre du Fils de Dieu. La considération des trente-trois degrés prouve la justesse de cette remarque.

6. Le Grand Architecte de l'Univers tout autre que le Créateur du ciel et de la terre.

La connexion intime entre la doctrine de la Kabbale et du paganisme, et par conséquent, de la franc-maçonnerie avec les anciennes erreurs panthéistiques, est une preuve certaine que le *Grand Architecte de l'Univers*, adoré par les francs-maçons, n'est nullement le *Dieu des chrétiens*, qui a créé l'univers du néant.

Nous ne répétons pas les preuves innombrables des Eckert, des Claudio Jannet, des Deschamps, des Pachtler, des Léo Taxil, et d'autres vaillants champions du christianisme; nous nous bornons ici à démontrer la perfidie avec laquelle on a tâché, et malheureusement réussi à dérouter le grand nombre des francs-maçons, lors de la fameuse discussion, dans le sein de la franc-maçonnerie, sur la nécessité de la croyance en un Dieu personnel.

1. Dante, canto XXXIV *del Inferno*.

On le sait, la grande majorité des francs-maçons anglais, en dépit de leur enrôlement dans la maçonnerie, est encore attachée au christianisme de la Haute Église Anglicane, et croit en un Dieu, Créateur du ciel et de la terre.

Une déclaration de la part des autorités maçonniques, édictant que, pour être reçu maçon, il n'était pas de rigueur de croire à la personnalité de Dieu, aurait jeté le désarroi dans les loges anglaises et gravement compromis l'existence de la franc-maçonnerie en Angleterre.

Une des belles qualités du caractère anglais est le bon sens, qui ne se laisse pas facilement offusquer par des idées métaphysiques transgressant les lois de la raison.

La question de la personnalité de Dieu, ou, pour parler le jargon maçonnique, du « Grand Architecte de l'Univers », fut, en septembre 1875, soumise au Congrès de Lausanne.

Le délégué écossais, F. Mackersey, après avoir assisté à la première réunion préliminaire d'un des Comités, quitta Lausanne, et publia dans une circulaire, au nom du Conseil écossais, que le Congrès n'avait point exprimé sa croyance en un Dieu personnel.

Cette déclaration offrait un grand danger; elle pouvait effaroucher la bonne et traitable masse de francs-maçons ordinaires, qui ne se sont jamais donné la peine de lever le bandeau maçonnique de dessus leurs yeux, et sont néanmoins très utiles à la loge. Il fallait donc lui opposer une autre déclaration, qui, tout en sauvegardant la vraie doctrine maçonnique panthéistique, suffirait à tranquilliser les consciences en déroutant l'intelligence.

Le Suprême Conseil des Souverains Grands Inspecteurs Généraux du 33e degré de l'Ancien et Accepté Rite de la franc-maçonnerie pour l'Angleterre, le pays de Galles et les dépendances de la Grande-Bretagne, envoya donc, le 26 mai 1876, aux autorités qui lui étaient subordonnées, une Circulaire datée du n° 33 du Golden-Square. (Remarquez le numéro 33 et le carré d'or, qui signifient la place suprême dans le monde rendu à la liberté d'or.) Elle était signée par les deux délégués dudit Suprême Conseil au Congrès de

Lausanne. Dans cette Circulaire qui est sous nos yeux, il est dit : « Si le délégué écossais était resté jusqu'à la fin de la Conférence, il n'aurait pas osé émettre la déclaration insoutenable que le Congrès n'avait pas exprimé sa croyance en un Dieu personnel,... car le point sur lequel le Congrès a le plus fortement insisté, était de poser, comme principe absolu et fondamental de l'Ancien et Accepté Rite Écossais de trente-trois degrés, la croyance en *la personnalité de Dieu comme l'Auteur, le Créateur, le Créateur Suprême, le Grand Architecte de l'Univers, l'Être Suprême.* »

Si cette Circulaire ménageait adroitement la « superstition » des maçons chrétiens, en nommant l'Être Suprême reconnu par la franc-maçonnerie, « *le Créateur* » de l'univers, elle sauvegardait non moins adroitement la vraie doctrine maçonnique en expliquant l'expression « *le Créateur* » par l'addition des mots « *le Créateur Suprême* », qui impliquent une gradation dans l'office de créer, et l'existence de créateurs ou architectes inférieurs, subordonnés au *Suprême ou Grand Architecte de l'Univers. Créer* signifie ici *organiser*.

La *Couronne,* la première des Séphiroth, n'est pas le seul « *Architecte de l'Univers* », elle n'en est que le « *Grand* », mais sous son impulsion et sa direction, la *Sagesse* (masculine) et l'*Intelligence* (féminine); la *Miséricorde* (masculine) et la *Justice* (féminine); ainsi que la *Force* (masculine) et la *Gloire* (féminine); ou, pour résumer ces architectes inférieurs, le *Roi Saint* et la *Matrone,* eux aussi, ont maçonné pour construire et perfectionner les trois mondes en dehors du Monde des émanations ou séphirique.

Si notre déduction n'est pas erronée, et si la *Couronne* est l'Ange déchu, il est en effet un Être *personnel;* il est le *Créateur Suprême* de l'Univers, le premier organisateur, ou plutôt désorganisateur du monde.

Le document cité continue : « Les membres (du Congrès) espéraient qu'avec la définition donnée, personne ne pourrait devenir un membre de l'Ancien et Accepté Rite Écossais sans croire en un Dieu personnel, et qu'on éloignerait

des libres penseurs, contrairement aux pratiques de certaines autres corporations ; celles-ci, en les recevant dans leur sein, révèlent une tendance à devenir *purement matérialistes.* »

Ici de nouveau on ménage la faiblesse de ceux qui croient encore en un Dieu Créateur du ciel et de la terre, et en même temps on sauvegarde la doctrine kabbalistique de la Loge, en faisant une distinction entre la libre pensée *purement* matérialiste et celle qui, à côté de la matière éternelle, admet un Esprit, comme, en effet, la Kabbale l'admet.

Suivent les preuves de la Circulaire pour ces affirmations, qui, on le voit, sont essentiellement ambiguës et clairement équivoques. La première est le témoignage d'un des délégués présents. Celui-ci « déclare solennellement qu'un des grands buts du Congrès a été de prouver au monde par son manifeste, que l'Ancien et Accepté Rite Écossais de la maçonnerie n'admettrait jamais dans ses rangs quiconque ne croirait pas en Dieu comme un Dieu personnel, le Créateur, l'Auteur et le Gouverneur de toutes choses, le Jéhovah ».

Cette preuve a la même valeur que l'affirmation déjà faite. Nous l'avons déjà vu, et nous le verrons encore, la Kabbale donne le nom de « Jéhovah » à son Grand Architecte de l'Univers, à Lucifer.

La seconde preuve est tirée du huitième paragraphe de la déclaration des Principes maçonniques : « La maçonnerie pose en principe que le *Créateur Suprême* a donné à l'homme, comme le bien le plus précieux, » etc.

Et ce mémoire finit par l'exclamation : « Si ces mots ne désignent pas l'unique Dieu, qui est au-dessus de tout, et qui est un Dieu personnel, aucune langue ne saurait le faire. »

Cette preuve confirme la différence déjà faite entre le *Créateur Suprême* et les *créateurs inférieurs.*

Le Conseil, s'il avait été sincère, n'aurait-il pas mieux fait de dire tout simplement : Dieu qui a tiré l'Univers du néant? Cette addition aurait entièrement coupé court à cette ambiguïté déloyale. L'esprit de mensonge et d'hypocrisie est tellement enraciné dans la franc-maçonnerie, que des

hommes, sous tous les autres rapports fort honorables, ne croient pas au-dessous de leur dignité de recourir à des équivoques qu'un œil impartial perçoit à première vue. Plus nous avancerons, plus nous retrouverons le même esprit faux et menteur, inspiré à la franc-maçonnerie par celui qui « est Menteur et père du mensonge[1] ».

Enfin, la meilleure preuve que nous apprécions justement ces déclarations équivoques des autorités maçonniques, ce sera ce fait : à la suite du Congrès de Lausanne, le Conseil du Grand-Orient de France, dans une réunion tenue en 1877, élimine de sa constitution maçonnique l'affirmation de l'existence de Dieu, condition jusque-là nécessaire pour l'admission des candidats. En 1878, la Grande Loge d'Angleterre prend la résolution suivante, dans laquelle on reconnaît de suite la même ambiguïté : elle déclare que, « concernant la croyance en l'existence du *Grand Architecte de l'Univers* comme un des principes sur lesquels la franc-maçonnerie est basée, nous ne pouvons permettre qu'on exprime une négation formelle de ce principe, et nous ne pouvons reconnaître ceux qui le nient ».

La Grande Loge aurait mieux fait de ne rien déclarer, car il ne s'agissait pas de l'existence d'un *Grand Architecte*, mais de Dieu qui a tiré l'Univers du néant. Cependant l'équivoque a eu son succès.

On est allé encore plus loin. Le Grand-Orient de France ayant adressé une communication à la Grande Loge de l'Angleterre, dans laquelle il nie « que le Grand-Orient de France, en faisant une revision des termes des articles de sa constitution, ait désiré faire profession d'athéisme et de matérialisme », la Grande Loge d'Angleterre fit intervenir le prince de Galles, son chef *visible*, qui ne liait nullement les chefs *invisibles*. Elle et lui firent répondre en ces termes par le Secrétaire de la Grande Loge : « La croyance en Dieu est le premier principe de toute vraie maçonnerie; ce principe n'est pas reconnu par le Grand-Orient de France;

1. Saint Jean, VIII, 44.

il ne peut demander à sa Grande Loge de révoquer sa décision et de participer dans la destruction de ce que les maçons anglais avaient de temps immémorial considéré comme la première et essentielle condition de leur existence maçonnique[1]. »

Nous pourrions multiplier les témoignages des adeptes mêmes de la maçonnerie pour montrer, ce que d'ailleurs nous verrons plus tard, comment les Frères sont graduellement formés, depuis l'indifférence religieuse dans les degrés inférieurs, jusqu'à l'antichristianisme des Rose-Croix au 18e degré, au parfait panthéisme de la philosophie religieuse des Juifs dans les plus hauts degrés, et enfin au Luciférianisme. La *lumière maçonnique*, promise aux candidats des loges, se termine dans les ténèbres de la théosophie kabbalistique et du culte de Lucifer. Le délégué écossais au Congrès de Lausanne, le Frère Mackersey, avait parfaitement raison : le Grand Architecte de l'Univers de la franc-maçonnerie n'est pas Dieu le Créateur adoré par les chrétiens et par tous les hommes sensés. La franc-maçonnerie est coupable du crime d'idolâtrie et de satanisme.

1. Weekly Register, 21 febr. 1885.

CHAPITRE III

LE KÉTHER-MALKHUTH, LA COURONNE DU ROYAUME

1. Origine des Séphiroth Couronne et Royaume.

Mais d'où vient la *Couronne* que nous voyons interpolée entre l'Ensoph et la Sagesse, entre la substance éternelle et les trois personnes divines?

Pour approfondir cette question importante, nous avons consulté la Bible hébraïque. Or, dans le livre d'Esther nous avons trouvé le *Kéther-Malkhuth*. Le roi Assuérus demanda qu'on amenât devant lui et devant les princes du royaume, la reine Vasthi avec son diadème royal. La reine s'y refusa. Alors la belle Juive Esther fut élue à la place de Vasthi désobéissante et détrônée. Elle fut couronnée par Assuérus lui-même du *diadème royal* enlevé à Vasthi, et Mardochée, son oncle, fut honoré et décoré du *diadème royal* que perdait Aman pour avoir voulu extirper toute la race juive.

Dans ces passages, le diadème royal est nommé *Kéther-Malkhuth*.

Après la chute de la reine Vasthi, après celle du premier ministre Aman, et après l'élévation de la Juive Esther au trône, après l'élévation du Juif Mardochée à la première place dans le royaume du roi Assuérus, les Juifs exterminèrent leurs ennemis, le treizième et le quatorzième du mois d'Adar; ils instituèrent une fête perpétuelle qui devait être célébrée le quatorzième et le quinzième du mois d'Adar. Nous voilà sur les traces de l'origine de la première et de la dixième Séphiroth *Kéther* et *Malkhuth* : L'Homme archétype c'est le Juif, la Couronne sur sa tête et le Royaume a ses pieds. N'est-ce pas là un des plus grands mystères de la Kabbale? Ne trouverons-nous pas là l'avant-dernier secret de la franc-maçonnerie [1]?

1. Voir planche B.

2. Application politique du Kéther-Malkhuth.

Après avoir écrit ces lignes, nous avons rencontré dans le livre de M. Drumont, *Testament d'un Antisémite*, p. 142, la confirmation suivante de notre exposé :

Dans les *Archives Israélites* du 16 octobre 1890, le Juif Singer interpelle directement M. de Bismarck et lui dit sans autre préambule : « Je vous prie de relire le magnifique livre d'Esther, où vous trouverez l'*histoire typique* d'Aman et de Mardochée. Aman, le tout-puissant ministre, c'est vous, Monseigneur ; Assuérus, c'est Guillaume, et Mardochée, c'est le socialisme allemand, inauguré par les Juifs Lassalle et Marx, et continué par mon homonyme et coreligionnaire Singer. Vous avez voulu abaisser et annihiler Mardochée, et c'est vous, le grand chancelier, qui êtes devenu sa victime ! »

Quelle imprudence de la part de ce Juif Singer ! Il appelle l'attention du monde sur ce livre d'Esther où apparaît son coreligionnaire Mardochée couronné du *Kéther-Malkhuth*, dont les Rose-Croix du 18e degré, ces obéissants chevaliers des Juifs, portent l'image au sommet de leur bijou sur leurs poitrines loyales !

« La crainte de la puissance des Juifs, dit la sainte Écriture[1], avait saisi généralement tous les peuples. Les Juifs firent donc un grand carnage de leurs ennemis ; et en les massacrant, ils leur rendirent le mal que ceux-ci s'étaient préparés à leur faire. »

Dans Suse même, ils tuèrent cinq cents hommes, sans compter les dix fils d'Aman.

On rapporta aussitôt au roi Assuérus le nombre de ceux qui avaient été tués dans Suse.

« Le roi dit à la reine Esther : Combien grand, pensez-vous, doit être le carnage que font les Juifs dans toutes les provinces ? Que demandez-vous davantage, et que voulez-vous que j'ordonne encore ? — La reine lui répondit : Je sup-

1. Esther, ch. IX.

plie le roi d'ordonner que les Juifs aient le pouvoir de faire encore demain dans Suse ce qu'ils ont fait aujourd'hui, et que les dix fils d'Aman soient pendus. Le roi commanda que cela fût fait, et aussitôt l'édit fut affiché dans Suse, et les dix fils d'Aman furent pendus; et le lendemain, les Juifs tuèrent encore trois cents hommes dans Suse. Et dans toutes les provinces, ils tuèrent leurs ennemis en si grand nombre que soixante-quinze mille hommes furent enveloppés dans ce carnage. »

Cette supplication de la belle Juive nous dévoile tout le caractère cruel de sa race lorsqu'elle a la victoire en main. Malheur aux peuples dont les Juifs se seront rendus les maîtres !

Voilà comment les Juifs entendent les paroles de David : « Les louanges de Dieu seront toujours dans leur bouche, ils auront dans leurs mains des épées à deux tranchants pour se venger des nations et châtier les peuples, pour lier leurs rois en leur enchaînant les pieds, et les grands d'entre eux, en leur mettant les fers aux mains[1]. »

La fête qu'ils appellent Purim, le 14 février, les Juifs la célèbrent en mémoire de leur délivrance de la tyrannie d'Aman, par le courage d'Esther et de Mardochée. « Les Juifs s'engagent alors à voler tous les chrétiens qu'ils peuvent, principalement les enfants. Dans cette nuit, ils n'en immolent qu'un seul en feignant de tuer Aman. Et tandis que le corps de l'enfant sacrifié est suspendu, ils font moquerie autour, en feignant de le faire à Aman. Avec le sang recueilli, le rabbin fait certains pains pétris au miel, de *forme triangulaire*, destinés non pas aux Juifs, mais aux chrétiens leurs amis[2]. »

« Les Juifs donnent à leurs propres enfants arrivés à l'âge de treize ans une *couronne* en signe de force[3]. »

La *Couronne* sur sa tête et le *Royaume* à ses pieds, voilà l'idéal du Juif, pratiquement et persévéramment poursuivi

1. Psaume CXLIX.
2. Henri Desportes, *le Mystère du sang*, p. 311.
3. *Ibidem*, p. 258.

depuis que Jéhovah a choisi la postérité d'Abraham comme son peuple de prédilection.

Adam Kadmon, l'Homme primordial, est l'archétype du Juif. Le Juif est l'Homme par excellence.

Toute la phraséologie si bien connue sur l'Homme et l'Humanité, leur délivrance, leur liberté, leurs droits, etc..., doivent s'entendre en premier lieu des Juifs; ensuite, par communication, des affiliés des Juifs, c'est-à-dire des francs-maçons; car ce n'est que dans la franc-maçonnerie qu'on forme l'Homme, ce n'est qu'au onzième degré que l'homme devient *parfait*, de manière à pouvoir répondre à la question : « Êtes-vous Sublime Chevalier Élu?

Réponse : — Mon nom est *Emmarek*, homme vrai en toute occasion[1]. »

Emmarek, en hébreu, veut dire : Je suis purifié.

« En dehors du peuple juif et des individus judaïsés par les mystères maçonniques, il n'y a pas d'*hommes vrais*, les autres nations ne sont qu'une variété d'animaux[2]. »

C'est la doctrine du Talmud qui pour le Juif est la théologie morale, comme sa sœur, la Kabbale, est la théologie dogmatique.

Mais comme nous l'avons déjà dit, si les francs-maçons sont trompés par les Juifs, les Juifs le sont par l'ennemi de la race humaine.

Ne voyons-nous pas le tentateur caché sous ce « diadème royal » *Kéther-Malkhuth*, comme autrefois sous la forme du serpent?

La pomme du Paradis est changée en couronne.

N'entendons-nous pas les paroles du tentateur, répétées plus tard à Jésus, en lui montrant tous les royaumes du monde et leur gloire : « Toutes ces choses, je te les donnerai, si tu te prosternes et m'adores[3]? »

Le Juif n'a pas répondu, comme Jésus : « Retire-toi, Sa-

1. Paul Rosen, p. 251.
2. Talmud. V. Pontigny, *le Juif selon le Talmud*, p. 105.
3. S. Matthieu, ch. IV, v. 8, 9.

tan, car il est écrit : « Tu adoreras le Seigneur ton Dieu et tu ne serviras que lui seul[1]. »

Nous le verrons : on adore vraiment Lucifer dans les loges maçonniques. Libre aux Juifs d'adorer le *diadème royal* comme leur veau d'or : Satan, sous le nom de *Kéther*, a pris place au-dessus de la Sainte Trinité.

1. S. Mathieu, ch. IV, v. 10.

CHAPITRE IV

LES SÉPHIROTH INFÉRIEURES ET LES SEPT ANGES

1. Les sept Ameschaspentas ou Archanges des Perses.

Les Kabbalistes ont emprunté aux Perses les premiers principes de leur philosophie. Nous avons déjà trouvé dans les grandes figures d'*Ahura*, de *Mazda* et d'*Atars* la réminiscence de la Sainte Trinité divine, connue, quoique plus ou moins défigurée, chez tous les anciens peuples civilisés. Cette Trinité Suprême, nous l'avons reconnue dans l'*Intelligence*, la *Sagesse* et la *Grâce* de la Kabbale qui constituent les trois Séphiroth suivant immédiatement la *Couronne*.

Retrouverons-nous les sept autres Séphiroth et les sept étoiles du bijou maçonnique chez les Perses? Il paraît en être ainsi.

Les sept *Ameschaspentas*, bienheureux immortels, connus à l'Avesta, sont[1] :

1° *Ahuramazda* (en zend : Ormazd), le nom du suprême Dieu, et en même temps celui du premier archange, du représentant de Dieu dans le monde spirituel. Il est aussi appelé *Spenta-mainyus*, l'esprit bienfaisant. Son adversaire est *Angro-mainyus* (Ahrimane), l'esprit malfaisant, Satan.

2° *Vohu-mano* (Bahman), le bon esprit, qui inspire les bonnes pensées, paroles et actions. Son adversaire est *Akomano*, le mauvais esprit.

3° *Ascha-vahista (Ardibihist)*, le génie de la vérité, de la lumière et du feu bénin. Son adversaire, *Andra*, paraît représenter la mélancolie.

4° *Kschatra-vairya (Scharevar)*, le génie du combat, de la victoire et de la domination suprême, qui a pour adversaire *Saurva*, peut-être l'esprit de la faiblesse.

5° *Spenta-Armaïti (Spendarmat)*, la bonne déesse, l'idéal

1. Voyez la planche C.

de la bonté et de la beauté féminines. Son adversaire, *Naonghaïthi*, est l'esprit de l'orgueil.

6° *Haurvetat* (Khordat), le génie de la santé et de la force. Son adversaire, *Taric*, représente la maladie.

7° *Amretat (Amerdat)*, le génie de la vie et de l'immortalité. Son adversaire, *Zaric*, est le génie de la mort.

Nous ne croyons pas faire violence ni à la Kabbale ni au Zend-Avesta, en suggérant, toutefois avec une certaine réserve, qu'il y a une connexion entre[1] :

Les *Séphiroth* et les *Ameschaspentas*,
La Justice et Vohu-mano,
La Beauté et Spenta-Armaïti,
Le Triomphe ou la Force et Haurvetat,
La Gloire ou Majesté et Asha-vahista,
Le Fondement et Amretat,
Et la Royauté et Kschatra-vairya.

Il serait trop long d'entrer en des détails sur cette question intéressante.

2. L'Archange Ahuramazda et la Couronne kabbalistique.

Si ces rapprochements sont aussi fondés qu'ils sont vraisemblables, il ne resterait que la *Couronne* et l'archange *Ahuramazda*, dont l'identité serait encore à constater : la *Couronne* à la tête des Séphiroth supérieures, et Ahuramazda à la tête des sept archanges perses.

La ressemblance frappante des autres figures, tant supérieures qu'inférieures, de la mythologie perse avec les Séphiroth supérieures et inférieures de la Kabbale juive, nous paraît un argument bien fort pour admettre l'identité de l'archange *Ahuramazda* et de la Séphirah *Kéther*. Dans ce cas, l'élévation dans la Kabbale du premier des esprits inférieurs au-dessus de la Trinité supérieure divine, fournirait une nouvelle preuve de la réalisation de la vanterie luciférienne : « Je monterai au Ciel, j'établirai mon trône au-dessus des astres de Dieu, je me placerai au-dessus des

1. Voyez les planches A et C.

nuées les plus élevées, et je serai semblable au Très-Haut[1]. »

On pourrait dire que chez les Perses aussi, le premier archange s'est arrogé les honneurs divins en se nommant du même nom que le Très-Haut, si la figure vraiment diabolique d'Ahrimane ne mettait pas un obstacle à cette supposition.

3. Une révolution dans le ciel kabbalistique et la chute des anges.

Une confirmation tout à fait extraordinaire de l'intrusion de Lucifer dans la divinité, paraît se présenter dans la doctrine bizarre de la Kabbale, au sujet d'une *sorte de révolution dans le monde invisible de l'émanation divine*[2], qui aurait eu lieu avant la formation du monde actuel.

Cette idée, étrangère à la doctrine des Séphiroth, annonce une chute et une réhabilitation dans la sphère même des attributs divins, une création qui a échoué, parce que Dieu n'était pas descendu avec elle pour y demeurer,... une émanation spontanée de sa propre substance, tumultueuse et désordonnée.

Une telle émanation est incompréhensible et même absurde, si l'on admet que la Sagesse infinie en est la source ; mais elle devient explicable et tout à fait rationnelle, si l'on y cherche la croyance de tous les anciens peuples, et surtout des Perses, sur la révolution des anges déchus et sur l'archange *Lucifer* devenu *Satan*. Loin d'avoir eu lieu entre les trois *Séphiroth* supérieures, cette chute tumultueuse et désordonnée s'est accomplie, d'après la croyance universelle de l'antiquité, au milieu des Séphiroth inférieures, qui, en effet, ne sont que des suppléants pour les *sept esprits créés*, connus par les autres religions, ainsi que par l'Ancien et le Nouveau Testament.

La Kabbale met *Samaël* à la tête de l'Enfer, du *Royaume des Ténèbres* et du *Tohu-Bohu* de la Bible.

1. Isaïe, ch. XIV.
2. Franck, *la Kabbale*, p. 153.

« Les *Sept Tabernacles*, ou l'enfer proprement dit, offrent à nos yeux dans un cadre systématique tous les désordres du monde moral et tous les tourments qui en sont la suite[1]. » (Voyez la planche B.)

4. Les sept Séphiroth dans les décors maçonniques.

Dans les symboles maçonniques, le nombre de sept se retrouve assez souvent. Donnons quelques exemples :

Au 17e degré, le bijou est un *heptagone;* sur une des faces, dans chacun des angles, sont gravées les lettres B.·. D.·. S.·. P.·. H.·. G.·. F.·., signifiant : Beauté, Divinité, Sagesse, Puissance, Honneur, Gloire, Force, les noms des sept Séphiroth. Au centre est un agneau en argent, couché sur un livre portant *sept sceaux*, chaque sceau marqué d'une des lettres ci-dessus.

Les chrétiens seront indignés de ce travestissement blasphématoire d'un des plus chers symboles de leurs livres sacrés[2].

Nous avons déjà mentionné les *sept étoiles* devant un triangle sur le bijou du 12e degré.

Un autre symbole complet sont les *onze* signes et attouchements qu'on trouve dans le 29e degré. Il y a, à ce grade, *sept* signes, *trois* attouchements, et *un* attouchement général, signifiant les *sept* Séphiroth inférieures, les *trois* supérieures, et l'Ensoph.

Le *Pélican*, symbole très recherché de la franc-maçonnerie, pris du Christianisme, se trouve dans le 18e degré, et signifie lui-même l'Ensoph ; les trois jets de sang qui coulent de son sein, percé par lui-même, sont les trois Séphiroth supérieures ; sept petits pélicans représentent les sept Séphiroth inférieures[3], sorties de la Triade supérieure.

Au 17e degré, on exécute aussi une marche de *sept* pas en heptagone, et dans le grade de Kadosch, 30e degré, on

1. Franck, p. 169.
2. Apocal., ch. v, v. 1.
3. Carlile, *Manual of free-masonry*, p. 296.

se donne le baiser philosophique qui consiste dans *sept* embrassements sur *sept* endroits du visage[1].

5. Les sept Anges dans la Sainte Écriture.

Que signifient, dans la doctrine kabbalistique, les sept Séphiroth inférieures? Sont-elles une réminiscence de ce que l'Écriture connaît?

Le conducteur du jeune Tobie, en se révélant, dit : « Je suis l'Ange Raphaël, l'un des sept qui sommes toujours présents devant le Seigneur[2]. »

Et saint Jean écrit aux *sept* églises qui sont en Asie : « La grâce et la paix soient avec vous par Celui qui est, qui était, et qui sera, et par les *sept* esprits qui sont devant son trône[3]. »

Le passage tiré du livre de Tobie est une preuve pour l'ancienneté de la doctrine sur les sept Anges. Nous ne faisons pas un jugement téméraire, en disant que c'est une des vérités contenues dans la révélation primitive conservée ensemble avec l'idée de la Trinité divine, chez tous les anciens peuples.

Dans le temple de Salomon, le *Candélabre à sept branches* était le symbole non seulement des planètes, mais encore des sept Anges reconnus dans l'Ancien Testament.

(Voyez la planche G.)

La Kabbale, ayant eu son origine dans le temps de la captivité babylonienne, a peut-être emprunté cette idée de sept Anges non seulement de l'Ancien Testament, mais aussi de la coutume des rois perses, qui, selon le livre d'Esther (I, 14), avaient toujours autour de leur trône les sept principaux seigneurs des Perses et des Mèdes. Ces princes ne perdaient jamais le roi de vue; ils avaient coutume de s'asseoir les premiers après lui. Cependant, ajoutons-le, en ceci les rois des Perses ont imité le ciel de leur

1. Léo Taxil, *les Frères* ∴, II, 270.
2. Tobie, XII, 15.
3. Apocal., I, 4.

Dieu : le roi étant, dans sa majesté, une image de la divine majesté d'Ahura-Mazda entouré des sept Ameschaspentas.

Raphaël parle à Tobie des sept esprits qui sont toujours devant le trône de Dieu. Tobie fut emmené prisonnier par les Assyriens longtemps avant l'établissement du royaume des Perses, du temps de Salmanasar. Or, nous ne savons pas que les Assyriens aient eu aussi la coutume de placer sept princes devant le trône de leur roi. L'origine de la doctrine perse des sept archanges se perd donc dans l'antiquité. Elle fut connue même déjà avant la séparation des Indiens et des Perses, longtemps avant Zoroastre, qui paraît avoir vécu à peu près mille ans avant Jésus-Christ, du temps du roi Salomon.

Sans entrer dans des recherches qui nous détourneraient du but de cette étude, nous osons le dire, il est suffisamment démontré que, ni les kabbalistes ni les francs-maçons n'ont inventé le nombre des sept Esprits qui jouent un si grand rôle dans leurs mystères, et dont ils ne comprennent probablement ni l'origine ni la grande portée.

6. Les sept Anges et le nombre Onze dans le Brahmanisme.

(Voyez planches D et E.)

L'Éternel connu dans la religion des Indiens sous le nom de *Brahme*, au neutre, correspond parfaitement à l'*Ensoph* de la Kabbale et au *Bythos* de la Gnose. *Brahma*, *Vischnou*, et *Siva* représentent la Sainte Trinité.

A côté de ces divinités, les premiers temps védiques nomment les *Adytias*, les fils d'*Aditi*, une déesse représentant l'*Infinité*. *Adi*, en sanscrit, signifie le *commencement*. Les Adityas sont donc des divinités correspondant aux Séphiroth inférieures de la Kabbale, et aux Anges de la Sainte Écriture.

On compte douze Adityas si l'on inclut Brahme et la Trinité, et sans eux seulement huit ou sept. Aditi avait bien huit fils; mais en s'approchant des dieux supérieurs, elle ne vint qu'avec sept, ayant rejeté le huitième, *Mart-Tanda*,

le Soleil. Ces sept Adityas sont les sept Séphiroth des Perses ou les sept Anges de l'Écriture Sainte. C'est ainsi que les Védas reconnaissaient « onze dieux dans le ciel ». Le ciel est le premier des *Tri-Loka* ou *Tri-Bhuvena*, « les trois mondes », *Svarga, Bhoumi, Patala :* le Ciel, la Terre et l'Enfer. A la tête du second monde, se trouve *Márt-Tanda*, le Soleil, le fils rejeté par *Aditi* et nommé dans le second monde *Aditya* par excellence. Il préside au Firmament et compose, avec les huit *Vasus* et les deux *Aswins*, les « onze dieux sur la terre ». Par sa position unique, cet *Aditya* par excellence correspond au Métatrône de la Kabbale.

Siva, le Transformateur, a un double caractère; comme Réformateur, il est bon, et correspond au Saint-Esprit de l'Écriture Sainte; comme Destructeur, il est un Dieu terrible, correspondant à notre Satan. Comme tel, il se nomme *Roudra*, le Hurleur, et habite, avec ses dix fils Hurleurs, le *Patala*, l'enfer. Les onze *Roudras* sont « les onze dieux au milieu des airs ».

Tri-Dasa, trois fois dix, trente, est le nombre rond pour les « trente-trois » divinités : les 12 *Adityas*, les 8 *Vasus*, les 2 *Aswins* et les 11 *Roudras*[1].

Les Indiens tenaient beaucoup au nombre de onze. Le corps de *Brahma-Prajapati*, Seigneur des créatures, est composé de dix membres faisant avec lui onze Prajapatis. Les dix Prajapatis ou *Rischis*, Sages, sont probablement les dix Patriarches desquels le genre humain est descendu. Leurs noms se trouvent sur notre planche E.

Vischnou devait aussi avoir sa suite de dix. Il y a dix *avataras*, incarnations de ce dieu, que nous indiquons sur la même planche.

7. Le nombre Onze et les sept Anges dans le Bouddhisme.

(Voir planche F.)

Le Bouddhisme reconnaît comme premier Être *Adi-Bouddha*, le Sage suprême, et à son côté la matière éter-

1. Dowson, *Classical Dictionary of Hindu Mythology*.

nelle. La métempsycose est sa loi générale. Le chemin à parcourir par tous les êtres est de la matière jusqu'au *nirvana*. Les habitants de l'univers visible sont partagés dans six *voies :* 1° les habitants des enfers; 2° les animaux; 3° les *Prétahs* ou démons faméliques, tourmentés par la faim et la soif, habitant au fond de la mer, parmi les hommes dans les forêts, sous la forme humaine ou sous celle d'animaux; 4° les *Asouras* ou Génies, au bord de la mer ou dans les escarpements du mont *Souměrou*, l'Olympe du Bouddhisme. Ces quatre premières classes sont ce qu'on nomme les quatre conditions mauvaises; 5° les hommes; 6° les *Dévas* ou dieux, habitant les quatre étages du mont *Souměrou*.

A ces six classes, il faut joindre les *Nagas* ou dragons, les *Garondas* ou oiseaux merveilleux, les *Kinnaras* et beaucoup d'autres êtres qui sont, comme tous les précédents, soumis à une métempsycose ascendante ou descendante suivant leur mérite ou démérite.

Au quatrième étage du *Souměrou* commence la série des six cieux superposés, qui constituent le *Monde des Désirs*, leurs habitants étant encore soumis à la concupiscence.

Au premier ciel habitent quatre dieux qui président aux quatre parties du monde; le second est nommé le *ciel des trente-trois*, parce que *Indra* y fait son séjour, avec autant de personnages, parvenus comme lui, par leurs vertus, de la condition humaine à celle des *Dévas*; le troisième est appelé le ciel de *Yama*, parce que ce dieu y réside avec d'autres personnes semblables à lui; dans le quatrième, appelé *Séjour de la Joie*, les cinq sens cessent d'exercer leur influence; c'est là que les êtres purifiés, parvenus au degré de *bouddhisatva*, qui précède la perfection absolue, viennent habiter en attendant le moment de descendre sur la terre en qualité de *Bouddha*, Sage; au cinquième ciel, de la *conversion*, les désirs, nés des cinq atomes ou principes de sensation, sont convertis en plaisirs purement intellectuels; au sixième enfin, habite le Seigneur *Iswara*, qui aide à la conversion d'autrui, aussi nommé le *Roi des génies de la mort*.

Tous les êtres de ces quatre derniers cieux supérieurs résident au sein de la matière éthérée.

Au-dessus des six cieux du *Monde des Désirs*, commence une seconde série de cieux superposés, qui constituent le *Monde des Formes* et des *Couleurs*, dont les habitants sont encore soumis à l'une des conditions de l'existence matérielle, la forme ou la couleur. On compte dix-huit degrés d'étages superposés dans ce monde des formes, selon les degrés de perfection morale et intellectuelle de ses habitants.

Suit le *Monde sans formes* composé de quatre cieux superposés, dont les habitants se distinguent par des attributs encore plus relevés. Ceux du premier habitent l'*éther;* ceux du deuxième résident dans la *connaissance;* ceux du troisième résident dans l'*anéantissement;* et ceux du quatrième, au-dessus duquel il n'y a plus rien, également exempts des conditions de la connaissance localisée, et de l'anéantissement, qui n'admet pas de localité, sont désignés par une expression sanscrite qui signifie littéralement *ni pensants ni non-pensants*. C'est ce dernier degré qu'on nomme *Nirvana*, but suprême des désirs et espérances du bouddhiste. Obtenir le Nirvana, c'est sortir de l'échelle des êtres et des vicissitudes de l'existence; c'est être totalement affranchi des liens du corps, des migrations successives, et pour ainsi dire, de la conscience de soi-même; c'est le quiétisme poussé jusqu'à l'absolu, jusqu'à l'impossible, jusqu'à l'annihilation[1].

Un livre bouddhiste rapporte la légende du roi Rawma qui engendra trente deux fils. Ces trente deux princes se marièrent avec leurs trente deux cousines, et chacun eut trente deux enfants[2].

Cette légende a sûrement des connexions avec la doctrine du *Sépher-Jézirah* (livre de la Formation), le plus ancien livre kabbalistique, dont la première proposition est celle-ci: « C'est avec les trente-deux voies merveilleuses de la Sa-

1. Migne, *Dictionnaire des Religions du monde.*
2. Migne, *les Livres sacrés des païens,* II, p. 478.

gesse que le monde a été créé par l'Éternel, le Seigneur des armées, le Dieu d'Israël, le Dieu vivant, le Dieu tout-puissant, le Dieu suprême qui habite l'éternité, dont le nom est sublime et saint[1]. »

Avec l'Éternel lui-même, ce nombre est de 33.

Il nous suffit d'avoir retrouvé même dans le Bouddhisme le nombre onze, toujours portant le cachet du double mensonge païen : la séparation de la *Trinité* ou des *personnes* divines de l'*Unité* de leur *essence*, et l'identité essentielle de la créature avec le Créateur.

8. Le nombre Onze et les sept Anges chez les Assyro-Babyloniens.

(Voir planche G.)

La religion des Assyriens et des Babyloniens a subi trop de changements pour que nous puissions en faire ici la description. Contentons-nous de l'inscription de l'obélisque de Salmanasar II. Elle met *Assur*, l'*Asura* des Indiens et l'*Ahura* des Perses, à la tête de toutes les grandes divinités, qui sont au nombre de douze.

De ce nombre de treize divinités, nous croyons devoir éliminer les deux dernières qui seules portent le caractère féminin : *Beltis*, l'épouse de *Bel*, et *Istar*, la fille de *Sin*. Elles sont de pures abstractions, et leur culte ne remonte pas aux premiers siècles de cette religion.

Comme *Assur* correspond à *Ahura*, *Anu* correspond à *Ahu*, et *Bel* et *Héa* aux autres deux Séphiroth supérieures ou intellectuelles; *Bin*, *Sin* et *Samas*, aux trois Séphiroth morales; *Mérodakh*, *Nergal* et *Ninip*, aux Séphiroth de l'ordre physique; et enfin, *Nusku*, le Porteur du Sceptre d'Or, à la dernière Séphirah, *Malkhuth*, le Royaume.

La franc-maçonnerie peut se glorifier d'avoir hérité de toutes les idoles de l'ancien paganisme!

1. Franck, *la Kabbale*, p. 56.

CHAPITRE V

LES QUATRE MONDES DE LA KABBALE

1. Le monde des émanations.

La Kabbale a plus d'un talon d'Achille.

Le *Zohar* insiste beaucoup sur son affirmation que les dix Séphiroth ne sont pas des *créatures* de l'Ensoph, ce qui constituerait une diminution de sa force. Elles font, dit-il, une stricte unité, tant entre elles-mêmes qu'avec l'Ensoph, et représentent seulement différents aspects du même Être; comme les différents rayons de la même lumière, apparaissant à l'œil, ne sont que les différentes manifestations de la même lumière. Pour cette raison, elles prennent toutes part aux perfections de l'Ensoph.

Comme émanations de l'Infini, les Séphiroth sont donc *infinies* et parfaites comme l'Infini; et NÉANMOINS elles constituent les premières choses *finies*. Elles sont infinies et parfaites quand l'Ensoph leur *communique sa plénitude*, finies et imparfaites quand *cette plénitude leur est retirée!*

Pour croire à cette dualité impossible, il faut abandonner les règles de la logique et se bercer dans l'illusion d'une plénitude divine en même temps finie et infinie.

Évidemment, si cette plénitude est infinie, elle doit être absolument indivisible; lorsque donc elle est retirée, si toutefois elle peut être retirée, il ne restera absolument *rien*. N'étant pas composée de parties, elle ne saurait être retirée en partie, et être laissée en partie.

La conjonction des Séphiroth, ou, pour parler le langage du *Zohar*, l'union du *Saint Roi* et de la *Matrone* produisit l'Univers selon leur propre image. Si ces deux personnages sont des êtres infinis, l'enfant de leur union doit être également infini. Or, l'Univers n'est pas infini. Nous devons donc constater une nouvelle contradiction.

Le *Zohar* distingue quatre mondes : le premier monde est

le monde des *émanations* (*Olam Aziluth*); le second, celui de la *création* (*Olam Beriah*); le troisième, celui de la *formation* (*Olam Yezirah*); et le quatrième, celui de la *fabrication* (*Olam Asiah*).

Le monde des *émanations* est celui des dix Séphiroth, représenté par dix cercles concentriques, l'Ensoph étant leur point central. Comme nous venons de le démontrer, ce monde est un être hybride, tantôt fini, tantôt infini.

2. Le monde de la création.

Le monde *briatique*, ou de la *création*, est inférieur à celui des émanations, parce qu'il n'émane pas directement de l'Ensoph, mais par l'intermédiaire du Saint Roi et de la Matrone. Ce monde, appelé aussi *Trône*, pour être à une plus grande distance de l'Ensoph, est doué de pouvoirs plus limités et plus circonscrits que les Séphiroth célestes. Les célestes sont appelées le *Pavillon* de l'Ensoph, et sont d'une lumière moins éclatante que le point ou la *Couronne*, mais « étant encore trop éclatantes pour être regardées, le *Pavillon* s'est à son tour répandu au dehors, et cette extension lui a servi de *Vêtement*. C'est ainsi que tout se fait par un mouvement qui descend toujours; c'est ainsi enfin que s'est formé l'univers[1]. »

Les termes *Pavillon* et *Vêtement* sont tirés des 2e et 3e versets du psaume CIII : « Seigneur, mon Dieu, vous avez révélé avec éclat votre magnificence. Vous vous êtes revêtu de témoignages et de beauté : la *lumière* vous environne comme un *vêtement*. Étendant le ciel comme un *pavillon*, vous lui donnez les eaux pour voûtes. »

Tout homme raisonnable comprend de suite qu'une telle dégradation graduelle, possible pour la lumière et pour tout ce qui est fini, constitue une absurdité pour l'Infini.

Le monde briatique est formé par un seul être, l'ange *Metatrône*, appelé de ce nom grec, parce qu'il est immédiatement au-dessous du trône de Dieu, et constitue le vête-

1. Franck, *la Kabbale*, p. 160.

ment du *Schaddaï* (Tout-Puissant). Nous l'avons déjà dit, par position unique il correspond exactement au *Mart-Tanda* des Vèdes.

Un des mots de passe du grade de *Souverain Prince du Royal Secret* est *Schaddaï*. Ce Souverain Prince est appelé à voiler et à protéger le Tout-Puissant de la franc-maçonnerie. Il est comme son *vêtement*. Pour cela, il occupe le 32e degré, faisant office de *Metatrône* auprès du Roi maçonnique qui siège au 33e et suprême degré.

C'est le *Metatrône* qui selon la Kabbale, gouverne le monde visible et maintient l'unité, l'harmonie et le mouvement de toutes les sphères. Il a sous ses ordres des myriades de sujets du monde *Yeziratic*.

Il n'est pas nécessaire de démontrer combien toute cette doctrine est arbitraire.

3. Le monde de la formation.

Du Metatrône descend le monde *Yeziratic*, c'est-à-dire de la formation ou du rétrécissement, dont les Séphiroth sont encore plus éloignées de l'Ensoph, et par conséquent encore moins lumineuses que celles du monde *briatique*.

Elles sont cependant encore libres de matière. C'est la demeure des anges, enveloppés de vêtements lumineux, qui assument des formes visibles quand ils se montrent aux hommes.

Les myriades de ces anges sont divisées en dix catégories, évidemment en l'honneur des dix Séphiroth. Chacun des anges est préposé à une partie de l'univers d'où il tire son nom[1].

N'ayant que l'ouvrage de M. Franck à notre disposition, il nous est impossible de garantir l'exactitude de l'énumération et de la coordination des dix catégories des anges subalternes rangés sous ce Metatrône que nous présentons sur notre tableau A. Avec toute la réserve nécessaire, nous supposons comme vraisemblable l'ordre suivant :

1. Franck, p. 168. — *Zohar*, I, 42.

Le *Metatrône* représente dans le monde des Esprits, l'Ensoph ;

Ouriël, l'ange de la Lumière, et *Nouriël*, l'ange du Feu, les Séphiroth de la *Sagesse* et de *l'Intelligence;*

Rachmiël, l'ange de la Miséricorde, la Séphirah *Grâce* ou *Miséricorde;*

Zadkiël, l'ange de la Justice, la Séphirah *Justice;*

Nogah, l'ange de la planète Vénus, la Séphirah *Beauté;*

Meodim, l'ange de la planète Mars, la Séphirah *Triomphe;*

Tahariël, l'ange de la Pureté, la Séphirah *Gloire;*

Padaël, l'ange de la Délivrance, la Séphirah *Base* ou *Fondement;*

Raziël, l'ange des Secrets, et *Yotsem haschammaïm*, la substance du ciel, semblent représenter les Séphiroth *Kéther* et *Malkhuth*, la *Couronne* et le *Royaume*.

Nous invitons les savants à corriger cette hypothèse, s'il y a lieu.

4. Le monde de la fabrication.

De ce monde de formation émana enfin le monde *matériel fabriqué*, dont les dix Séphiroth sont composées au moyen des éléments plus grossiers des mondes précédents, et consistent en une substance matérielle, limitée par l'espace, et perceptible aux sens dans une multiplicité de formes. Ce monde est sujet à des changements et corruptions continuels.

Notons ici que cette doctrine est une corruption du 6e verset du psaume CIII. David dit : « Vous avez fondé la terre sur sa stabilité. » Le mot hébreu pour *fonder* est *iasad;* d'où vient le nom de *iesod*, que nous avons déjà constaté être le nom de la neuvième Séphirah, *Fondement* ou *Base*. La philosophie juive regarde donc le monde matériel comme une production naturelle de l'Être divin, comme une procréation de ses éléments plus grossiers engendrés de lui par l'union du Saint Roi et de la Matrone, qui servira de modèle à la procréation des corps des hommes et des animaux.

Les kabbalistes ont été assez éhontés pour attribuer à la

divinité une telle animalité. Ils en avaient bien besoin pour couvrir leur doctrine monstrueuse qui fait émaner la matière de la substance divine. Cette substance divine, comment donc descend-elle de l'Ensoph pour parvenir jusqu'à la Base?

L'Ensoph étant trop pur et lumineux pour pouvoir contenir en lui de la matière et un germe quelconque de corruption, et la création *ex nihilo* étant considérée par la Kabbale comme impossible, voici comment la philosophie juive explique l'origine de la matière :

« De l'Esprit sort une *voix* qui s'identifie avec lui dans la pensée suprême. Cette voix n'est au fond autre chose que l'eau, l'air et le feu, l'Orient, le Midi et l'Ouest et toutes les forces de la nature; mais tous ces éléments et toutes ces forces se confondent dans une seule chose : dans cette *voix* qui sort de l'Esprit[1].

« Cette *voix* étant sortie de la « Cause des causes », qui est aussi appelée le *Non-être primitif* (*Ayin Kadmon*), il est vrai, *dans ce sens*, que le monde a été produit du néant! »

Évidemment, si la pure *lumière* de l'*Ensoph* et de la *Couronne* peut se changer en une *voix* matérielle, ou en produire une, et si cette voix n'est autre chose que la *matière*, on peut facilement prouver que la matière est tirée de la substance divine. La difficulté est cependant bien grande de faire comprendre à des hommes qui aiment à penser que ces métamorphoses de la lumière infinie et divine en une voix, et de cette voix divine en de l'eau, de l'air et du feu, ne sont pas des fantasmagories faites pour tromper les niais, mais des déductions philosophiques dignes de penseurs sérieux.

Voilà la nourriture intellectuelle dont se rassasient les soi-disant libres penseurs, les panthéistes et les francs-maçons, tous des dupes de la philosophie kabbalistique des Juifs.

Notre planche A exhibe le Monde de fabrication, qui n'a besoin d'aucune explication, puisqu'il est implicitement contenu dans le Monde de création.

1. Franck, *la Kabbale*, p. 160.

5. Les quatre mondes dans les décors maçonniques.

Comprennent-ils, les *Grands Maîtres Architectes* du 12e degré, les quatre demi-cercles gravés sur leur médaille? Et croient-ils à l'existence des Séphiroth, du Metatrône et des dix catégories des anges? S'ils n'y croient pas, pourquoi s'affublent-ils de leur décoration?

Et les *Princes du Tabernacle*, du 24e degré, quelle idée se font-ils du petit globe d'or surmonté d'un double triangle, cerclé de rayons, ayant au centre le mot Jéhovah? En savent-ils cette signification, que « le Grand Architecte de l'Univers » a fabriqué notre globe par l'union du « Roi Saint » et de « la Matrone »? Savent-ils que par les amours de ces deux célestes personnages, représentés au 29e degré par une *Croix de Saint-André*, les rayons lumineux de l'En-soph ont été propagés et changés en une *voix* qui, au fond, n'était que la *matière* dont ce globe est composé? S'ils le savent, peuvent-ils en conscience porter ce bijou sur leur hanche gauche, et professer par là qu'ils croient à ces folies païennes dont les Juifs sont les premiers à se moquer?

De même les *Chevaliers Kadosch*, les *Inquisiteurs, Inspecteurs, Commandeurs*, et les *Souverains Princes du Royal Secret*, ces initiés du 30e, 31e et 32e degrés, comprennent-ils que les quatre mondes doivent leur existence, selon la Kabbale, à l'union quadruple des principes séphiratiques mâles et femelles, chaque union représentée par un *tau* grec, et les quatre *tau* rangés autour du « point » mystique, formant ainsi la *Croix teutonique*? Ils ne manquent pas de porter cette croix brodée sur leurs cordons ou sur la bavette de leurs tabliers maçonniques, et comme bijou en or. Ils se constituent par cela même des continuateurs de l'ancien culte immonde du phallus. Les Juifs de la Kabbale le leur ont enseigné ainsi, et eux, ils font aveuglément ce que ceux-ci leur ordonnent de faire! L'obéissance aveugle est la plus grande vertu maçonnique. C'est une obéissance profondément aveugle... même au delà du 33e et dernier degré!

CHAPITRE VI

L'HOMME TERRESTRE

1. L'Homme kabbalistique, une émanation des Séphiroth.

Selon la doctrine kabbalistique, l'homme terrestre est une image de l'homme céleste. (Voyez la planche B.)

L'âme humaine se compose de trois éléments : 1° d'un *esprit* (*nischmah*), émanation de la triade intellectuelle de l'homme primordial; 2° d'une *âme* (*rouakh*), émanation de la triade morale, et 3° d'un *esprit vital* (*néphesch*), émanation de la triade physique. Le corps de l'homme est composé de deux éléments : 1° de sa *forme modèle* appelée par les kabbalistes modernes, le *principe individuel*, et par les nécromanciens modernes, le *perisprit*, qui descend avec l'âme lors de son incarnation et constitue le principe individuel[1], et 2° de sa partie matérielle.

Dans le corps résident l'esprit vital et les forces intérieures. Les veines, les ossements et la chair en forment la partie matérielle, et la peau est comme le firmament et une tunique qui couvre tout[2].

L'esprit éclaire l'âme; l'âme impose sa loi à l'esprit vital, et l'esprit vital agit sur le corps. Pendant le sommeil, l'âme monte au ciel pour rendre compte de sa journée.

La « forme modèle » du corps, qui est descendue avec l'esprit dans ce monde pour s'incorporer dans un corps préparé par la génération humaine, remonte après la mort du corps avec l'esprit dans le ciel, où elle est présentée par la Matrone au Roi Saint. Si l'esprit n'est pas digne de rentrer dans la divinité d'où il est sorti, il est forcé de transmigrer dans un autre corps, soit humain, soit animal, pour subir une nouvelle épreuve, et ainsi de suite jusqu'à ce qu'il soit

1. Franck, p. 176,
2. Franck, p. 173-191.

entièrement purifié. Enfin, au delà de la tombe, parmi les différents degrés de l'existence, qu'on appelle aussi les *sept tabernacles,* il y en a un, désigné sous le titre de « *Saint des saints* », où toutes les âmes vont se réunir à l'âme suprême et se compléter les unes par les autres. Là, tout rentre dans l'unité et dans la perfection; tout se confond dans une seule pensée, qui s'étend sur l'univers et le remplit entièrement... *Dans cet état, la créature ne peut pas se distinguer du Créateur* : la même pensée les éclaire, la même volonté les anime; l'âme aussi bien que Dieu commande à l'univers, et ce qu'elle ordonne, Dieu l'exécute[1].

2. Déification de l'homme dans la franc-maçonnerie.

La doctrine kabbalistique sur la nature humaine ne se laisse guère représenter par des emblèmes; nous la retrouvons sans aucun voile dans l'enseignement de la franc-maçonnerie.

« Voilà l'ensemble de l'enseignement secret des Chefs suprêmes de la maçonnerie... Reconnaître l'existence d'une Cause Première dont l'homme et la création sont des effets, et dont l'âme humaine est une étincelle, immortelle comme elle. »

« Les travaux du 5e degré — *Maître parfait* — ont pour but de démontrer que l'homme, être fini, ne pourrait dérober à la nature ses secrets les plus cachés, ni créer les sciences et les arts, si son *intelligence* n'était pas une *émanation directe de la Cause Première.* »

Voilà l'enseignement primaire fait par le Grand Ministre d'État et Grand Orateur du Suprême Conseil au récipiendaire du 33e degré[2].

3. Appréciation de la déification de l'homme.

Remarquons que l'enseignement du « Grand Ministre d'État » est peu philosophique; car en premier lieu, toute émanation directe de l'Être qui est infini, et par conséquent

1. Franck, p. 189.
2. Paul Rosen, *Satan et Cie*, p. 253 et 293.

indivisible, ne peut être qu'une émanation également infinie dans l'intérieur de sa substance, et partant seulement une relation subsistante dans la substance infinie. Une émanation en dehors de sa substance implique une limite, une divisibilité, une composition, dont l'Être infini ne saurait être capable, comme tout le monde le sait.

En second lieu, la raison donnée pour prouver que l'intelligence humaine est une émanation directe de l'Infini est futile sous tous les rapports; car il n'est pas vrai que, pour comprendre les secrets de la nature ou pour créer les sciences et les arts, l'intelligence humaine doit nécessairement être une *émanation directe de l'Infini*. Une intelligence créée par Dieu, mise en existence par sa toute-puissance divine, est, par sa nature même, douée premièrement d'une *lumière* créée, capable de pénétrer à travers les accidents des choses jusqu'à leurs substances, et secondement d'un *œil intellectuel*, capable de voir ce que la lumière rationnelle lui présente à découvert. Ce procédé psychologique, qui s'appelle entendre et comprendre, ne requiert pas plus que ces deux facultés créées, la lumière et l'œil intellectuels.

En troisième lieu, si l'intelligence humaine était une *émanation directe* de Dieu, elle serait comme Dieu lui-même, sachant toutes choses et incapable de se tromper, ce qu'elle n'est pas.

Faut-il nommer cette doctrine perverse la déification de l'homme ou l'anthropomorphisme de Dieu? Les kabbalistes ont formé leur divinité d'après la nature humaine, nonobstant la doctrine de leur Bible qui enseigne que, au contraire, l'homme a été formé à l'image et à la ressemblance de Dieu.

Il est convenu entre tous les philosophes que le but de toute philosophie est de satisfaire l'esprit humain au sujet des grandes questions : Qu'est-ce que l'homme? Quels sont son origine et son but? Quelle est la nature du monde? Qu'est-ce que Dieu?

Une philosophie qui donne des réponses satisfaisantes à ces questions, sans offenser les premières vérités ration-

nelles et évidentes d'elles-mêmes, sans se contredire elle-même et sans se baser sur des hypothèses gratuites, est une philosophie saine et vraie, digne d'être adoptée par tout homme intelligent.

La philosophie kabbalistique ne remplit pas ces conditions, quant à sa doctrine sur la divinité.

Elle n'a pas été plus heureuse en expliquant ce qu'est l'homme. La tripartition de l'âme est une erreur trop souvent réfutée pour que nous nous en occupions encore. Elle détruit l'unité de l'âme. La triple source de ces trois puissances, cherchée dans les trois triades de l'Homme archétype, est une hypothèse sans aucun fondement. La divinité de l'intelligence humaine, due à son origine substantielle de la Sagesse divine, est une absurdité, parce qu'avec la divinité de cette partie de notre âme seraient donnés en même temps son éternité, son omniscience et tous les attributs divins, qui sont inséparables de la substance divine.

Il n'y a pas d'étincelles sortant de l'Infini. L'Infini n'est pas un feu limité duquel des étincelles puissent sortir. Ce jaillissement d'étincelles d'une mer infinie de feu, et leur absorption finale, ou une rechute, dans la fournaise illimitée de la divinité sont de pures imaginations. Nos âmes ne sont ni du feu ni des étincelles; et Dieu n'est ni une mer ni du feu. L'image employée pour faire adopter cette fausse doctrine, n'est ni une déduction logique ni un argument philosophique. De même, la confusion finale des âmes avec l'Ensoph leur enlève la personnalité et toute idée de récompense méritée. Le nombre des âmes sorties de l'Ensoph depuis toute l'éternité passée, et le nombre des âmes retournées en son sein, seraient deux nombres infinis, ce qui est également absurde. La divinisation de l'intelligence humaine est le comble de son orgueil, et sa sujétion à l'erreur et à la mauvaise volonté est une insulte à la divinité.

Enfin toute cette doctrine sur l'origine et la destinée de l'homme, doit aboutir inévitablement à une démoralisation du genre humain et à la perte éternelle des âmes.

La philosophie juive de la Kabbale est fausse sous tous les rapports intellectuels, et foncièrement mauvaise et désastreuse sous tous les rapports moraux.

Calquée sur la philosophie perse, elle lui est infiniment inférieure sous le rapport de la morale. L'amour de la vérité et de la pureté, la haine de *Satan Ahrimane* et de tous les mauvais esprits, inscrite sur chaque page du *Zend-Avesta*, manquent absolument à la Kabbale.

Évidemment le but de la Kabbale n'a pas été d'éclairer les esprits de ses adeptes ni d'améliorer leurs mœurs.

4. But pratique et politique de la Kabbale.

L'esprit de la Kabbale correspond entièrement à son premier principe, *Kéther-Malkhuth*, et au but du Talmud babylonien. La Kabbale est la dogmatique des Juifs hétérodoxes, le Talmud leur morale et droit canonique. Le Talmud et la Kabbale sont des enfants jumeaux de l'esprit politique du peuple juif, pris comme un peuple à part, mêlé à toutes les nations du monde, sans jamais s'amalgamer avec elles; c'est la direction suprême de ce peuple étrange, tel que le connaît encore aujourd'hui le monde civilisé.

Comment expliquer, *philosophiquement*, le *Kéther-Malkhuth*, la Couronne Royale, qui, dédoublée en *Couronne* et *Royaume*, embrasse les autres Séphiroth comme la première et la dernière entre elles? Ni la couronne ni le royaume ne sont des attributs divins.

La Kabbale est-elle réellement une cabale juive? Est-elle secrètement enseignée et propagée dans le but de placer sur la tête du Juif la couronne et sous ses pieds le royaume de l'Univers? Est-ce pour cette fin qu'il est écrit dans la Kabbale que la « *Couronne, le Kéther, est le principe des principes dont sont ornés tous les diadèmes et formées toutes les couronnes* »?

Le but de la franc-maçonnerie est la domination universelle, et la franc-maçonnerie est une institution juive.

Imbue de la philosophie kabbalistique, la franc-maçonnerie n'est-elle pas établie pour être l'instrument du peuple juif?

S'il n'en est pas ainsi, qu'on nous explique avec de meilleures raisons philosophiques que celles de la Kabbale, la présence, dans les Séphiroth, du *Kéther-Malkhuth*, de ce *diadème royal* qui a étincelé sur la tête de la belle Juive Esther et de son oncle Mardochée.

La place qu'avaient jadis occupée les représentants des Juifs dans le royaume de Darius, fils d'Hystaspe, voilà l'idéal glorieux qui semble avoir inspiré la philosophie de la Kabbale.

Et si le Juif Mardochée, orné de son *Kéther-Malkhuth*, et recevant les hommages de tout le peuple perse, est un personnage typique continué dans l'histoire des Juifs de tous les temps, quelle lumière éclatante ne jaillit pas sur la Kabbale et la franc-maçonnerie, et sur leur importance ethnopolitique! L'*Homme archétype*, l'homme par excellence, le modèle de tous les hommes, c'est le *Juif!*

5. Le Juif, l'Homme par excellence.

Carlile, une autorité maçonnique, donne la définition suivante du nom de Juif : « Le sens original du nom et de la distinction de *Juif* était celui d'un homme sage et parfait par dévotion à la science. Le mot a la même signification que Jéhovah; littéralement, c'est le *Dieu de l'Homme*, le Saint-Esprit, ou l'Esprit inspiré de l'homme[1]. »

L'*Homme vrai* ou parfait, est-ce un terme identique avec Juif? Le onzième degré du Rite de Perfection et du Rite apporté en Amérique par le Juif Stephen Morin, ne portait pas encore le titre de *Sublime* ou *Illustre Chevalier Élu*, mais de « *Élu illustre, Chef des douze tribus* » ou « *Illustre Chevalier des douze tribus* ». Or, la tribu de *Juda* était à la tête des douze tribus; *l'Homme parfait* est donc le *Juif*. La définition de Richard Carlile est maçonniquement orthodoxe.

1. Carlile, *Manual of Freemasonry*, p. 177.

CHAPITRE VII

ORIGINE PSYCHOLOGIQUE DE LA KABBALE

1. Le meilleur monde possible.

Quelle est donc l'origine de cet orgueil effréné qui porte les Juifs à se nommer l'*Humanité* par excellence, et chaque Juif un *Homme vrai*, au-dessus de toute autre créature humaine? Nous n'en doutons pas : c'est le mystère de Lucifer déchu, répété dans le peuple de Dieu déchu.

Il est difficile de faire comprendre ce mystère à ceux qui n'ont pas une idée exacte de la destinée surnaturelle que Dieu, le Créateur, avait donnée à ses créatures intelligentes, tant angéliques qu'humaines.

Si les incroyants n'admettent pas ce que nous allons dire, ils y trouveront au moins une explication claire, cohérente et intelligible de la source la plus intime de ce phénomène extraordinaire que représente le Juif dans l'histoire universelle, ainsi que dans les ressorts les plus secrets de la franc-maçonnerie.

La sagesse divine, ayant voulu créer le meilleur monde possible, a créé un monde d'êtres intelligents, capables de comprendre sa divine Majesté, d'aimer sa Bonté infinie, et de jouir avec lui de sa Béatitude éternelle. Or, jouir d'un bien *mérité* vaut infiniment mieux que de jouir d'un bien *non mérité*. Le mérite a une valeur morale que ne possède pas la fortune.

Il valait donc mieux donner le libre arbitre aux créatures intelligentes, afin qu'elles pussent mériter la félicité céleste.

Or le libre arbitre implique la possibilité de prévariquer, et par conséquent du mal *moral*, du péché. Néanmoins, il valait mieux permettre ainsi le mal, que ne pas conférer aux êtres intelligents le libre arbitre. En rendant le péché

possible, Dieu ne le crée pas; le péché reste toujours l'œuvre de la créature qui abuse de son libre arbitre.

Mais la gloire de Dieu étant infinie, et ne pouvant être complètement représentée par aucun être créé et partant nécessairement d'une nature *limitée* et infiniment distante de Dieu, ces êtres intelligents ne pouvaient encore constituer un monde absolument parfait, ni le meilleur monde possible. La meilleure créature possible est selon sa nature intrinsèquement impossible.

La divine Sagesse sut néanmoins combler cette distance, et jeter un pont sur l'abîme nécessairement béant entre la créature et le Créateur. Ce lien, rapprochant le fini de l'Infini, est la grâce sanctifiante, ou « la Charité de Dieu répandue dans nos cœurs par le Saint-Esprit qui nous a été donné [1] ». Par la charité, nous avons « reçu l'esprit d'adoption dans lequel nous crions : Abba, Père. En effet, l'Esprit lui-même rend témoignage à notre esprit, que nous sommes enfants de Dieu. Mais si nous sommes enfants, nous sommes aussi héritiers de Dieu [2]. » De cette adoption d'enfants de Dieu, il suit logiquement qu'il faut distinguer une double fin ou vocation de l'homme : la fin naturelle et la fin surnaturelle.

Nous n'avons absolument rien dans notre nature qui nous donne droit à l'héritage du ciel; tout comme un fils du peuple n'a aucun droit à l'héritage du roi.

Il est de même impossible que par nos bonnes actions naturelles nous méritions cet héritage divin; car aucun acte d'une valeur finie ne saurait mériter une récompense infinie. Or, la grâce sanctifiante, répandue dans nos cœurs par « l'Esprit qui habite en nous [3] », se joint moralement à nos actions. Par cette union de deux éléments coopérants, nos bonnes actions se revêtent d'une double nature, de la nature humaine et de la nature divine; à cause de la première

1. Rom., v, 5.
2. *Id.*, viii, 15-17.
3. *Ibid.*, 11.

nous méritons une récompense, et à cause de la seconde le mérite acquiert une valeur infinie. La gloire céleste répond en toute justice à ce mérite humano-divin.

Voilà le meilleur monde possible. Devant la valeur infinie de la grâce sanctifiante toute mesure d'imperfection dans la nature de la créature disparaît, et le moindre des hommes peut gagner autant de gloire céleste que le plus parfait des anges. Dieu n'était nullement obligé de destiner l'homme à la fin surnaturelle qui est le ciel. En le faisant, Il nous a montré une bienveillance immense que nous n'avions nullement méritée.

Un roi peut ainsi adopter un de ses sujets en lui donnant, à lui et à sa postérité, la dignité princière, sous la condition de le servir loyalement. Ni ce sujet ni ses enfants ne pourraient réclamer en aucun droit cette dignité avec ses honneurs et jouissances princières.

La dignité princière, c'est ce que nous avons appelé la grâce divine, par laquelle nous sommes enfants et héritiers de Dieu.

2. Les meilleures créatures possibles et leur chute.

Certes, si le sujet devenu prince, dont nous venons de parler, se rendait coupable d'une trahison envers le roi son bienfaiteur, le roi n'agirait pas injustement en lui infligeant la punition qu'il mérite, et en le renvoyant de son palais royal, lui et toute sa famille, qui serait ainsi réduite à sa première condition de simple sujet. Quand même les enfants de ce révolté n'auraient pas participé au crime de leur père, néanmoins ils en souffriraient les conséquences, et seraient privés avec lui, et à cause de lui, de la dignité princière.

Voilà le péché originel; il consiste essentiellement en ceci que nous naissons sans la grâce originelle sanctifiante, que nous devrions avoir, mais que notre premier père a perdue pour lui-même et pour toute sa postérité. Rien de plus juste que cette privation de la grâce originelle sanctifiante, qui ne nous était pas due. Cette perte entraîne avec

elle la privation de l'héritage céleste, auquel nous n'avons aucun droit.

3. Le vrai Homme-Dieu, archétype des hommes déifiés.

Le péché de nos premiers parents, ayant été commis à la suite d'une tentation suggérée par Satan, ne fut pas jugé par Dieu avec la même rigueur que le péché de Satan, qui fut le résultat de sa seule volonté sans aucune séduction. La miséricorde de Dieu, aussi infinie que sa justice, a trouvé le moyen de sauver l'homme avec son consentement, et de le rendre à sa première destinée céleste, tout en satisfaisant à l'extrême rigueur de la justice.

Comme nos actes surnaturels, provenant d'une double source, de la volonté humaine et de la grâce divine, sont méritoires d'une récompense d'une valeur infinie; ainsi un sacrifice expiatoire, offert à la divine justice par une personne portant une double nature, la divine de toute éternité, et l'humaine, en assumant, dans le temps, un corps et une âme humaines, était capable de satisfaire aux exigences de la justice ainsi qu'à la miséricorde divine.

Voilà la raison suprême de l'incarnation du Fils de Dieu. Comme Homme et Dieu, il s'est offert à son Père en holocauste pour racheter l'humanité déchue.

Comme Homme, il pouvait être le représentant et le substitut du genre humain, en mourant sur la croix; et comme Dieu, il pouvait donner à son sacrifice une valeur infinie. De cette manière il pouvait recouvrer, en notre nom, le paradis perdu, et rétablir l'intention miséricordieuse de Dieu à notre égard. Ces vérités si simples, et en même temps si sublimes et si consolantes, forment la base de la religion révélée. Le Fils de Dieu fait homme et vainqueur de la mort, est l'archétype de tous ceux qui croient en lui : « Par son sacrifice, il est devenu pour tous ceux qui lui obéissent, la cause du salut éternel [1]. »

1. Hébr., v, 9.

4. Le vrai peuple élu de Dieu.

Pour introduire le Sauveur du monde dans le monde, et pour prouver sa mission et son autorité divines, la Sagesse de Dieu choisit un peuple et le destina à être le dépositaire de la promesse faite au genre humain de lui envoyer un Rédempteur. Par l'entremise de ce peuple, Dieu voulait raffermir et préciser au moyen de miracles et de nouvelles prophéties, cette précieuse promesse. Ce peuple élu devait porter en lui-même et en son royaume temporel, l'image et la figure du futur Messie et Roi du peuple de Dieu, ainsi que le symbole, le type et l'anticipation du vrai peuple de Dieu, réconcilié à son Créateur par le sacrifice du Rédempteur. Le futur Roi et son Royaume, le Christ et son Église, devaient être conçus et compris dans le sens d'un roi et d'un royaume spirituels, parce que eux-mêmes ne pouvaient avoir d'autre mission et destination que d'être dans ce monde le type terrestre, le commencement temporel et l'anticipation mystique, mais réelle, de la Royauté et du Royaume éternels. Cette réalisation finale de toutes les figures et prophéties devait s'établir dans le ciel, sous le sceptre éternel du même Rédempteur divin, qui par son précieux sang se serait acquis le *Kéther-Malkhuth* céleste, sous lequel se réjouira le glorieux peuple élu de Dieu.

Dans ce futur Royaume céleste devait s'accomplir, et s'accomplira, le but primordial pour lequel Dieu avait créé le monde. Là existera, en toute éternité, la meilleure création possible : des créatures innombrables, angéliques et humaines, douées d'intelligence et de libre arbitre, connaissant Dieu « en voyant la lumière dans sa lumière [1] », et contemplant l'essence divine et sa beauté infinie : des enfants adoptifs de Dieu, semblables à lui, « parce qu'ils le verront tel qu'il est [2] » et « face à face [3] », l'aimant de leur propre

1. Psaume xxxv, 10.
2. I Jean, III, 2.
3. Cor., XIII, 12.

volonté et l'embrassant pour toujours « en tressaillant d'une joie inénarrable et glorifiée [1] ».

5. L'idée juive du peuple élu de Dieu.

Remarquons ici l'erreur radicale des Juifs hétérodoxes. Ils n'ont pas compris le *sens spirituel* de toutes les prophéties et figures de l'alliance que Dieu avait faite avec leur nation. Ils se sont imaginé que le Roi promis serait un roi terrestre, son Royaume un royaume de ce monde, et le *Kéther-Malkhuth* une couronne semblable à celles des rois des nations humaines. Pour eux, le Roi promis devait être le Roi de toutes les nations, son Royaume devait s'étendre sur toute la terre, son diadème royal renfermer tous les diadèmes royaux, qui n'en seraient qu'un écoulement, une émanation partielle. C'est ainsi que, dans son espoir, le Juif serait le maître suprême temporel de l'univers, et toutes les prédictions de ses prophètes se réaliseraient dans leur sens *matériel*. Si nous voulons apprécier l'espoir et la prétention de ce peuple unique dans le genre humain, lisons quelques passages de l'Ancien Testament *dans son sens*.

Moïse ayant fait venir tout le peuple d'Israël lui dit : « Écoutez, Israël.... Vous êtes un peuple saint et consacré au Seigneur Votre Dieu. Le Seigneur Votre Dieu vous a élus, afin que vous fussiez le peuple qui lui fût propre et particulier d'entre tous les peuples qui sont sur la terre. Ce n'est point parce que vous surpassiez en nombre toutes les nations, que le Seigneur s'est uni à vous et vous a élus pour lui, puisqu'au contraire, vous êtes en plus petit nombre que tous les autres peuples. Mais c'est parce que le Seigneur vous a aimés, et qu'il a gardé le serment qu'il avait fait à vos pères en vous faisant sortir de l'Égypte par sa main toute-puissante, en vous rachetant de ce séjour de servitude et en vous tirant des mains de Pharaon, roi d'Égypte. Vous saurez donc que le Seigneur votre Dieu est lui-même le Dieu fort et fidèle qui garde son alliance et sa miséri-

1. I Petr., I, 8.

corde jusqu'à mille générations envers ceux qui l'aiment [1]. »

« Pourquoi les nations (goïm) ont-elles frémi? et pourquoi les peuples ont-ils médité de vains complots? Les rois de la terre se sont soulevés et les princes se sont réunis contre le Seigneur et contre son Christ. Rompons leurs liens et rejetons loin de nous leur joug. Demandez et *je vous donnerai les nations* pour votre héritage, et pour votre possession les bornes de la terre [2]. »

« Asseyez-vous à ma droite jusqu'à ce que je fasse de vos ennemis l'escabeau de vos pieds. Le Seigneur fera sortir de Sion le sceptre de votre puissance : *dominez au milieu de vos ennemis.* Le Seigneur est à votre droite, *il a brisé les rois au jour de sa colère. Il jugera au milieu des nations,* il complètera les ruines : il écrasera sur la terre les têtes d'un grand nombre [3]. »

« Levez-vous, Jérusalem, recevez la lumière, car voilà que votre lumière est venue, et que la gloire du Seigneur s'est levée sur vous, Oui, les ténèbres couvriront la terre, et une nuit sombre enveloppera les peuples; mais le Seigneur se lèvera sur vous et l'on verra sa gloire éclater au milieu de vous.

« *Les nations marcheront à la faveur de votre lumière, et les rois à la splendeur qui se lèvera sur vous!* Levez vos yeux et regardez autour de vous, tous ceux que vous voyez assemblés ici viennent pour vous; vos fils viendront de bien loin et vos filles viendront vous trouver de tous côtés.

« Alors, vous verrez et vous serez dans une abondance de joie, votre cœur s'étonnera et se répandra hors de lui-même, lorsque *vous serez comblée des richesses* de la mer, et que tout ce qu'il y a de grand dans les nations viendra se donner à vous. Vous serez inondée par une foule de chameaux, par les dromadaires de Madian et d'Epha.

« Tous viendront de Saba vous apporter de l'or et de l'encens. Les enfants des étrangers bâtiront vos murailles,

1. Deuteron., ch. VII, 6, 9.
2. Ps. II.
3. Ps. CIX.

et leurs rois vous rendront service, parce que je vous ai frappée de mon indignation, et que je vous ai fait miséricorde en me réconciliant avec vous. Vos portes seront toujours ouvertes, elles ne seront fermées ni jour ni nuit, afin qu'*on vous apporte les richesses des nations et qu'on vous amène leurs rois.* Car *le peuple et le royaume qui ne vous seront point assujettis, périront*, et je ferai de ces nations un effroyable désert... Les enfants de ceux qui vous avaient humiliée viendront se prosterner devant vous; et tous ceux qui vous décriaient adoreront les traces de vos pas. *Vous sucerez le lait des nations, vous serez nourrie de la mamelle des rois... Je vous donnerai de l'or* au lieu d'airain, de l'argent au lieu de fer, de l'airain au lieu de bois, et du fer au lieu de pierres... Tout votre peuple sera un *peuple de justes; ils possèderont la terre* pour toujours, parce qu'ils seront les rejetons que j'ai plantés, les ouvrages que ma main a faits pour me rendre gloire... Je suis le Seigneur, et c'est moi qui ferai tout d'un coup ces merveilles, quand le temps en sera venu[1]. »

Lisez ces prophéties, entendez-les dans le sens littéral et terrestre, et vous avez la solution de l'énigme, l'explication de l'activité fébrile, vous avez le RÊVE DES JUIFS. Ils se croient le peuple destiné par Jéhovah à dominer sur toutes les nations. Les richesses de la terre leur appartiennent, et les couronnes des rois ne doivent être que des émanations, des dépendances de leur *Kéther-Malkhuth*.

6. Naturalisation par les Juifs de l'Homme et du peuple élus de Dieu.

Dans leur aveuglement, les Juifs ne voient pas et ne veulent pas voir tout ce qui porte à donner aux textes cités, dont nous pourrions centupler le nombre, une interprétation spirituelle. Par exemple, dans le premier texte cité du second psaume, il y a le verset : « Le Seigneur m'a dit : Vous êtes mon fils; moi je vous ai engendré aujourd'hui. » Ces mots sont adressés à celui qui est nommé le Christ du

1. Isaïe, ch. LX.

Seigneur. Il faut donc expliquer le contexte de manière à être en harmonie avec ce verset. Or, David ne pouvait dire de sa propre personne qu'elle était le fils du Seigneur « engendré » par lui aujourd'hui. Le verbe *jalad* signifie proprement *enfanter, engendrer* et non pas *créer*. L'œil prophétique de David avait donc en vue le futur Messie qu'il chante dans un grand nombre de ses psaumes.

Le Fils de Dieu est en réalité engendré de Dieu le Père dans l'éternité. Le mot « aujourd'hui » confirme cette exégèse, parce que dans l'éternité il n'y a ni passé ni futur, elle est un « aujourd'hui » perpétuellement permanent. L'explication juive de ce texte dans le sens naturel est donc incompatible avec le verset qui en est le contexte.

De même l'autre texte, tiré du psaume CIX, doit absolument être interprété du futur Messie, et nullement du roi du peuple juif. Le divin Sauveur le prouve lui-même en demandant aux Juifs : « Comment dit-on que le Christ est le fils de David, puisque David lui-même s'exprime ainsi dans le livre des Psaumes : « Le Seigneur a dit à mon Seigneur : Asseyez-vous à ma droite jusqu'à ce que je fasse « de vos ennemis l'escabeau de vos pieds? » Si donc David l'appelle Seigneur, comment est-il son *fils?* »

Si les Juifs avaient mieux étudié leurs saints livres et donné foi à la divine révélation, ils auraient compris les paroles de leur prophète Isaïe : « Dieu viendra lui-même et il vous sauvera[1]. » — « Une Vierge concevra et elle enfantera un fils qui sera appelé Emmanuel[2] (Dieu avec nous); car un petit enfant nous est né, et un fils nous a été donné, et il sera appelé l'Admirable, le Conseiller, DIEU, le Fort, le Père du siècle futur, le Prince de la Paix[3]. »

« Il sortira un rejeton de la tige de Jessé, et une fleur naîtra de sa racine, et l'esprit du Seigneur reposera sur lui[4]. »

1. Isaïe, XXXV, 4.
2. Isaïe, VII, 14.
3. Isaïe, IX, 6.
4. Isaïe, XI, 1, 2.

De tous ces textes et d'une quantité d'autres semblables, les Juifs auraient pu et dû conclure que le Messie promis devait être en même temps Dieu et Homme; comme Dieu, il serait le Seigneur de David, et comme Homme, le fils de David.

Enfin, dans le texte vraiment grandiose et imposant que nous avons cité en troisième lieu, il y a des passages desquels ils auraient dû conclure que les grandes promesses énumérées par le prophète avaient trait à la Jérusalem *spirituelle*, à l'Église sainte du Sauveur. Car il lui dit : « Vos enfants de loin vous apporteront leur argent et leur or, et le consacreront au nom du Seigneur votre Dieu et du *saint d'Israël qui vous a glorifiée,* » c'est-à-dire du Messie Jésus-Christ. « Tous ceux qui vous décriaient adoreront les traces de vos pas et vous appelleront la cité du Seigneur, *la Sion du saint d'Israël*[1]. »

De la *Jérusalem spirituelle*, ils auraient dû lever les yeux encore plus haut, jusqu'à la *Jérusalem céleste,* car le prophète ajoute : « Vous n'aurez plus le soleil pour vous éclairer pendant le jour, et la clarté de la lune ne luira plus pour vous; mais le Seigneur deviendra lui-même votre lumière éternelle et Dieu sera votre gloire. Votre soleil ne se couchera pas, et votre lune ne souffrira plus de diminution, parce que le Seigneur sera votre flambeau éternel, et les jours de vos larmes seront finis[2]. »

On le voit, par son incroyance, par son ambition et son avarice, le Juif a méconnu le caractère spirituel, surnaturel et divin du Messie promis et de son royaume. Il s'est audacieusement substitué lui-même au Messie et a fait *de sa nation*, le royaume de Dieu.

Jésus-Christ, comme Dieu-Homme, est le modèle et l'archétype des hommes sauvés : mais le Juif kabbalistique considère l'*Homme archétype* comme une émanation de son *Ensoph,* et se constitue lui-même, à l'exclusion des autres

1. Isaïe, LX, 9, 14.
2. Isaïe, LX, 19, 20.

hommes, une émanation directe de cet homme céleste. Il nie la divinité du Fils de David qui est Dieu et Homme, et il affirme sa propre divinité et se dit lui-même Homme et Dieu!

En pervertissant ainsi toute la révélation divine, le Juif s'applique superstitieusement toutes les grandes prophéties et promesses faites au Christ et à son Église.

Considérons la force immense qu'une idée révélée, majestueuse et ravissante, mais faussée et naturalisée, doit avoir sur un peuple qui en est imbu depuis des milliers d'années, et y tient avec une ténacité et une obstination plus que prodigieuses. Pour le Juif, l'idée de la domination universelle est devenue comme sa religion; elle s'est enracinée dans son esprit, elle y est comme pétrifiée et indestructible.

7. L'idée de l'homme et du peuple élus dans la franc-maçonnerie.

La tripartition dans les trente-trois degrés de la franc-maçonnerie nous est déjà connue. La doctrine kabbalistique fait descendre la lumière d'en haut jusqu'au plus infime degré de l'univers par onze figures dans chacun des trois mondes. La franc-maçonnerie fera monter ses adeptes, des ténèbres extérieures des profanes, jusqu'au sommet de sa lumière maçonnique par trois fois onze degrés. La première partie de ses mystères doit former l'*Homme ou le Juif*, la deuxième, le *Pontife*, et la troisième, le *Souverain* kabbalistique.

Les profanes y sont judaïsés, ils deviennent d'abord Juifs par adoption et participation, ensuite Pontifes et enfin Souverains. C'est par le moyen de la franc-maçonnerie que le Juif, qui l'est de race et par naissance, dominera sur tout l'univers, le *Kéther* sur son front et le *Malkhuth* du monde à ses pieds.

Voilà son avenir. Jéhovah le lui a promis et Jéhovah est fidèle à l'alliance avec son peuple *élu!*

Les hommes doivent donc devenir des *élus* par participation.

La dernière triade des premiers onze degrés perfectionne l'homme, de sorte qu'il devient un des *élus,* c'est-à-dire *un membre du peuple juif.*

Les 9e, 10e et 11e degrés de la franc-maçonnerie sont les grades de *Élu des Neuf, Élu des Quinze* et *Illustre Chevalier Élu.*

Il est vrai, on fera jurer à ces *élus* de venger la mort du Grand Maître et de se constituer les chevaliers défenseurs des Juifs; mais les dangers de la vengeance ne sont pas un prix trop cher pour l'honneur d'être appelé par les Juifs un *homme pur, parfait* et *élu!* Aussi ont-ils l'avantage de porter comme décoration un poignard : l'*Élu des Neuf,* un poignard à lame d'argent et à monture en or; l'*Élu des Quinze,* un poignard d'or à lame d'argent, et l'*Illustre Chevalier Élu,* un poignard ou courte épée à poignée d'or et lame d'argent.

Dans la seconde série de onze, nous trouvons au 14e degré le grade de *Grand Élu parfait et Sublime Maçon,* appelé aussi le *Grand Écossais de la Voûte sacrée.* Les attouchements de ce degré sont semblables à ceux du 11e degré. Le vœu fait par l'*Illustre Chevalier Élu* pour sa propre personne, est renouvelé par le *Grand Élu parfait* pour le peuple vrai, c'est-à-dire judaïsé. Enfin, dans la troisième série de onze, le 30e degré est celui du *Grand Élu Chevalier Kadosch.* C'est parmi les Juifs le Chevalier par excellence qui jure haine et vengeance contre Rois et Pontifes pour la mort du dernier Grand Maître des Templiers, Jacques Bourguignon Molay.

Ce mélange étrange d'une chevalerie déchue tout imbue de sentiments de haine et de vengeance avec une hiérarchie théosophique, basée sur la Kabbale, doctrine philosophique de la Synagogue déchue, nous mènera plus tard à la considération du second élément essentiel de la franc-maçonnerie, l'ordre religieux aboli des Templiers.

CHAPITRE VIII

HERMÈS TRISMÉGISTE ET LA KABBALE JUIVE

1. Origine juive de la philosophie hermétique.

Comme la morale du Talmud, la dogmatique de la Kabbale a été gardée secrète par les Juifs avec un soin et une peur qui révèlent en même temps une grande prudence humaine et la mauvaise foi d'une conscience criminelle. La politique des Juifs a toujours été de se conformer, dans leur attitude envers les autres nations et dans leur conduite domestique, aux principes et règles contenus dans ces deux livres; jamais ils ne les ont fait connaître aux non-Juifs ni même à ceux des Juifs dont la discrétion n'était pas à la hauteur de l'importance immense que le secret revêtait en vue de la sécurité et de l'existence civile de toute la nation.

Mettre le Talmud et la Kabbale à la portée de tout le monde, c'est soustraire aux Juifs le secret de leur force étonnante au milieu des nations et, avec lui, peut-être, cette force elle-même.

L'influence de ces deux ressorts occultes s'est fait et se fera toujours sentir partout où il s'agit d'augmenter les richesses ou le pouvoir des Juifs, ou de nuire à ce qu'ils considèrent comme une secte abominable, c'est-à-dire la religion de Jésus-Christ.

L'Égypte paraît être la première qui a été douée d'une philosophie soi-disant patriotique, mais en réalité dérivée de la Kabbale.

L'auteur principal, pour ne pas dire les auteurs, des traités philosophiques connus sous le nom de *Hermès Trismégiste* ou « Mercure trois fois grand » était un adepte de la Kabbale, et pour cette raison, probablement un Juif d'Alexandrie.

Isaac Casaubon, mort en 1614, a émis cette opinion.

Nous n'avons pas de données historiques pour confirmer

cette assertion, mais le contenu de la philosophie hermétique la prouvera jusqu'à l'évidence.

La fraude par laquelle ce Juif met ses soi-disant révélations divines dans la bouche de l'ancienne divinité égyptienne *Hermès*, et de son fils *Thot* ou *Tat*, est trop grossière pour ne pas nous contenter d'en faire simplement mention.

2. L'Unité hermétique et l'Ensoph Kabbalistique.
(Voyez planche G.)

Hermès, voulant donner à son fils *Tat* l'image de Dieu, autant qu'on peut se le représenter, dit : « L'*Unité*, principe et racine de toutes choses, existe dans tout comme principe et racine. Il n'y a rien sans principe; le principe ne dérive de rien que de lui-même, puisque tout dérive de lui. Il est lui-même son principe puisqu'il n'en a pas d'autres.

« L'Unité, qui est le principe, contient tous les *nombres*, et n'est contenu par aucun; elle les *engendre* tous, et n'est engendrée par aucun autre[1]. »

« Il y a un Créateur et un Maître de tout cet univers. La place, le nombre, la mesure ne pourraient se conserver sans un créateur. L'ordre ne peut se faire sans une place et une mesure; il faut donc un maître, ô mon fils. Donne à Dieu le nom qui lui convient le mieux, appelle-le le père de toutes choses; car il est l'unique, et sa fonction propre est d'être père, et si tu veux que j'emploie une expression hardie, *son essence est d'engendrer et de créer*. Et comme rien ne peut exister sans créateur, ainsi lui-même n'existerait pas s'il ne créait sans cesse... *Il est ce qui est et ce qui n'est pas*, car ce qui est, il l'a manifesté; ce qui n'est pas, il le tient en lui même... Il n'a pas de corps et a beaucoup de corps, ou plutôt tous les corps; car *il n'est rien qui ne soit lui, et tout est lui seul*. C'est pourquoi il a tous les noms;

1. IV. Le Cratère ou la Monade. Hermès Trismégiste à son fils Tat. Traduction par Louis Ménard, Paris, Didier et Cie, 1867, p. 34.

car il est le père unique et c'est pourquoi il n'a pas de nom, car il est le père de tout[1]. »

« Toute chose est une partie de Dieu, ainsi Dieu est tout. En créant tout, il se crée lui-même sans jamais s'arrêter; car son activité n'a pas de terme, et de même que Dieu est sans bornes, sa création n'a ni commencement ni fin[2]. »

Ces citations suffisent pour démontrer le système d'émanations panthéistiques, et l'identité de l'*Unité hermétique* avec l'*Ensoph kabbalistique*.

3. Le nombre onze et l'Homme primordial de la philosophie hermétique.

La triade supérieure émanée de l'*Unité* s'appelle l'*Intelligence*, le *Verbe* et le *Dieu Feu* ou l'*Esprit*.

Hermès, pour lui laisser le nom qu'il s'est arrogé pour tromper les Égyptiens, a rétabli la trinité antique, que la Kabbale a dû pervertir pour y introduire le *Kéther*, la Couronne, sur la tête du Juif. Il s'est mis plus en harmonie avec la Bible.

« L'*Intelligence*, le Dieu mâle et femelle, qui est la vie et la lumière, engendre par la *Parole* (*Logos*) une autre intelligence créatrice, le *Dieu du Feu* et *de l'Esprit* (*Pneuma*), qui forma à son tour *Sept Ministres*, enveloppant dans leurs cercles le monde sensible et le gouvernant par ce qu'on nomme la Destinée[3]. »

« L'*Unité* contient rationnellement la *Décade*, et la Décade contient l'Unité[4]. »

Voilà le *nombre onze* de la philosophie hermétique : l'*Unité* qui est la source de la Triade divine, de l'*Intelligence*, de la *Parole* et de l'*Esprit*, ce dernier étant, à son tour, le formateur des *Sept Ministres*.

1. V. Le Dieu invisible est très apparent. *Ibidem*, p. 37.
2. *Ibidem*, p. 291.
3. Poimandrès. *Ibidem*, p. 6.
4. XIII. De la reconnaissance. *Ibidem*, p. 100.

4. Appréciation de la philosophie d'Hermès Trismégiste.

Les Juifs d'Alexandrie paraissent avoir voulu écarter les dangereuses Séphiroth de la *Couronne* et de la *Royauté* introduites par les Juifs de Babylone dans leur *Homme archétype*, non par amour de la vérité, mais uniquement pour la direction politique du peuple juif.

Le système hermétique rétablit la sainte trinité biblique connue des Juifs, mais pervertit la vraie doctrine révélée en introduisant une distinction : celle entre l'*Unité* et la *Trinité*, et en enseignant que l'Univers émane de la substance divine. Cette fausse doctrine leur suffisait pour préparer les esprits des Égyptiens à la domination intellectuelle des Juifs, et pour empêcher la propagation de la doctrine chrétienne dans leur pays.

Rien ne prouve l'existence des livres hermétiques dans un temps antérieur au Christ. Au contraire, la précision avec laquelle ils énoncent le mystère de la Sainte Trinité, et leur fertilité en procréant les divers systèmes de la formidable hérésie gnostique, sont des preuves que leur origine est due à la perspicacité des Juifs, qui voulaient par ce système pervertir la doctrine chrétienne dès sa naissance, et ainsi sauver l'influence juive dans le domaine de l'intelligence, et, par cela même, dans le gouvernement du monde, au moins dans celui de l'Égypte.

Ce que la philosophie hermétique était pour l'Égypte de son temps, d'autres systèmes devaient le devenir pour d'autres pays et d'autres temps.

5. L'Hermétisme et la franc-maçonnerie.

Nous ne voyons les mystères hermétiques nullement représentés dans la franc-maçonnerie, soit par des symboles, des mots de passe, des mots sacrés, ou d'autres voiles de leur doctrine, comme nous l'avons vu pour les mystères de la Kabbale.

L'Hermétisme était spécialement destiné à l'Égypte, il s'adaptait à ses croyances et flattait ses passions nationales.

Le frère Ragon[1] attache à la philosophie hermétique l'alchimie, comme à la Kabbale la magie. En ceci il n'a pas tout à fait tort.

A la demande « Quel est le nombre le plus parfait? il répond : Le nombre 10, parce qu'il contient l'*Unité* qui a tout fait, et le zéro, symbole de la matière et du *Chaos*, duquel tout est sorti ; il comprend donc dans sa figure le créé et l'incréé, le commencement et la fin, la puissance et la force, la vie et le néant. »

« *Ordo ab Chao* » est la devise du Suprême Conseil du 33e et dernier degré. C'est encore la doctrine kabbalistique.

Paul Rosen[2] dit que l'idée des grades hermétiques et kabbalistiques des 22e et 28e degrés est d'établir le règne du rationalisme et d'affirmer l'impossibilité absolue du miracle. Notre exposition prouve que toute la franc-maçonnerie est basée sur les doctrines kabbalistiques et hermétiques qui sont au fond identiques.

6. L'auteur occulte de la doctrine hermétique.

Nous avons justement conclu plus haut que, si le Juif trompe le monde par la Kabbale, il est, à son tour, trompé par Satan, qui ne cherche que la perte des âmes par son élévation, dans l'esprit des mortels, au-dessus de Dieu. Le nom sous lequel on l'honore lui est indifférent, pourvu qu'on l'honore et qu'on n'adore pas le vrai Dieu. Dans la Kabbale il se nomme *Kéther*, dans la doctrine hermétique il prend le nom d'*Intelligence* et de *Poïmandrès*. (Du grec, Pasteur des hommes.)

Avec une audace et une effronterie incroyables, cet ange déchu se met à la tête de toute cette philosophie alexandrine.

Le commencement du premier livre, nommé *Poïmandrès*, nous montre toutes les allures de Satan et l'impression terrible que son apparition fait toujours sur l'âme de celui qu'il visite dans une extase diabolique. Hermès écrit : « Je

1. *Orthodoxie maçonnique, suivie de la maçonnerie occulte et de l'initiation hermétique*. Paris, Dentu, 1853.
2. Paul Rosen, *Satan et Cie*, p. 199.

réfléchissais un jour sur les êtres; ma pensée planait dans les hauteurs, et toutes mes sensations corporelles étaient engourdies comme dans le lourd sommeil qui suit la satiété, les excès ou la fatigue.

« Il me sembla qu'un être immense, sans limites déterminées, m'appelait par mon nom et me disait : « Que veux-tu « entendre et voir, que veux-tu apprendre et connaître?

« — Qui donc es-tu? répondis-je.

« — Je sais ce que tu désires, et partout je suis avec toi.

« — Je veux, répondis-je, être instruit sur les êtres, com« prendre leur nature et connaître Dieu.

« — Reçois dans ta pensée tout ce que tu veux savoir, me « dit-il, je t'instruirai.»

« A ces mots, il changea d'aspect et aussitôt tout me fut découvert en un moment, et je vis un spectacle indéfinissable. Tout devenait une douce et agréable lumière qui charmait ma vue. Bientôt après descendirent des ténèbres effrayantes et horribles, de forme sinueuse; il me sembla voir ces ténèbres se changer en je ne sais quelle nature humide et trouble, exhalant une fumée comme le feu et une sorte de bruit lugubre. Puis il en sortit un cri inarticulé qui semblait la *voix de la lumière!* Une *parole sainte* descendit de la lumière sur la nature, et un *feu pur* s'élança de la nature humide vers les hauteurs; il était subtil, pénétrant et en même temps actif.

« Et l'air, par sa légèreté, suivait le fluide de la terre et de l'eau, il s'élevait jusqu'au feu, d'où il paraissait suspendu. La terre et l'eau demeuraient mêlées, sans qu'on pût voir l'une à travers l'autre, et recevaient l'impulsion de la parole qu'on entendait sortir du fluide supérieur.

« As-tu compris, me dit Poimandrès, ce que signifie cette « vision?

« — Je vais l'apprendre, répondis-je.

« — Cette *lumière,* dit-il, *c'est moi, l'Intelligence, ton « Dieu,* qui précède la nature humide sortie des ténèbres. La « parole lumineuse *(le Verbe)* qui émane de l'Intelligence, « c'est le Fils de Dieu.

« — Que veux-tu dire? répliquai-je.

« — Apprends-le, ce qui en toi voit et entend, est le Verbe, « la parole du Seigneur; l'*Intelligence est le Dieu père*. Ils ne « sont pas séparés l'un de l'autre, car l'union est leur vie.

« — Je te remercie, répondis-je.

« — Comprends donc la lumière, dit-il, et connais-la. »

« A ces mots, il me regarda longtemps en face, et je tremblais à son aspect. »

Il est difficile de méconnaître dans ce récit l'astuce diabolique qui s'arroge le trône du Très-Haut, et prétend être le principe du Verbe de Dieu.

Psellas, docte écrivain byzantin, mort vers 1079, dit dans son ouvrage *De l'action des démons*, au sujet de ce Poimandrès qui se fait Dieu le Père : « Ce sorcier paraît avoir fort bien connu la Sainte Écriture, c'est de là qu'il est parti pour exposer la création du monde. Il n'a pas craint quelquefois de copier les expressions mêmes de Moïse, comme dans cette phrase : « Croissez en accroissement et multipliez en « multitude, » qu'il a manifestement empruntée au récit mosaïque.

« Il n'est pas difficile de voir quel était le *Poimandrès* des Grecs; c'est celui que parmi nous on appelle le *Prince du Monde* ou quelqu'un des siens. Car, dit Basile, le Diable est voleur, il pille nos traditions, non pour détourner les siens de l'impiété, mais pour colorer et embellir leur fausse piété par des paroles et des pensées vraies et la rendre ainsi vraisemblable et acceptable pour le grand nombre. »

Le même stratagème est toujours pratiqué par la franc-maçonnerie. Les mots : vérité, liberté, fraternité, égalité, vertu, patrie, bienfaisance, etc... ont une tout autre signification dans la bouche d'un franc-maçon que dans celle d'un profane ou dans un dictionnaire.

Pie IX a dit avec beaucoup de justesse : « Il faut rendre aux mots leur vraie signification. »

7. La déification de l'homme, but avoué de la gnose hermétique.

Entraîner l'homme dans son abîme éternel est bien le but auquel tendent tous les efforts de Satan. Le moyen est toujours ou l'orgueil, ou l'avarice, ou la luxure. Il propose toujours à l'homme de devenir semblable au Très-Haut. L'âme humaine, dit Hermès, d'origine divine et incarnée pour un certain temps, doit retourner à la lumière divine par la *Gnose,* la connaissance ou la science.

Étant descendu par les *sept ministres* appelés aussi les *sept princes de l'harmonie,* ou les *sept gouverneurs du monde,* elle doit remonter par eux.

« O intelligence, dit Hermès, éclaire-moi encore sur la manière dont se fait l'ascension. D'abord, dit Poimandrès, la dissolution du corps matériel en livre les éléments aux métamorphoses; la forme visible disparaît; le caractère, perdant sa force, est livré au démon; les sens retournent à leurs sources respectives et se confondent dans les énergies (du monde). Les passions et les désirs rentrent dans la nature irrationnelle; ce qui reste s'élève ainsi à travers l'harmonie, abandonnant à la première zone la puissance de croître et de décroître; à la seconde, l'industrie du mal et la ruse, devenue impuissante; à la troisième, l'illusion des désirs; à la quatrième, la vanité du commandement; à la cinquième, l'arrogance impie et l'audace téméraire; à la sixième, l'attachement aux richesses; et à la septième, les mensonges insidieux. Et dépouillé ainsi de toutes les œuvres de l'harmonie, il arrive dans la huitième zone, ne gardant que sa puissance propre, et chante avec les êtres des hymnes en l'honneur du père. Ceux qui sont là se réjouissent de sa présence; et, devenu semblable à eux, il entend la voix mélodieuse des puissances qui sont au-dessus de la huitième nature et qui chantent les louanges de Dieu. Et alors, ils montent en ordre vers le père, et s'abandonnent aux puissances, *ils naissent en Dieu ; tel est le bien final de ceux qui possèdent la Gnose : devenirDieu.* »

C'est toujours le même mensonge de celui qui est menteur dès le principe, et a voulu être semblable au Très-Haut !

Les francs-maçons ne devraient-ils pas réfléchir et se dire que la vérité ne peut être là où la queue de l'ancien serpent se montre si imprudemment ?

Quelle consolation frauduleuse que celle au moyen de laquelle Hermès ensorcelle son fils *Tat* : « Ignores-tu que tu es devenu Dieu et fils de l'Un, ainsi que moi[1] ? »

Et il finit le dialogue en montrant encore une fois d'où lui est venue la fausse sagesse de la *Gnose* : « Apprends de moi, mon fils, à célébrer le silence de la vertu, sans révéler à personne la régénération que je t'ai transmise, de peur que nous soyons regardés comme des *diables*[1]. »

Le prince des ténèbres hait toujours la lumière, et bande les yeux de ses adeptes.

1. *De la Renaissance*, p. 101.
2. *Ibidem*, p. 104.

CHAPITRE IX

LE GNOSTICISME ET LA KABBALE JUIVE

1. Les nombres Onze et Trente-trois dans le Gnosticisme.

Les kabbalistes juifs ne pouvaient permettre au christianisme de s'établir dans le monde, sans lui faire une guerre acharnée, semblable à celle qu'ils firent à Jésus-Christ lui-même. Cette guerre fut, sur le terrain de la doctrine, le Gnosticisme.

Afin de faire mieux comprendre le système le plus parfait du Gnosticisme, inspiré par leur Kabbale et élaboré par l'hérésiarque Valentinien, nous ajoutons à ce chapitre un dessin de cette doctrine qui fera ressortir l'identité essentielle et la différence accidentelle existant d'une part entre la Kabbale juive et le Gnosticisme, et de l'autre entre le Gnosticisme et le Christianisme. Il en résultera que le Gnosticisme n'est que le Christianisme kabbalisé.

(Voyez la planche H.)

Dessiné d'abord par Rhenanus, ce dessin fut ajouté par Pamélius, dans son édition des œuvres de Tertullien, en 1616, au livre contre les Valentiniens. Nous lui avons donné une forme tant soit peu différente pour en faciliter l'intelligence aux francs-maçons qui le reconnaîtront dans leurs décorations.

On retrouve dans le Gnosticisme tous les éléments de la Kabbale juive. Les nombres *Onze* et *Trente-trois*, les trois sphères, la séparation faite entre la Divinité et les diverses personnes, la Trinité, les sept anges, la révolution dans le ciel, et surtout les deux sexes, le masculin et le féminin, attribués aux *Éons*, nom gnostique des *Séphiroth* kabbalistiques, qui veut dire *êtres éternels*.

2. Le Bythos Gnostique et l'Ensoph kabbalistique.

A en croire les Gnostiques, il y a dans l'Univers des

étages différents selon la dignité des êtres qui les habitent. Dans la hauteur la plus sublime, demeure la *Profondeur*, *Bythos*, nom qui ne convient nullement à celui qui occupe la place la plus élevée. Il est l'Infini, l'Immense, l'Éternel, l'Invisible, l'Incompréhensible, tout comme l'Ensoph.

L'idée est la même; le nom est changé pour donner le change : c'est-à-dire, la Kabbale en place du Christianisme.

Plus conséquent que la Kabbale, le Gnosticisme donne à son Être suprême une conjointe. Pourquoi ne l'aurait-il pas, puisque les autres éons jouissent des leurs? Mais où la trouver sinon en lui-même?

Si l'*Ensoph* peut engendrer de lui-même la *Couronne* et ainsi se constituer hermaphrodite, le *Bythos* peut aussi, dans cette même qualité, engendrer *Sigé*, le *Silence*, un être féminin. Comme la *Profondeur* est en contradiction avec sa place élevée, le *Silence* l'est avec son genre. Toutefois, *Bythos* fait de sa fille son épouse, c'est elle qui sera la mère, grand'mère et arrière-grand'mère des éons célestes, vénérés, dans leurs décors, par les francs-maçons. Ce couple divin engendra, dans la profondeur du silence, deux enfants, l'un mâle et l'autre femelle. Les Gnostiques ont toujours insisté sur ce que leur doctrine fut gardée dans le plus *profond silence*. En ceci, eux et leurs successeurs, les francs-maçons, sont très religieux : ils imitent leur Dieu suprême et son épouse d'une manière parfaite.

Nous ne répéterons pas ici les observations faites sur la séparation entre l'Infini et les personnes divines. La réfutation de la doctrine kabbalistique est aussi celle du Gnosticisme.

3. Le Nous gnostique et le Kéther kabbalistique.

Le fils de *Bythos* et *Sigé* s'appelle *Nous*, l'*Esprit intelligent*.

Il est parfaitement semblable à son père et en tout son égal. Lui seul peut comprendre l'immense et incompréhensible grandeur de son père. Tout comme le *Kéther* par rapport à l'*Ensoph* kabbalistique, et l'*Intelligence* vis-à-vis de

l'*Unité* hermétique, le *Nous*, lui aussi, est nommé le *Père de tout*, car il répond, comme nous l'avons démontré, à Dieu le Père, que les vrais Israélites et les Chrétiens adorent, à la première personne divine, séparée de la substance divine, nommée ici la *Profondeur*.

Si le *Kéther*, la *Couronne*, a été remplacé dans la philosophie hermétique par l'*Intelligence*, la Gnose a suivi Hermès trismégiste. Les Juifs n'avaient pas de raisons politiques vis-à-vis du Christianisme naissant; ce n'est que la haine religieuse qu'ils lui portaient; ils n'avaient donc aucune raison de substituer à la première personne de la Trinité la *Couronne* sur la tête de l'Homme archétype du Juif. Ils savaient bien que le Père engendra le Verbe par l'intelligence, d'une génération purement spirituelle, et, par conséquent, sans l'aide d'un être féminin; car ils enseignaient très bien cette vérité par la bouche de Poimandrès.

4. Le Gnoticisme et la Sainte Trinité.

Dans leur haine envers l'Église naissante, les Juifs se servirent d'un autre moyen que ceux dont ils firent usage dans l'ancienne Perse et en Égypte. Le venin hérétique devait dissoudre la doctrine sur la Sainte Trinité et sur la personne de Jésus-Christ. Nous retrouvons Dieu le Père dans le 3e éon, Dieu le Verbe dans le 5e, et Dieu le Saint-Esprit dans le 32e; mais combien dégradés, disséqués et rendus ridicules!

Dieu le Père, sous le nom de *Nous*, Intelligence, reçoit pour femme *Aléthéia*, la Vérité; avec elle il engendre le *Logos*, le Verbe, qui est marié avec *Zoë*, la Vie! De *Nous* tout seul, sans l'intervention de sa conjointe, est engendré le dernier couple d'éons célestes, *Christos*, le Christ, et sa conjointe *Pneuma-hagion*, le *Saint-Esprit* devenu femme! Et les francs-maçons misraïmites de s'imaginer que les Juifs leur enseignent la plus sublime de toutes les philosophies!

L'Hermétisme, nonobstant toute la perversité de sa doctrine, montre dans sa triade : *Intelligence*, *Parole* et *Dieu*

du Feu, encore un peu de décence; mais la Gnose, science soi-disant par excellence, outrage tout à la fois raison, bon sens, décence et pudeur.

La Divinité et la Trinité ayant reçu des compagnes, forment avec elles la divine *Ogdoade,* Huitaine, représentée dans le 90e degré du Rite de Misraïm par un carré dans une étoile à quatre pointes.

Or le Verbe et la Vie engendrèrent d'abord l'*Anthropos* et l'*Ecclesia,* l'*Homme* et l'*Église,* et ensuite cinq couples d'éons, et l'*Homme* et *l'Église* en engendrèrent six. Ces onze couples avec leurs divines compagnes portent le nombre d'éons de huit à trente. Le trentième éon est *Sophia,* la *Sagesse,* qui joue un si grand rôle dans tous ces systèmes juifs etdans les décorations maçonniques.

5. La révolution dans le ciel gnostique.

Suit l'histoire de l'étrange soulèvement dans le ciel, dont la Kabbale nous a déjà entretenus. Il se répète dans le Plérôma des Gnostiques.

Il paraît que l'Inspirateur de ces deux systèmes philosophiques y a eu sa part.

Nous, l'Intelligence, connaissant seul l'incompréhensible *Bythos,* le Père commun de tous, désira et tenta de le faire connaître aux autres éons; mais sa mère *Sigé,* le *Silence,* le lui défendit. C'est la même dame qui, selon Tertullien [1], enjoint aussi à ses chers hérétiques de garder un silence profond. Néanmoins, un grand désir de connaître le Père Suprême fut allumé dans le cœur des éons, et une révolution était sur le point d'éclater; lorsque la plus jeune des éons, *Sophia,* la *Sagesse,* vaincue par la curiosité et portant envie à *Nous,* qui seul jouissait du Père, sortit de sa place, sans son mari *Télétos,* le *Parfait,* et essaya d'approfondir la *Profondeur.*

Mais elle avait tenté l'impossible; elle était sur le point

1. *Adversus Valentinianos,* c. IX.

de s'évanouir, si *Horos* n'était pas intervenu pour la calmer et la ramener à sa place.

Cet *Horos*, la *Limite*, est un être merveilleux. Formé par Bythos même, il se trouve en dehors du *Plérôma*, du Ciel supérieur ou Olympe des éons gnostiques.

Le *Terme* de l'*Infini* est une absurdité. Mais laissons de côté les réflexions sérieuses : personne n'en a besoin ici.

Sophia, ramenée à la raison, par *Horos*, se repentit de la passion qui l'avait emportée, et fut restituée à son mari.

Mais, par cette passion, la pauvre *Sagesse* avait conçu et enfanté un être informe et abominable, que le gardien *Horos* eut soin de rejeter du Plérôma qu'il infectait, dans le *Kénoma*, le Fumier du Plérôma; c'est la *Matière informe*, parce que le principe mâle n'avait pas contribué à sa génération.

Il ne faut pas s'étonner que cette *Sagesse* divine ait pu être une femme mâle, un aphrodithermès, puisque son arrière-grand-père était un homme femelle, un hermaphrodite, qui avait enfanté *Sigé*, sa fille et son épouse.

Notons que toute cette tragi-comédie a été inventée pour éblouir, comme le lycopode maçonnique, la raison humaine, afin qu'elle ne s'aperçoive pas du *salto mortale* de l'Infini au fini, accompli par la naissance d'un horrible avorton du sein de la divine *Sagesse!*

La tranquillité ayant été rétablie dans le Plérôma, *Nous* se hâta de procréer un autre *syzigie*, ou couple d'éons, pour empêcher une répétition de la révolution heureusement domptée. Ce couple est *Christos*, le Christ, et *Pneuma Hagion*, l'Esprit-Saint, comme nous l'avons déjà dit.

Voilà un blasphème des plus atroces. Si le *Pneuma Hagion* est du genre féminin et la compagne de *Christos*, c'est une pensée détestable; s'il est du genre masculin, l'idée est deux fois plus horrible.

La tâche de ces deux éons était d'instruire et d'apaiser les *onze paires d'éons* ignorants et séditieux.

Nous voilà parvenu à trente-deux éons. Il en manque encore un pour parfaire le système kabbalistique-gnostique.

Les éons satisfaits de l'instruction reçue du Christ et de l'Esprit-Saint, s'unirent pour donner à *Nous* un signe de leur gratitude. Ils résolurent de former l'éon le plus parfait, en lui conférant ce que chacun avait de plus précieux.

Voilà l'origine du 33e et dernier éon appelé *Jésus Sotér, Jésus le Sauveur.*

Jésus *est* tout ce que sont les éons mâles, et *il possède* tout ce que sont les éons femelles. On n'a qu'à en parcourir la liste sur notre tableau.

Voilà donc le nombre kabbalistique de *onze :* les huit premiers et principaux éons avec les trois plus importants placés à la fin, et le nombre *Trente-trois,* en ajoutant les vingt-deux éons issus du Verbe et de l'Homme. La tripartition de ce nombre est aussi évidente que celle des trente-trois degrés de la franc-maçonnerie.

Nous demandons cependant, qui, entre les francs-maçons qui portent les bijoux représentant ces « fables et généalogies sans terme [1], » y croit encore de nos jours? Et s'ils n'y croient pas, pourquoi donc se font-ils les dupes des Juifs?

6. La Khokhma kabbalistique et l'Akhamoth gnostique.

L'avorton de la *Sagesse,* chassé du Plérôma et rejeté dans le *Kenôma,* le Fumier ou l'Évacuation du Plérôma, reçut le nom d'*Akhamoth, les Sagesses* [2].

Akhamoth, corruption de *Khakhemoth* en hébreu, est le pluriel de *Khokhma, Sagesse* (v. p. 50). L'idée suggérée par ce pluriel est que la Sagesse infinie se décompose dans le fini, comme une ligne dans ses points individuels; *les Sagesses* sont des petits de *la Sagesse.*

Le second acte de la tragédie valentinienne se joue donc en dehors du Plérôma, dans le vide épicurien, supposé qu'il y ait un Vide où Dieu ne soit pas présent. Il ne faut pas compter les erreurs des Gnostiques, on n'en finirait jamais!

L'exilée *Akhamoth* se trouvait désolée, seule en dehors du

1. I Timothée, i, 4.
2. Psaume XLVIII, 3. « Ma bouche dira les *sagesses.* »

Plérôma, elle n'avait ni forme ni face; elle était une chose abortive et défective. Touchés de pitié, les dieux supérieurs décidèrent l'éon *Christos* à descendre avec le *Pneuma Hagion* pour donner à *Akhamoth* une forme tirée de sa substance, mais non pas de sa science.

Alors furent formées : des passions qu'Akhamoth avait héritées de sa sage mère, la substance *matérielle;* de sa conversion, la substance *animale;* et en outre d'un petit pécule spirituel que sa mère lui avait légué, la substance *spirituelle.* Ses larmes devinrent les ruisseaux et la mer; son rire, en voyant le Christ, enfanta la lumière!

L'éon *Christos* fatigué de son existence en dehors du Plérôma, s'en retourna avec le *Pneuma Hagion* et envoya un autre paraclet, *Jésus Soter*, le 33e et dernier des éons, avec toute la bande des anges satellites, qui avaient été formés avec lui par l'ensemble des éons célestes.

Akhamoth admira la beauté des anges, s'en amouracha, et enfanta la substance spirituelle d'après leur image.

Voilà l'origine des trois substances, la matérielle, l'animale et la spirituelle, issues des passions, de la conversion et de l'imagination de l'avorton Akhamoth!

On y reconnaît de suite les trois triangles de l'homme archétype de la Kabbale, l'intellectuel, le moral et le physique.

7. L'Architecte de l'Univers dans le Gnosticisme.

Akhamoth ayant formé avec les aides nommés les trois substances élémentaires, en remplit le troisième cercle, appelé le *Sabbaton* ou *Septenaire,* à raison des sept cieux qu'il renferme.

Elle commença par former diverses créatures. La première créature est Celui que nous, chrétiens, adorons comme le seul vrai Dieu, le Créateur du ciel et de la terre, le *Démiurge.* Elle le forma de la substance *animale,* étant incapable de former des êtres *spirituels,* parce que le spirituel ne lui était pas consubstantiel.

Les francs-maçons « Maîtres parfaits » du 5e degré, qui croient encore en Dieu, seront profondément choqués d'ap-

prendre que ce Dieu qu'ils prient ne se trouve, sur leur tablier, que dans le troisième et dernier des trois cercles concentriques, au milieu desquels est une pierre carrée (le monde) portant la lettre J (Jéhovah)[1].

Le « Grand Architecte de l'Univers », s'il est notre Dieu, n'est autre chose qu'une créature animale d'un avorton enfanté par la *Sagesse* rebelle à son grand-père *Nous*.

Chrétiens francs-maçons, nous vous prions d'étudier les mystères de votre société secrète, et vous serez terrifiés d'apprendre qu'elle n'est qu'une imposition gigantesque et blasphématoire de la Synagogue déchue.

Jusqu'à quand resterez-vous sous le joug déshonorant des Juifs ?

De ce Démiurge aveugle et inconscient, conduit par Akhamoth, furent formées toutes les choses visibles ; de son côté droit les choses animées, et en conséquence, il est *le* Démiurge ; de son côté gauche les choses inanimées, et de ce chef, il est *la* Démiurge. Il est un nouveau Hermaphrodite ou Aphrodithermès, nommé aussi *Metropater*, mère-père, et *Roi*.

Ce Démiurge forma ensuite l'univers représenté, sur notre planche H, par le troisième globe au-dessous du *Kénôma*.

Au-dessous de son trône il fixa sept *cieux* ou *anges*.

Remarquons la répétition, en dehors du Plérôma, du nombre kabbalistique de *onze*. *Akhamoth*, insaisissable comme le *Bythos*, forme avec les trois substances élémentaires émanées d'elle, une *Tétrade* ou quaternité, dont émane le *Sabbaton* ou la formation septénaire qui, avec la Tétrade, constitue le nombre *onze* de l'univers.

Il ne nous servirait à rien de suivre Valentinien dans ses fables absurdes sur l'origine de chacune des choses terrestres que nous connaissons. Les métamorphoses d'Ovide sont beaucoup plus spirituelles et intéressantes.

Disons cependant qu'une des créatures du Démiurge est *Diabolos*, le *Diable*, dans lequel entra, à l'insu de son forma-

1. Léo Taxil, II, p. 433.

teur, une étincelle de la substance spirituelle qui, nous l'avons vu, n'avait pas été communiquée par Akhamoth à sa créature, le démiurge Jéhovah. Le Diable s'appelle le *Kosmocrator*, le *Prince du monde*. Par sa nature spirituelle, *il est supérieur à Jéhovah*. Voilà une nouvelle manière de devenir « semblable au Très-Haut ! »

La société des spirites nous saura gré de leur avoir enseigné la noble origine de *leur* dieu qui est supérieur à celui des chrétiens.

La terre que nous habitons est située au milieu du septième ciel. Chaque homme en est une petite pierre, *brute*[1], quand il est encore « grossier, ignorant et sans instruction », et *cubique*, lorsqu'il est « poli et civilisé » selon les idées maçonniques.

L'âme animale de l'homme vient de l'Architecte de l'Univers, et son âme spirituelle d'Akhamoth.

Le corps de l'homme n'est pas formé de la terre que nous connaissons, mais d'une matière invisible, fluide et capable d'être fondue et moulée.

Personne ne saura dire d'où vient, où existe, et ce qu'est ce fluide philosophique, source du « périsprit » des spirites modernes[2], à moins qu'on ne dise qu'il provient « de la pituite et des crachats de la *Sagesse*[3] » que les francs-maçons adorent.

Nous omettons les atroces blasphèmes que la Gnose enseigne sur Notre-Seigneur Jésus-Christ et sa sainte Mère, la Vierge Marie. La haine juive s'y concentre d'une manière toute brutale. Il nous répugne de les rapporter.

A la fin du monde, le corps de l'homme qui n'est que du fumier, sera annihilé. De même le seront les âmes des *Khoïkoi*, des hommes *hyliques*, qui sont d'une disposition toute matérielle. Les âmes des *psychikoi*, des hommes *psychiques*, par nature d'une disposition animale, monteront dans le ciel du Démiurge, à moins qu'ils ne se convertissent

1. Léo Taxil, I, 421 ; II, 43.
2. « Rien n'est nouveau sous le soleil ! » Eccl., I, v. 10.
3. Tertullien, c. XXIV.

à la doctrine de la secte secrète des Gnostiques qui ont tous des âmes élues. Les *pneumatikoi*, les hommes *spirituels*, ont des âmes toutes spirituelles qui montent dans le Plérôma de *Bythos*, la *Profondeur*, où elles deviendront *les épouses des anges* qui ne sont pas encore mariés !

Ainsi finit la comédie !

Hélas ! nous avons beaucoup de raisons pour craindre que ces pauvres âmes illusionnées ne descendent plutôt dans le *bythos*, la profondeur de l'enfer, où elles continueront à être les esclaves de l'ange déchu.

Ainsi finira la tragédie !

8. Le Gnosticisme dans les emblèmes maçonniques.

Il serait fastidieux de parcourir les quatre-vingt dix degrés du rite de Misraïm (Égypte). Qu'il nous suffise de dire ici que dans le dernier grade, celui du *Souverain Grand Maître absolu*, le mot de passe est *Sophia*, le mot grec pour *Sapientia* ou *Sagesse*. Nous avons vu le rôle ridicule que cette déesse joue dans le Gnosticisme.

Les francs-maçons doivent dire : Heureuse incontinence de cet éon féminin qui est la vraie cause de notre existence !

Au lieu de *Sophia*, les 90e peuvent aussi dire *Isis*, à quoi l'on répond *Osiris*[1]. Cette alternative démontre l'identité essentielle du Gnosticisme et de l'Hermétisme, et prouve que la franc-maçonnerie cache ses mystères sous de différentes formes qui servent toutes à l'expression de la même idée.

Le signe hiéroglyphique du même 90e degré misraïmique est un triple cercle renfermant une étoile à quatre pointes, ayant au centre un carré contenant un Delta rayonnant avec le *Iod* hébraïque au milieu. Les trois cercles symbolisent les trois sphères : le Plérôma, le Kénôma et le Sabbaton ; l'étoile à quatre pointes et le carré sont les symboles de l'Ogdoade sacrée ; le triangle représente les trois derniers éons, et le *Iod* hébraïque le Démiurge Jéhovah, le « Grand Architecte de l'Univers ».

1. Léo Taxil, II, 404.

9. But du Gnosticisme.

On voit évidemment que le Gnosticisme était la Kabbale juive adaptée à une fin spéciale, celle de s'infiltrer dans le christianisme naissant pour le détruire.

Écraser l'infâme hérésie du Nazaréen a toujours été le plus ardent et haineux désir des Juifs déchus. Saint Paul, en se défendant contre les Juifs devant le gouverneur Félix, dit : « Je confesse devant vous que, suivant la secte qu'ils appellent *hérésie*, je sers mon Père et mon Dieu[1]. » Comme leurs pères avaient déchiré le corps de Jésus-Christ avec leurs fouets sanglants, ainsi les Juifs des premiers siècles ont tâché, par la Gnose, de mettre en lambeaux sa personne et sa nature divines, en les divisant entre ces êtres imaginaires qu'ils ont créés à cette fin et nommés éons masculins et féminins.

N'ayant pas réussi du premier coup dans cette œuvre diabolique, nonobstant l'alliance de leur Synagogue avec l'hérésie, ils persévérèrent avec une ténacité inouïe à attaquer le dogme chrétien en créant toujours de nouvelles sectes, filles de la Kabbale; et ils finirent par associer au venin dissolvant de leur doctrine kabbalistique, la ruse et la violence des passions humaines : ils créèrent la franc-maçonnerie, l'alliance de la Synagogue déchue avec un Ordre déchu de chevalerie religieuse.

A la haine de Satan et du Juif se joignit celle de l'Apostat. « Un triple lien se rompt difficilement[2]. » L'enfer, la Synagogue et l'Apostasie, ligués ensemble contre le Seigneur et son Christ, voilà l'histoire du monde depuis des siècles et des siècles.

1. Actes, xxiv, 14.
1. Eccl., iv, 12.

CHAPITRE X

LES OPHITES ET LA KABBALE JUIVE

1. Origine juive de la secte des Ophites.

(Voir la planche I.)

La doctrine des Ophites, adorateurs du serpent, est, comme le Gnosticisme, une fille de la Kabbale juive.

Les Juifs de la Kabbale, apostats de la vraie doctrine révélée, étaient logiquement parvenus à la révolte contre Jéhovah et à l'assujettissement volontaire au joug de Lucifer, l'ennemi de Dieu. Ne voulant pas adorer Dieu, ils commencèrent à adorer Satan, prenant pour exemple les peuples idolâtres de leur temps.

L'esprit humain, une fois dévoyé, cherche toujours à expliquer les vérités qu'il connaît selon les exigences de son idée préconçue ou selon les désirs de ses passions. Cependant, ce n'est que rarement qu'il est parvenu à donner, sans rougir, à Dieu le nom de Lucifer et à Lucifer le nom de Dieu.

Ce cas se trouve réalisé entre autres dans la secte des Ophites, les précurseurs des francs-maçons, tous adorateurs de Lucifer sous la forme du serpent.

Outre le nombre magique de *onze*, les termes hébraïques de *Akhamoth*, les Sagesses, et de *Jaldabaoth*, chef de la milice céleste, démontrent suffisamment l'origine juive de cette secte. D'ailleurs, elle n'était qu'un développement des principes judaïco-gnostiques, destinés aux plus hardis des sectaires ; comme, de notre temps, la *maçonnerie forestière* et l'ordre des Juges, Philosophes, Grands Commandeurs inconnus [1] sont établis pour les plus ardents et les plus avancés entre les *Maîtres* et les *Kadosch*.

1. Léo Taxil. *Le Culte du Grand Architecte*, p. 211, 233.

2. Le nombre de *trente-trois* dans la doctrine des Ophites.

Le premier principe, l'Être suprême de qui tout dérive, est, comme chez les Valentiniens, (1) le *Bythos*, la Profondeur, qu'ils nomment aussi, avec Zoroastre, la Kabbale, l'Hermétisme et les Gnostiques, la Source de la Lumière.

De Bythos émane (2) *Ennoïa*, la Pensée, et de la Pensée (3) *Pneuma*, l'Esprit, principe féminin, *mère de toute vie*, et *Sagesse d'en haut*[1]. A ce dernier principe est subordonné un autre *principe éternel*, (4) *Hylé*, la *matière* qui se développe en (5) *Eau*, (6) *Ténèbres*, (7) *Abîme* et (8) *Chaos*.

Ravis de la beauté de l'éternelle Sagesse, *Sophia*, ces deux premiers êtres, *Ennoia* et *Hylé*, s'unirent à elle, se fécondèrent dans la lumière divine et donnèrent jour à deux nouveaux êtres, l'un mâle et parfait, (9) le *Christ divin*, et l'autre féminin et imparfait, (11) *Sophia Akhamoth prouneikos*, la Sagesse des sagesses, qui précède l'antagonisme (entre le Bien et le mal). Elle est imparfaite parce qu'elle ne reçut que la portion surabondante de la rosée de lumière *(ikmas tou photos)*. Elle est donc un germe imparfait de l'éternelle vie.

Le *Pneuma*, la Sagesse d'en haut, devait réaliser l'idée créatrice dans le monde céleste, et *Akhamoth*, la Sagesse précédant la lutte, dans le monde terrestre.

Tandis que le Christ, semblable à sa mère *Pneuma*, s'élève dans la lumière primordiale et forme avec les deux premiers principes, *Ennoia et Hylé*, (10) la *sainte Église*, prototype de l'Église des *Pneumatiques*, *Sophia Akhamoth* mit en mouvement la masse inerte du *Chaos*, qui plana libre pour la première fois sur l'eau. Elle attira toute matière à elle, s'obscurcit par cette vision, et, arrachée au royaume de la lumière, perdit la conscience de sa haute origine et du royaume d'où elle était sortie.

L'*Ensoph* de la Kabbale avec ses dix Séphiroth est donc reproduit encore une fois. Le *Bythos* représente la divine

1. Wetzer et Welte, *Encyclopédie : Ophites.*

nature ineffable ; *Ennoia*, Dieu le Père ; *Christos*, Dieu le Fils, et *Pneuma* le Saint-Esprit. Les sept Anges devant le trône de Dieu sont devenus : *Église céleste*, *Sagesse imparfaite*, *Matière* et ses quatre divisions. Aberration toujours croissante !

Suivons les Ophites dans leur second monde, « l'air du milieu », selon les Védas, dans lequel le nombre onze se reproduit.

Sophia Akhamoth, qui conserva dans sa chute un fonds de lumière divine, oublia dans son état de décadence tout ce qui lui était supérieur, et s'imagina qu'elle était elle-même la puissance suprême. Pour exercer sa vertu créatrice, elle enfanta le démiurge (1) *Jaldabaoth; Jal*, chef suprême, *Zabaoth* la milice céleste. C'est le Dieu des Juifs, le Jéhovah de la Bible.

Ce Démiurge, nature perverse et dominatrice, voulut également se séparer de tout ce qui était supérieur, se rendre indépendant de sa mère Akhamoth, et se faire passer pour le Dieu suprême. A cette fin il créa un Ange à sa ressemblance ; celui-ci en créa un autre, et ainsi de suite jusqu'au nombre de six, et ils formèrent ensemble (1-7) *les sept Princes* des Planètes. A leur tour, ceux-ci créèrent (9) *l'homme*, masse informe, rampant sur la terre, à laquelle *Jaldabaoth* communiqua l'âme. A son insu, un rayon de lumière, que, par une secrète disposition d'*Akhamoth*, sa mère, il reçut d'elle, se transmit de son être à la nature de l'homme.

L'homme attira à lui la lumière de toute la création, et présenta bientôt, non plus l'image de son créateur *Jaldabaoth*, mais la ressemblance du Dieu suprême lui-même.

A cette vue, le Démiurge courroucé jeta de terribles regards sur le fond même de la matière, et, son image s'y reflétant, il en naquit un être plein de haine, de méchanceté et d'envie, (8) *Satan, ophiomorphos*, sous la forme d'un serpent, et le perfide *Nous* ressemblant à l'*Ahrimane* perse. Dans sa rage, le Démiurge produisit (10) la *femme* et les autres *existences terrestres* afin de tenir l'homme captif dans

cette sphère grossière et infime. Il lui défendit, afin de l'arracher à la Sagesse *Akhamoth* et à toute relation avec le monde supérieur, de manger de l'arbre de la science. Mais la Sagesse envoya à son secours le génie (11) *Ophis*, Serpent, qui persuada à l'homme de manger du fruit défendu. L'homme parvint ainsi à la connaissance de son origine et de sa haute destinée.

Suit la troisième partie du drame des Ophites.

Le premier couple humain fut alors précipité par *Jaldabaoth* de la région éthérée du paradis, où il vivait dans des corps éthéréens, sur la terre ténébreuse, et fut enfermé dans des corps opaques et terrestres. Pendant ce temps, la Sagesse avait retiré au Démiurge la semence divine de la lumière et en avait distribué les rayons aux hommes. (1) L'esprit *Ophis* avait été entraîné dans l'abîme avec l'homme; il s'était matérialisé dans sa chute, et était devenu un *Satan en petit*, une copie du Grand *Diable Ophiomorphos*. Par sentiment d'orgueil, de jalousie et de vengeance à l'égard des hommes, qui avaient été la cause de sa chute, il engendra *six esprits*, constituant avec eux (2-7) les *sept esprits gouvernant* la terre et le monde matériel, qui, depuis lors, sont constamment en hostilité avec la race humaine. *Jaldabaoth*, de sa part, chercha à entraver le libre essor de la lumière divine dans l'homme. Quoiqu'il réussît dans la plupart des hommes, la *Sagesse* a su se réserver un petit nombre d'*élus* qui conservèrent la semence de la lumière divine.

Enfin la *Sagesse Akhamoth* s'adressa à sa mère *Pneuma*, et à la demande de celle-ci, le Dieu suprême envoya le *Christ* au secours des hommes. *Jaldabaoth* ayant fait naître (11) *Jésus* d'une Vierge, le Christ s'unit à lui au moment de son baptême dans le Jourdain. *Jésus-Christ* alors opéra des miracles et annonça le Dieu inconnu. *Jaldabaoth*, trompé, fit crucifier *Jésus-Christ* par les Juifs. La Sagesse et le Christ ressuscitèrent Jésus et lui donnèrent un corps éthéréen. Jésus communiqua sa science à un petit nombre d'Élus, (10) les *Pneumatiques*, qui à la fin du monde entreront dans le Plérôma; (9) les *Psychiques* auront un sort pareil à celui des

Psychiques du Gnosticisme, et (8) les *Physiques* séjourneront avec *Jaldabaoth* dans la *Géhenne*.

Après avoir démontré, par le simple récit de la doctrine des Ophites, sa parenté intime avec les doctrines déjà exposées, et la répétition en elle des nombres kabbalistiques de onze et de trente-trois, que nous retrouvons dans la franc-maçonnerie, ajoutons la remarque, que quelques-uns parmi les Ophites considéraient *Ophis* comme un *bon esprit*, comme un symbole de la *Sagesse*, et celle-ci, dans un sens panthéistique, comme l'âme universelle répandue dans l'humanité et dans toute la nature, dont tout émane et dans laquelle toutes choses rentrent après s'être purifiées. Ces Ophites, qui étaient les Ophites proprement dits [1], mais qui n'étaient qu'en petit nombre, avaient introduit parmi eux un *culte du serpent* semblable à celui de Marcion. Ils nourrissaient un serpent vivant dans un coffre ou dans une caverne, derrière leur autel, croyant que Jésus-Christ était le serpent qui avait trompé Ève. Ils lui faisaient lécher, et ainsi consacrer le pain eucharistique placé sur leur table, qu'ils se partageaient; après quoi ils baisaient chacun le serpent [2].

Les Séthites et les Caïnites sont une dégénérescence des Ophites.

Les Séthites disaient que Caïn, Abel et Seth étaient les trois souches des trois races diverses, des *Hyliques* qui doivent leur origine aux mauvais esprits, des *Psychiques* qui reçurent l'être du Démiurge, et des *Pneumatiques* issus d'une semence divine, dérivée de *Sophia Akhamoth*.

Évidemment les Pneumatiques répondent à la triade *intellectuelle* de l'Homme primordial de la Kabbale, les Psychiques à la triade *morale*, et les Physiques au triangle inférieur de ce personnage imaginaire, couvrant la partie *physique*.

Les Caïnites enseignaient l'existence de deux forces, une supérieure, *Sophia*, Sagesse, et une inférieure, *Hystera* (*ute-*

1. Wetzer et Welte, *loc. cit.*
2. August., *de Hæres.*, c. VII.

rus, vulva). Celle-ci fonda le ciel et la terre. Ève reçut Caïn de la *Sophia* céleste, Abel de l'*Hystera*. La *Sophia* avait pris sous sa protection spéciale Caïn qu'elle avait doué d'une science supérieure, de sorte qu'étant plus fort, il tua le descendant ou le favori plus faible de l'*Hystera*. Ils étendaient le culte de Caïn à Cham, aux Sodomites, à Ésaü, à Coré et à tous les personnages réprouvés de l'Ancien Testament, jusqu'à Judas Iscariotes, comme à autant de natures pneumatiques, perpétuellement attaquées par le mauvais Démiurge, toujours protégées par la bonne *Sophia* et transformées en autant d'éons, modèles de l'humanité[1].

Les croyances et pratiques des Ophites ont eu leurs modèles dans l'antiquité; car, de tout temps, Satan a cru devoir perpétuer la mémoire de sa victoire sur Ève, et célébrer son triomphe par un honneur spécial attribué au Serpent qui, par sa nature, est un digne représentant de la malice du Démon.

3. La démonolâtrie des Ophites dans la franc-maçonnerie.

Paul Rosen donne dans son livre, *Satan et Cie*, une planche représentant l'ensemble des systèmes combinés des anciennes et des nouvelles initiations. Le serpent se trouve d'abord en forme de cercle au milieu du tableau, dans la gloire qui émane du triangle. C'est la divinité éternelle. Sur le cercle sont deux larves mâles et deux « Chambres du milieu », emblèmes du développement éternel de la divinité par le moyen de la génération. Ensuite vient un serpent fécondant par son souffle une femme : c'est Lucifer fécondant Ève et engendrant par elle Caïn. Six autres représentations montrent le serpent d'Osiris, le serpent du paradis enveloppant l'arbre de la science du Bien et du Mal et mordant dans une pomme; le serpent Knaphis, dieu d'Éléphantine, île du Nil; le Python de la mythologie grecque; le serpent indien et le serpent d'airain des Israélites, — tous marchant sur la queue selon l'ancienne fable, qui dit que la malédiction de

1. Wetzer et Welte, *Caïnites*.

Dieu : « Tu ramperas sur le ventre [1], » implique qu'auparavant le serpent marchait sur sa queue et qu'il n'accepte pas cette punition.

Voyons maintenant l'enseignement que le Très Respectable donne au 3e degré, au néophyte de la maîtrise :

« Je vais vous faire connaître le héros du drame symbolique auquel vous venez de prendre une part active, je veux dire notre maître Hiram.... Son passé était un mystère. Envoyé au roi Salomon par le roi des Tyriens, adorateurs du *Moloch*, ce personnage aussi étrange que sublime avait su, dès son arrivée, s'imposer à tous. Son génie audacieux le plaçait au-dessus des autres hommes ; son esprit échappait à l'humanité, et chacun s'inclinait devant sa volonté, et devant la mystérieuse influence de celui qu'on nommait : *le maître*.... La bonté et la *tristesse* étaient peintes sur son visage *assombri*, et son large front — écoutez bien, mon Frère — reflétait à la fois l'Esprit de la Lumière et le génie des Ténèbres.... »

Le vénérable Orateur continue : « Nul ne sait la patrie ni l'origine de ce sombre personnage, que son génie élève au-dessus de tous les hommes et qui a la vulgaire multitude en mépris profond. Mais celui qui vit ainsi comme un étranger au milieu *des enfants d'Adam n'est pas*, en effet, *un descendant du premier homme. Si leur première mère est aussi sa mère, Adam ne fut que le nourricier de Caïn.*

« Écoutez bien, mon Frère, la généalogie d'*Hiram, le vrai fondateur de la franc-maçonnerie*, et vous comprendrez que *les fils d'Hiram forment au milieu de la société humaine, une race d'élite*. Reportons-nous aux premiers jours du monde, à l'époque où Adam et Ève étaient encore dans l'Éden. *Eblis* [2], *l'Ange de Lumière*, n'a pu voir la beauté de la première femme sans la convoiter. Ève pouvait-elle résister à *l'amour d'un ange?.... Caïn naquit. Son âme, étincelle de*

1. Gen., III, 14.

2. « Corruption de *diabolos*; c'est un des noms de Satan; c'est exactement le nom sous lequel les mahométans désignent l'Ange déchu. » Léo Taxil, II, p. 104.

l'Ange de Lumière, *Esprit du Feu*, l'élevait infiniment au-dessus *d'Abel, le fils d'Adam*.... Mais Dieu, jaloux du génie communiqué par Eblis à Caïn, a banni Adam et Ève de l'Éden pour les punir tous deux, et après eux, leurs descendants, de la faiblesse d'Ève.

« Adam et Ève détestaient Caïn, cause involontaire de cette sentence inique, et la mère elle-même reportait toute son affection sur Abel. Quant à Abel, le cœur enflé par cette injuste préférence, il rendait à Caïn mépris pour amour. Une épreuve plus cruelle devait briser bientôt le cœur du noble fils d'Eblis. Aclinia, la première fille d'Adam et Ève, unie à Caïn par une profonde et mutuelle tendresse, et malgré leurs vœux et leurs prières, Aclinia fut donnée pour épouse à Abel, par la volonté de Jéhovah Adonaï. Ce Dieu jaloux avait pétri le limon pour en faire Adam et lui avait donné une âme servile; aussi redoutait-il l'âme libre de Caïn!...

« Poussé à bout par l'injustice de Dieu, par celle d'Adam, d'Ève et d'Abel, Caïn frappa le mauvais frère. *Adonaï*, ce dieu qui devait noyer tant de milliers d'hommes dans les eaux du déluge, fit de la mort d'Abel un crime indigne de pardon.

« Cependant, Caïn, pour racheter sa faute, cette faute excusable, commise dans un mouvement de légitime colère, mettait au service des enfants du limon cette âme supérieure qu'il tenait de l'Ange de Lumière, Eblis. Il leur apprenait à cultiver la terre; Hénoch, son fils les, initiait à la vie morale; Mathusaël leur enseignait l'écriture. Lamech leur donnait l'exemple de la polygamie. Tubalcaïn, son fils, trouvait l'art de forger les métaux, perfectionnait ses découvertes et les propageait pour le bien des humains. Nohéma, *qui connut charnellement son frère Tubalcaïn*, leur apprenait l'art de filer et de faire de la toile pour s'en vêtir[1].

« C'est Hiram, le descendant de Caïn, de Mathusaël, de Lamech, de Tubalcaïn et de Nohéma, qui emploie tout son

1. *Tubalcaïn* est le mot de passe du grade de maître dans le rite écossais.

génie.... à la construction de ce temple que l'orgueil de Salomon élève à cet Adonaï, à ce Dieu implacable dont la haine poursuit, depuis le commencement des siècles, la race de Caïn de génération en génération.... »

Cet ange de lumière, le serpent, se nomme aussi *Abaddon*. C'est le nom que saint Jean lui donne dans son Apocalypse[1]. *Abad*, en hébreu, signifie être exterminé, et *Abaddon*, perdition, l'Exterminateur. Bryant[2] dit que c'était un nom du Dieu serpent, et que Hinsius a raison de l'identifier avec le serpent Python[3].

Le mot sacré du 17° degré est *Abaddon*. Les *Chevaliers d'Orient* s'agenouillent devant le transparent lumineux de l'Occident, en criant *Abaddon*[4]*!* Nos francs-maçons chrétiens ne se doutent sûrement pas que par cela ils se rendent coupables de l'idolâtrie la plus hideuse, de la démonolâtrie.

Nous sommes en présence de la continuation des anciennes fables des Gnostiques et des Ophites qui se fait — au dix-neuvième siècle — dans les loges de la franc-maçonnerie! Voilà comme les Juifs hétérodoxes expliquent la parole de Jéhovah au Serpent : « Je mettrai une inimitié entre toi et la femme, entre *sa race* et *la tienne*[5]. La différence entre la race du Serpent et la race d'Adam constitue le mystère de l'inimitié entre les initiés et les profanes.

Les francs-maçons diront qu'ils ne croient pas à toutes ces inepties. Mais alors, pourquoi se prosternent-ils devant l'Étoile flamboyante qui est le symbole de cet *Esprit de Lumière*, ou plutôt *du Feu* et *de l'Abîme?* Pourquoi persévèrent-ils dans ces inepties dangereuses jusqu'au 30° degré où les Juifs leur font lever la main armée d'un poignard contre cet

1. Apoc., IX, 11.
2. *Mythology*, II, p. 202.
3. « Non dubitandum est, quin Pythius Apollo, hoc est spurcus ille spiritus, quem Hebræi *Ob* et *Abaddon*, Hellenistæ ad verbum *Apollyona*, cæteri *Apollona* dixerunt, sub hac forma qua miseriam humano generi invexit primo cultus. »
4. Léo Taxil, II, p. 172.
5. Gen., III, 15.

« *Adonaï* injuste et cruel » envers l'*Ange de la Lumière?*

L'adoration de Satan et du phallus, voilà les deux pivots sur lesquels tournent toute la doctrine et la morale, la théorie et la pratique de la franc-maçonnerie.

Les francs-maçons dupes des Juifs, et les Juifs avec les francs-maçons dupes de Satan, voilà le spectacle que ces siècles présentent à nos regard attristés!

4. Appréciation des doctrines ophito-maçonniques.

Personne ne nous demandera une réfutation de ces doctrines aussi étranges que blasphématoires, mettant avec une ruse vraiment diabolique Eblis, Ève, Caïn et Adam, le nourricier de Caïn, en parallèle avec le Saint-Esprit, la sainte Vierge, Jésus et saint Joseph. Qui ne sait aussi que ni le serpent ni l'esprit créé de Lucifer n'ont pu féconder Ève? La prétendue différence des deux races n'existe que dans le sens spirituel : les enfants de Dieu sont ceux qui admettent la grâce divine dans leur cœur, et les enfants des hommes[1] ceux qui la rejettent. Les Juifs ont faussé le passage de la Sainte Écriture : « Je mettrai des inimitiés entre toi et la femme; entre ta race et la sienne[2]. » Il est vraiment inconcevable que des hommes raisonnables aient pu admettre et propager l'adoration de Satan sous la forme du Serpent! Et cependant c'est là la plus ancienne des idolâtries. Deux événements que nous tenons de la révélation divine forment la base de tout ce qui se rattache à l'Ophiolâtrie dans tous les pays jusqu'en Chine : c'est la grande bataille dans le ciel, entre Satan et saint Michel, se terminant par la défaite de Satan, et secondement, la tentation d'Ève suivie de la prophétie de la défaite de Satan par le fils de la femme, le divin Rédempteur. Ce sujet, aussi grand qu'intéressant, n'entre pas dans le cadre de cette esquisse. La doctrine de la franc-maçonnerie doit une grande partie de ses dogmes aux dernières ramifications

1. Gen., VI, 2.
2. Gen., III.

de cette ancienne Ophiolâtrie, la première variation du pur Sabéisme[1].

Nous ne savons ce qui doit le plus étonner, de l'audace effrénée de Satan se présentant à l'homme sous la forme du Serpent, pour demander son adoration, ou de l'incroyable crédulité des hommes admettant comme raisonnables de telles aberrations de l'esprit. Il est vrai, les francs-maçons ne baisent pas le Serpent, mais, ce qui est à peu près la même chose, ils baisent à genoux l'immonde G au milieu de l'étoile flamboyante[2]. Nous aimons à croire que nos chrétiens enchaînés à la franc-maçonnerie en pratiquent les rites sans en saisir le sens ni en comprendre l'importance. Qu'ils réfléchissent sur les paroles de Notre-Seigneur aux Juifs : « Le père dont vous êtes nés est le démon[3]; » « Serpents, race de vipères, comment éviterez-vous le jugement du feu[4]? » Et déjà avant lui, saint Jean-Baptiste a dit : « Races de vipères, qui vous a appris à fuir devant la colère qui vient[5]? »

1. Voyez sur ce sujet Bryant, *Mythology*, II, p. 197, 458.
2. Léo Taxil, II, p. 24.
3. Jean, VIII, 44.
4. Matth., XXIII, 33.
5. Luc, III, 7.

CHAPITRE XI

LE MANICHÉISME ET LA KABBALE JUIVE

1. Origine juive du Manichéisme. Le nombre *Onze*.

Les preuves ne manquent pas pour établir l'origine juive du Manichéisme et la présence de la morale manichéenne dans la franc-maçonnerie.

Quant à son origine juive, M. Claudio Jannet[1] cite un aveu positif de la part des Juifs. Dans une lettre adressée à M. Augustin Barruel par M. Jean-Baptiste Simonini, ce dernier reçut, d'une manière, il est vrai, peu louable, les confidences les plus secrètes des Juifs piémontais francs-maçons. Il résulte de ces aveux que « Manès et l'infâme Vieux ou Vieillard de la Montagne (Chef des Assassins) étaient sortis de leur nation »; « que les francs-maçons et les illuminés avaient été fondés par deux Juifs »; que « des Juifs, tiraient leur origine toutes les sectes antichrétiennes »; et que « les Juifs se promettaient, dans moins d'un siècle, d'être les maîtres du monde, d'abolir toutes les autres sectes pour faire régner la leur, de faire autant de synagogues des églises des chrétiens, et de réduire le reste de ceux-ci à un vrai esclavage ».

Manès, l'auteur du Manichéisme, était donc un Juif. A en juger par le nom de *Manès*, le fait paraît même très probable. Afin de s'insinuer auprès des chrétiens, il résolut de se proclamer le Paraclet promis par Jésus-Christ et devant enseigner à ses disciples toute la vérité. A cette fin il prit pour nom le mot *syro-chaldaïque* signifiant Paraclet ou Consolateur.

De Curbicus qu'il s'appelait[2], il devenait *Manem*, ou, grécisé, Manès[3].

1. *Les Sociétés secrètes*, par N. Deschamps, tome III.

2. Du grec *Kurbis*, la table triangulaire sur laquelle on inscrivait les lois à Athènes.

3. Cf. Threni, I, 1, 2. « La maîtresse des nations (Jérusalem) est devenue comme veuve; de tous ceux qui lui étaient chers, il n'y en a pas un seul qui la console (Menaham). »

Saint Archélaüs, évêque de la Mésopotamie[1], qui donne ce détail, raconte aussi qu'en vue de combattre les chrétiens, ses plus redoutables ennemis, il forma le projet d'allier ses principes avec le christianisme. Nous verrons que ses principes étaient ceux de la Kabbale perso-judaïque. Saint Augustin[2] cite des paroles du manichéen Faustus admettant le témoignage d'Hermès trismégiste.

Manès envoya ses disciples acheter les livres des chrétiens, auxquels il ajouta et desquels il retrancha tout ce qui était favorable ou contraire à ses doctrines.

Invité par saint Archélaüs à une discussion publique, Manès vint dans un costume extraordinaire. Il avait des brodequins fort élevés, un manteau de différentes couleurs, qui représentaient quelque chose d'aérien, un grand bâton d'ébène à la main, *un livre babylonien sous le bras*, une jambe enveloppée d'une étoffe rouge, et l'autre d'une étoffe verdâtre[3]. Ce livre *babylonien*, n'était-ce pas la Kabbale?

D'après les sources orientales, Manès naquit d'une famille sacerdotale en Perse. Était-ce d'une de ces familles juives qui étaient restées à Babylone?

Quoi qu'il en soit de ces prémisses, la dérivation de la doctrine manichéenne de la Kabbale est assez évidente pour en conclure à la nationalité juive de son auteur.

Ce qui nous frappe le plus dans le mélange d'absurdités manichéennes que nous verrons, c'est la présence en elle de la Kabbale juive.

Regardons le tableau que nous en donnons sur la planche J.

L'Ensoph est représenté par *Dieu*. Les chrétiens ne pouvaient plus être déçus par l'idée abstraite de l'Infini, séparé de la Trinité.

La Sainte Trinité paraît être représentée par (9) l'Esprit tout-puissant (8) *Jésus, l'Homme primitif* et (11) le *Saint-Esprit;* à moins qu'on ne veuille accepter (10) la *Vierge de*

1. *Acta disput. Contra Manetem*, n. 36.
2. *Contra Faustum*, l. XIII, ch. 1.
3. Mansi, *Conciles*, I, p. 1129. Rohrbacher, V, p. 548.

la Lumière comme la *Sagesse* kabbalistique à laquelle répond Dieu le Fils. Dans ce cas la Sainte Trinité serait rejetée à l'extrémité des *onze* divisions du royaume de la Lumière.

Nous n'avons pas trouvé, dans le nombre restreint des livres de notre bibliothèque, les noms de toutes les divisions du royaume des Ténèbres; mais les noms des cinq éléments ténébreux[1] correspondant à ceux des éléments lumineux, suggèrent que les démons aussi avaient entre eux une hiérarchie créée pour la guerre offensive et défensive contre les bons esprits guerriers émanés de Dieu.

La répétition des cinq éléments dans le monde du mélange, représentés par cinq espèces d'animaux, est une des nombreuses réminiscences de la religion perse qui se trouvent dans le système de Manès.

Le Khordah-Avesta dit dans le *Patet Aderbat*, prière de pénitence : « Si j'ai commis un péché contre les créatures d'Ormazd : les étoiles, la lune, le soleil, le feu, les chiens, les oiseaux, *les cinq espèces d'animaux*, je m'en repens et dis : Seigneur, pardonnez, je regrette mon péché. »

Anquetil rapporte la tradition des Parsis, que la première espèce d'animaux comprend ceux qui ont les pieds fourchus; la seconde, ceux qui ne les ont pas fendus; la troisième, ceux qui ont cinq ongles; la quatrième, les oiseaux, et la cinquième, les poissons.

C'est probablement en l'honneur du même nombre de *cinq*, que Manès donnait ses instructions, assis sur *un siège*, auquel on montait par *cinq marches*. Ce siège orné de pierres précieuses, était annuellement exposé comme une relique précieuse, à la vénération des sectaires, pendant la fête du *Béma* (Cathedra) célébrée le jour de Pâques[2]!

Les francs-maçons retrouveront le *Béma* et toute la doctrine manichéenne dans les cinq degrés qui conduisent au siège du Vénérable; ils les trouveront sur leurs tableaux[3] où

1. August., *de Hæres.*, c. XLVI.
2. August., *Contra epistolam Manichæi*, c. VIII.
3. Léo Taxil, II, p. 9.

ils voient le firmament, la lune, le soleil et les trois fenêtres[1], et surtout dans la fameuse *étoile flamboyante*, ce transparent devant lequel ils s'agenouillent pour adorer le Grand Architecte de l'Univers.

2. Les cinq régions célestes des Manichéens et l'Étoile flamboyante des francs-maçons.

L'idée blasphématoire d'une duplicité de sexe et d'une génération divine à l'instar de la génération animale, telle que la Kabbale et la Gnose l'avaient développée, n'était ni convaincante ni assez saisissante pour que les premiers chrétiens s'y fussent laissé prendre. Il fallait donc obtenir la destruction du christianisme que les Juifs regardaient comme une hérésie, par un moyen contraire, austère en apparence, mais en réalité destiné à détruire la moralité des disciples de Jésus-Christ, et par l'immoralité, leur foi.

La virginité et le célibat, deux bijoux précieux dans la couronne de l'épouse mystique du Christ, devaient servir de point de départ à l'hypocrisie juive pour la corruption du peuple chrétien. Le mariage sera déclaré immoral, la matière une création du principe du mal, et la porte sera ainsi ouverte à tous les vices possibles de la chair.

Nous donnons un tableau de la doctrine manichéenne pour faire mieux comprendre sa filiation de la Kabbale et le résumé que nous allons en donner. On y retrouve de suite les nombres kabbalistiques de *onze* et de *trente-trois*, ainsi que la plupart des doctrines déjà traitées.

Comme le parsisme déchu, représenté par le *Bundéhésch*, le manichéisme reconnaît deux êtres éternels égaux, incréés et vivants : le principe de la *Lumière* et le principe des *Ténèbres;* le premier est bon, l'autre mauvais, c'est *Ormazd* et *Ahrimane*. Chacun de ces principes a son royaume. Leur opposition est absolue et leur distance immense.

1. Saint Augustin, *Contra Faustum*, l. XX, c. vi. « Vous dites que le soleil, qui paraît aux yeux de tout le monde comme rond, est triangulaire, et que par une fenêtre triangulaire du ciel, la lumière parvient au monde! »

Également organisés, ces royaumes consistent en cinq régions, peuplées d'innombrables êtres émanés de leurs principes. Nous les représentons par l'étoile flamboyante dans chacun des deux royaumes. Il est vrai, dans le royaume des ténèbres, l'étoile n'est pas flamboyante, mais, dans le royaume du mélange, la matière, qui tire son origine du royaume des ténèbres, cache en elle les étincelles et les rayons de la lumière conquise sur le ciel.

L'étoile flamboyante, représentée par un transparent devant lequel les francs-maçons s'agenouillent pour l'adorer[1], ne paraît pas se rapporter directement à la Kabbale, mais plutôt au manichéisme auquel la franc-maçonnerie a emprunté beaucoup de symboles.

Pour donner le change aux curieux profanes et aux initiés des degrés inférieurs, les chefs de la franc-maçonnerie donnent beaucoup d'explications de ce nombre mystique représenté par l'étoile flamboyante. Il signifie les cinq sens extérieurs, les cinq facultés intérieures[2], les cinq ordres d'architecture[3], les cinq sages : « Solon, Socrate, Lycurgue, Pythagore et I.N.R.I[4]. »

« Jésus-Christ est adoré comme un Dieu par les chrétiens, il doit être respecté comme un sage par les philosophes, » dit le Vénérable au nouveau Compagnon[5]. Une autre fois, l'étoile flamboyante représente les cinq mois de production de la nature[6], les cinq points de félicité, les cinq lumières de la maçonnerie, les cinq zones de la maçonnerie[7], ou les cinq signes des maçons : le vocal, le guttural, le pectoral, le manuel et le pédestre[8].

Mais le vrai sens de cette étoile flamboyante est indiqué

1. Léo Taxil, *le Culte du Grand Architecte*, p. 13 *et passim.*
2. Léo Taxil, II, 15.
3. *Ibid.*, p. 340.
4. *Ib.*, p. 8.
5. *Ib.*, II, p. 28.
6. Ragon, *Initiations*, p. 129.
7. Carlile, *Manual of Freemasonry*, p. 245.
8. Léo Taxil, II, p. 44.

par le Vénérable qui reçoit le Compagnon et lui dit : Tous les emblèmes qui décorent les temples de la maçonnerie nous rappellent le grand temple de l'univers, et cette étoile flamboyante que vous voyez au-dessus de ma tête est la figure sacrée qui nous rappelle la cause mystérieuse de tant de merveilles, le *Grand Architecte des mondes.* En prononçant ces derniers mots, le Vénérable frappe sur son bureau un coup de maillet des plus vigoureux. Tout le monde incline la tête pour saluer l'étoile flamboyante[1].

Dans le rituel pour la consécration d'un temple maçonnique, nous lisons : « Le maître des cérémonies monte sur un escabeau et allume les chandelles qui sont à l'intérieur d'un transparent représentant une *étoile à cinq pointes,* lequel est suspendu en l'air au-dessus du Vénérable. Le Premier Surveillant, quand le Maître des cérémonies est descendu de son escabeau, dit : « Vénérable, l'étoile flamboyante brille « du plus vif éclat. » Le Vénérable, après un coup de maillet : « Mes frères, invoquons la divine lumière. » Il descend de son trône et vient se *mettre à genoux* devant la lanterne vénitienne en forme d'étoile. Les Surveillants frappent chacun un coup de maillet. Toute l'assemblée *se prosterne.* Le Vénérable, élevant les mains : « Lumière divine, flamme mysté- « rieuse, feu sacré, âme de l'univers, principe éternel des « mondes et des êtres, symbole vénéré du Grand Architecte, « seul souverain tout-puissant, éclaire notre esprit, nos tra- « vaux et nos cœurs, et répands dans nos âmes le feu vivifiant « de la franc-maçonnerie. » Tous ensemble : « Ainsi-soit-il ! »

Remarquons que la lettre G se trouve presque toujours placée au centre de cette figure symbolique. Elle vient compléter et préciser encore davantage l'idée kabbalistique de la divinité. Nous avons déjà fait comprendre que le panthéisme de la Kabbale ne reconnaît qu'une reproduction éternelle et continuelle de l'Être infini, qui en lui-même n'est pas connaissable, mais le devient par son développement. Ce développement se fait par l'émanation, ou plutôt par une

1. Léo Taxil, II, p. 30.

génération produite par deux êtres se complétant mutuellement. C'est ainsi que, d'après la Kabbale, les mondes sont formés. La lettre G signifie donc *génération* pour la substance de l'univers, et *géométrie* pour sa forme. Connaître ou plutôt croire cette doctrine est, pour les kabbalistes, la vraie *science;* sous ce rapport, la lettre G signifie aussi la *Gnose.*

Lorsque la lettre G se trouve dans l'étoile flamboyante, elle symbolise la doctrine du manichéisme; lorsqu'elle est placée au milieu d'un triangle, elle désigne la doctrine de la Kabbale, qui au fond est la même. Cette lettre est l'expression la plus intime de la divinité préconisée par le panthéisme kabbalistique des Juifs. *La divinité consiste dans l'acte générateur éternel* par lequel existe tout ce qui existe. La franc-maçonnerie, en adorant l'étoile flamboyante, renie Dieu, le Créateur supramondain de l'univers, et professe la doctrine que matière et force, et elles seules, existent ensemble d'éternité en éternité!

D'après le manichéisme, l'Étoile Flamboyante signifie Dieu, l'activité génératrice ou la Force au milieu des cinq éléments : « lumière, air, feu, eau et vent ». D'après la Kabbale, elle signifie la même divinité : l'union du Saint Roi et de la Matrone, deux triangles s'unissant dans un point commun, et formant une figure à cinq points. En substance, elle n'est qu'un triple triangle entrelacé.

Cornélius a Lapide[1] fait mention du célèbre *Pentalpha*, c'est-à-dire, *Alpha quintuple*, résultant d'un pentagone en forme d'une étoile, et dit qu'avant sa guerre contre les Galates, Antiochus Soter, duquel les autres rois de Syrie reçurent le nom d'Antiochus, eut pendant la nuit une vision. Il voyait Alexandre à son côté, lui ordonnant de donner à ses soldats le « signe de salut » dont l'hiéroglyphe était trouvé depuis longtemps, c'est-à-dire un TRIPLE TRIANGLE ENTRELACÉ par cinq lignes se touchant à leurs pointes, de sorte que leurs cinq angles forment cinq *alpha*. Antiochus obéit, fit mettre le pentagramme sur ses étendards et le fit coudre sur l'habit

1. *Commentaria in Apocalypsim*, c. I, v. 8.

militaire de chacun de ses soldats. Aussitôt il remporta une glorieuse victoire sur les Galates. Il existe encore une médaille en argent d'Antiochus avec l'inscription dudit pentalpha en forme de pentagone entouré d'un cercle, avec les cinq lettres du mot grec *Hugeia, salut*, inscrites dans les cinq angles.

Dans l'armée des empereurs byzantins, il y avait un ordre de guerriers nommés *propugnatores*, champions, qui portaient un bouclier de couleur bleue, avec une marge rouge et le centre vert, au milieu du susdit pentalpha.

De tout cela, il n'est pas difficile de conclure que l'Étoile Flamboyante et sa signification doivent leur origine aux Juifs babyloniens.

La vision nocturne dont Antiochus fut honoré nous rappelle vivement la vision dont Poimandrès favorisa le Juif Hermès trismégiste. Qu'étaient cet Alexandre et ce Poimandrès, sinon celui qui se fait adorer par les frères auxquels les Juifs bandent les yeux pour leur donner « la lumière », et qui se trouve, sur notre planche, à la tête du pentagone manichéen !

3. Ormazd et Ahrimane des Perses, le Serpent d'airain et l'Adonaï des francs-maçons.

Les manichéens, tout comme les Ophites, ont adopté la dualité éternelle des principes du bien et du mal. Ils l'ont empruntée à la religion déchue des anciens Perses.

En approfondissant l'ancien zoroastrianisme, on perçoit son panthéisme dans la triplité d'Ahura-Mazda : il est d'abord dieu, ensuite le premier *Ameschaçpenta* ou archange, et enfin le premier *Yazata* ou ange. C'est peut-être sous ce rapport que le *Qarset-nyayis* (chap. VII) du *Khorda-Avesta* le nomme « triple avant les autres créatures ». Le grand prêtre des Parsis de Bombay nous écrit : « Dans quelques-uns des livres Pehlvi Pazand, l'âme humaine est aussi nommée Ahur-Mazda. » C'est la doctrine de la Kabbale que l'âme humaine est une émanation directe de l'intelligence divine, une étincelle de Dieu-Feu. Comme *dieu*, Ormazd n'a pas de

rival, pas de semblable, pas d'égal. Comme *archange*, il a un frère jumeau, *Ahrimane*. Comme tel, il porte le nom de *Çpenta-mainyus* (Esprit bienfaisant) en opposition avec *Angra-mainyus* (Esprit frappant). Le trentième *Yaçna* du Zend-Avesta établit cette doctrine d'une manière indubitable : « Ces deux célestes *jumeaux* firent d'abord par eux-mêmes comprendre le bien et le mal en pensées, paroles et actions. Les sages distinguent exactement l'un de l'autre, mais pas les imprudents.

« Lorsque ces deux êtres célestes se mirent à créer au commencement la vie et la mortalité, et le monde tel qu'enfin il devait être, le Mauvais pour les méchants, le Bon Esprit pour les purs : alors, de ces Êtres célestes, le Mauvais choisit le mal en agissant, et le Saint-Esprit, en préparant le ciel inébranlable, choisit le bien comme le choisissent aussi ceux qui contentent Ahura par leurs actions manifestes et par leur croyance en Mazda. » Le mot de l'Avesta *Yema* est en sanscrit *Yaman*, et signifie jumeaux.

D'après le professeur Dr Haug, les versets 21 et suivants de Yaçna XIX doivent se traduire ainsi : « Moi, Ahura-Mazda, ai prononcé pour moi-même cette parole (l'*Ahuna-vairyo*) concernant le Seigneur céleste et le maître terrestre (*Ahu* et *Ratu*) avant la création des cieux, avant l'eau, avant la terre, avant les arbres, avant la naissance du juste bipède, l'homme, avant la matière solaire pour la création des archanges. De mes deux esprits, le bienfaisant a produit toute la bonne création, en prononçant l'*Ahuna-vairyo*, « la prière par excellence ».

Si cette traduction est juste, *Ahura-Mazda, comme Dieu*, a deux esprits émanés de lui, le *Çpenta-mainyus* et le *Angra-mainyus*. Comme archange, il est lui-même le premier de ces deux esprits et l'antagoniste d'*Ahrimane*.

Entendu ainsi, l'ancien Zoroastrianisme était en parfaite harmonie avec les doctrines des autres nations contemporaines, et expliquait l'origine du mal moral d'une manière irréprochable : c'est-à-dire du mauvais choix que l'un des premiers êtres a fait de sa propre volonté.

Cependant, l'ancienne doctrine perse perdit bientôt ce vrai principe de l'unité de Dieu et de l'origine du mal en suite de la perversité volontaire d'un esprit créé ; Ormazd et Ahrimane furent reconnus comme deux principes co-éternels, demeurant l'un dans la lumière sans commencement, et l'autre dans les ténèbres sans commencement. Entre les deux se trouvait un espace vide, le *Vaï*, dans lequel le mélange eut lieu.

On le voit, Manès n'a fait que copier le Parsisme déchu, et au lieu de lui donner une tournure juive, en mettant sur la tête de l'*Homme primitif*, la *Couronne* d'Esther et le *Royaume* perse sous ses pieds, il lui donna une nomenclature chrétienne, en nommant l'*Homme idéal* du nom de *Jésus*. Était-ce par haine contre le christianisme nommé « l'hérésie », était-ce par ruse pour tromper les chrétiens, ou pour ces deux motifs ensemble, il est inutile de l'examiner.

Mais ce qu'il est très utile de constater, c'est que dans le 25e degré de la franc-maçonnerie, au grade de *Chevalier du Serpent d'airain*, on explique que la « divinité se décompose en deux principes éternels qui se combattent, le Bien et le Mal. Leur nom à chacun varie suivant les pays qui leur rendent un culte. Le Mal, c'est *Adonaï* chez les Hébreux, *Ahrimane* chez les Perses, *Typhon* chez les Égyptiens; le Bien c'est donc Lucifer, Ormazd, Osiris[1]. »

Les Ophites nous ont déjà appris que le *Serpent* est un des emblèmes de l'Ange de Lumière : c'est lui qui a guéri les Hébreux dans le désert. Les vrais Israélites vénéraient bien la figure du serpent d'airain placé sur une croix, qui leur rappelait le miracle du désert, lorsque leurs ancêtres, châtiés par des « serpents dont la morsure brûlait comme du feu[2] », furent enfin sauvés de ce fléau en regardant le serpent d'airain que Moïse « mit pour servir de signe ». C'était une figure du Christ, qui lui-même dit : « Comme Moïse éleva le serpent au désert, ainsi il faut que le Fils de l'homme soit

1. Léo Taxil, II, p. 245.
2. Numer, XXI, 6.

élevé, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle[1]. » Moïse éleva ce serpent d'airain afin que tout le peuple du camp d'Israël pût le voir. Ainsi le Christ fut élevé sur la croix, afin de pouvoir être vu de tout le monde. Comme ce serpent d'airain avait bien la forme d'un serpent sans en avoir le venin, ainsi le Christ prit la forme des pécheurs sans avoir péché lui-même. L'hébreu dit : « Mets-le sur un étendard. » L'étendard qui portait ce serpent d'airain avait probablement la forme d'une croix pour pouvoir le fixer fermement.

Ézéchias, roi de Juda, « fit mettre en pièces le serpent d'airain que Moïse avait fait, parce que les enfants d'Israël lui avaient brûlé de l'encens jusqu'alors[2] ».

Cette idolâtrie avait peut-être pour base la même doctrine perverse que nous avons retrouvée chez les Ophites, que c'est *Adonaï* qui envoie des malheurs, et Satan, le *Serpent*, qui les guérit ; que c'était Adonaï qui avait défendu à Adam et Ève de manger de l'arbre de la connaissance du Bien et du Mal, et l'Ange de Lumière, *le Serpent*, qui leur avait enseigné la vérité, en leur faisant manger du fruit méchamment défendu.

Le « Grand Architecte de l'Univers » n'est pas l'Adonaï de la Bible, c'est l'Ange de la Lumière, le Génie du Travail, l'Esprit du Feu[3].

Si cette substitution de Satan au vrai Dieu, et son adoration sous le voile des symboles maçonniques est un crime épouvantable, le signe du serpent d'airain sur la croix est une non moins détestable effronterie. La forme en usage chez les francs-maçons n'est pas une croix complète, puisque la partie supérieure manque ; c'est encore le *tau* grec, l'impur signe de l'acte générateur. Le Serpent, reconnu comme Dieu, quitte sa forme de cercle ou son éternité, se développe dans le temps, autour du phallus, par la génération, par le travail du Saint Roi et de la Matrone, et crée ainsi le monde.

1. Saint Jean, III, 14, 15.
2. IV *Rois*, XVIII, 4.
3. Léo Taxil, II, p. 245.

Nous avons déjà appris la doctrine de la Kabbale sur l'existence de quatre mondes, chacun représenté par le quart d'un cercle : Ajoutez ce quart de cercle au *tau*, représentez l'éternité permanente au dessus du *tau* par un anneau, faites passer par cet anneau le Serpent, comme si c'était un câble, faites-le descendre d'en haut jusqu'au quart du cercle, et vous avez l'*ancre maçonnique*, représentant l'émanation du monde de son principe, qui se vante d'être le principe du Bien, mais qui, en réalité, est encore celui qui a voulu supplanter le Très-Haut et être l'égal de Dieu! Nos voisins, à Port-Louis, appellent leur loge la *Loge de la triple Espérance*. Sur leur porte d'entrée, on voit trois de ces *ancres maçonniques* idolâtriques.

Le manichéisme a propagé l'ancienne idolâtrie des Juifs endurcis, leur phallolâtrie et leur démonolâtrie; et les francs-maçons qui se croient encore chrétiens se sont laissé entraîner au culte de Satan par des serments illégaux et sacrilèges! Ils se sont faits les esclaves des Juifs, et par les Juifs, les esclaves de Satan lui-même! Quand viendra donc le nouvel Ézéchias qui brisera l'idole du *Serpent d'Airain*, que les frères maçons du 25e degré portent comme bijou sur la poitrine, attachée à un ruban couleur de *feu?* En vérité, le royaume du Prince des Ténèbres est bien affermi sur la terre!

La négation d'un Dieu personnel et la déification de l'intelligence humaine constituent une des bases de la morale maçonnique : elles conduisent à un orgueil diabolique. La préconisation et sanctification de l'acte de la génération en constituent l'autre base : elles mènent aux plus grossiers excès de la volupté animale.

La doctrine de la Kabbale, que l'Univers est le résultat d'un commerce éternel entre le Saint Roi et la Matrone, et la doctrine gnostique qui fait consister toutes ses divinités, l'Ogdoade en tête, en couples mâles et femelles, sont des doctrines enseignées et représentées par les symboles de la franc-maçonnerie : l'*Équerre* sur le *Niveau*, le *compas* enjambant le quart d'un cercle, la lettre *tau*, la *rose* sur la

croix, *deux triangles* entrelacés, *deux triangles se touchant dans un point commun*, signe des couples divins et infinis ; *cinq points*, figure d'un couple fini ou humain en liaison ; l'Étoile flamboyante, etc. On le voit, l'athéisme ou le panthéisme, ce qui revient au même, entraîne fatalement avec lui le culte du phallus avec toutes ses perversités, telles que les immondes mystères de l'antiquité les ont connues et pratiquées. En un mot, la franc-maçonnerie est le paganisme ressuscité dans sa forme la plus immonde et la plus révoltante. Nos francs-maçons ordinaires savent-ils pourquoi eux et les sœurs maçonnes portent le *tablier*, symbole du « travail », précisément à l'endroit où ils le portent ? Qu'ils se demandent pourquoi l'*Apprenti* doit porter la bavette triangulaire de son tablier relevée ; pourquoi le *Compagnon*, qui est le premier à avoir le droit de faire partie des Loges d'adoption, a le droit de porter la bavette de son tablier rabattue ; que veut dire la rosette bleue (rite français) sur le tablier blanc, ou la poche sous la bavette (rite écossais) du *Maître?* que signifie l'œil sur la bavette bleue du *Maître Secret* (4e degré)? etc., etc... Ils verront bientôt qu'ils se sont livrés inconsciemment au culte immonde du phallus. C'est une honte ! tandis que la Kabbale et le Gnosticisme enseignaient encore une espèce de mariage entre leurs couples fantaisistes, le Manichéisme se montrait plus effronté : il condamnait le mariage et préconisait l'amour libre et l'infanticide, comme nous allons le voir.

4. La Vierge de la Lumière des Manichéens et le Mariage des francs-maçons.

Continuons la mythologie manichéenne.

Le Prince des Ténèbres, imitant l'Ahrimane perse, était ébloui de la Lumière divine qu'il voyait de loin et résolut de l'attaquer. Connaissant l'intention de son ennemi, le bon Dieu voulait préserver son royaume de tout danger. A cette fin, il produisit la *Mère de la Vie*, qui à son tour enfanta l'*Homme primitif*, nommé aussi *Jésus*. Jésus s'arma de la Lumière et s'engagea dans la lutte contre le Prince des

Ténèbres et ses adhérents démoniaques. Malheureusement il fut vaincu! Les démons le tinrent captif et lui enlevèrent une partie de sa brillante armure. Voyant Jésus en captivité, Dieu produisit une autre force, l'*Esprit puissant*, nommé aussi l'*Esprit de vie*, et l'envoya au secours de Jésus. L'*Esprit puissant* tendit la main droite à Jésus captif, et le délivra, sans pouvoir cependant reconquérir son armure étincelante, une partie de la lumière céleste, que les princes des ténèbres avaient dispersée et enfermée dans la matière, leur création.

Pour la délivrance de ces restes de la lumière divine, Dieu fit ensuite émaner de sa substance encore deux autres êtres, qui complètent le nombre de onze, la *Vierge de la lumière* et le *Saint-Esprit*, nommé aussi la *troisième majesté*. Cette divine trinité, l'Esprit de vie, la Vierge de la Lumière et le Saint-Esprit, travailla à la délivrance de la lumière divine en captivité, de *Jesus patibilis*, Jésus passible. Dans ce but, l'*Esprit puissant* créa le monde. Les princes des ténèbres, de leur part, créèrent *Adam*, d'après l'image de *l'Homme primitif*, *Jésus*, qu'ils avaient entrevu, comme l'Akhamoth des Gnostiques créa les hommes intelligents d'après l'image des anges entrevus par elle.

La seule exposition de ce système suffit pour découvrir le but pour lequel il a été créé.

Une haine vraiment diabolique de Dieu fait de lui un Dieu impuissant, qui craint une lésion de son royaume par les princes des ténèbres; un Dieu imprévoyant qui produit pour sa défense un être féminin, la *Mère de la Vie*, afin qu'elle enfante (on ne sait comment, si par sa nature androgyne, ou par son propre père) un défenseur du royaume de la Lumière; une divinité, que la haine vraiment judaïque nomme du nom adoré par les chrétiens, Jésus; une divinité imbécile, qui attaque le royaume des ténèbres, tombe en captivité, et est dépouillée de son armure lumineuse! Qui ne voit de suite que cette fable blasphématoire et déraisonnable ne peut être que l'ouvrage haineux d'une alliance entre Satan et la Synagogue?

Vaincu dans son représentant *Jésus*, Dieu se voit forcé de produire un autre être, plus fort que Jésus. Mais encore une fois, ce Dieu manichéen a mal calculé les forces de son émissaire; car celui-ci ne réussit qu'à sauver *Jésus*; il fut incapable de reconquérir l'armure éclatante que les démons retiennent encore. Quelle insulte faite à la sagesse, à la prévoyance et à la toute-puissance de Dieu!

Pour la troisième fois, Manès met son Dieu à l'œuvre et lui fait créer une autre femme, la *Vierge de la Lumière*, et avec elle son chef-d'œuvre, le *Saint-Esprit*. C'est ce Saint-Esprit qui avait été promis par Jésus-Christ comme devant enseigner toute la vérité à ses disciples, et qui enfin s'est incarné en Manès!

Il est à remarquer que cet hérésiarque n'unit pas ses êtres célestes en mariage. Il voulait détruire le Christianisme par l'immoralité. Le mariage, cette institution divine, devait disparaître. La *Vierge de la Lumière* — quelle déesse! — fait le métier de débaucher les esprits mâles et femelles des ténèbres, en leur montrant ses aides célestes sous formes de filles et de garçons séduisants! Voilà un moyen divin pour leur arracher les restes de la lumière qu'ils avaient conquise sur *Jésus, l'homme primitif!*

Et la franc-maçonnerie? C'est du Manichéisme qu'elle a appris à condamner le mariage et à préconiser l'Amour libre.

Où cela? premièrement, dans ses loges d'adoption. Nous ne voulons pas répéter ce que Léo Taxil a publié dans son livre : *les Sœurs maçonnes*. On croit relire l'histoire de la Vierge de la Lumière. Si les loges d'adoption sont en effet telles qu'elles y sont représentées, elles sont en vérité la réalisation pratique de ces fables lascives que Manès a enseignées à ses adeptes. Qu'on nous permette d'appeler l'attention de la police sur les loges d'adoption, en vue de détruire une organisation profondément immorale, qui change « les Sœurs » en des *vierges de lumière manichéennes*, et leurs « Frères » cinq points en des démons lubriques et criminels.

Secondement, écoutons la doctrine maçonnique sur le

mariage. D'une manière tant soit peu cachée, pour ne pas trop heurter l'honnêteté encore assez puissante, elle condamne le mariage comme l'avait condamné le manichéisme.

Dans le livre : *le Culte du Grand Architecte*, on trouve la célébration du mariage maçonnique nommé, d'après les principes manichéens, la *reconnaissance conjugale.* On n'a qu'à parcourir cette parodie d'un vrai mariage pour se persuader que les principes sur lesquels cette cérémonie est basée sont du manichéisme. Au milieu de la salle, devant l'Orient, est une colonne large et courte, sur laquelle sont des alliances dans un plateau et des fleurs ; au centre, une cassolette bien garnie de braise ardente.

Ceux qui ont visité les temples des Sivaïtes dans l'Inde diront de suite que cette colonne large et courte s'y trouve toujours : elle signifie le *phallus de Siva, Dieu du Feu.* La braise ardente sur la courte colonne rattache donc les mystères maçonniques à la phallolâtrie du paganisme antique.

Le Vénérable laisse tomber, dans le cours des cérémonies, des paroles dont la portée sera appréciée par ceux qui se souviennent de la doctrine manichéenne sur le mariage.

Par exemple : « On a considéré le mariage comme la *vraie religion* du genre humain. » On insinue l'acte marital.

« Le mariage émancipe le jeune homme et la jeune fille ; il les rend indépendants et libres pour développer leur nature et leurs facultés. »

« Chère sœur, donnez à votre mari cette *alliance*, dont la forme est l'*emblème de la perpétuité.* » Les deux cercles entrelacés représentent la perpétuité éternelle de l'union du Saint Roi et de la Matrone.

Le Vénérable, étendant les mains au-dessus de la tête des époux, dit : « Je vous confirme dans le lien sacré du mariage et vous donne la consécration maçonnique que méritent vos vertus. » Le mariage civil est implicitement déclaré nul sans cette confirmation.

Mais quelle est la valeur de la confirmation maçonnique? La voici : la consécration maçonnique du mariage terminée,

le Vénérable demande au premier Surveillant : « D'où doit donc provenir la *constance* dans le mariage?

Le premier Surveillant répond : « Elle provient de la *liberté réciproque* de l'époux et de l'épouse... »

Le Vénérable : « Que pensez-vous de l'*indissolubilité* du mariage? »

Réponse : « Elle est contraire aux lois de la nature et à celles de la raison : aux lois de la nature parce que les convenances sociales ont souvent uni des êtres que la nature avait séparés par des antipathies qui ne se dévoilent que dans le mariage; aux lois de la raison, parce que l'indissolubilité du mariage fait une loi de l'amour et prétend asservir le plus capricieux et le plus involontaire des sentiments. »

Le Vénérable : « Quel est donc le *correctif du mariage?* »

Le premier Surveillant : « C'est le *divorce.* »

Que les chrétiens le sachent : leur sainte religion n'admet pas le divorce, elle tient ferme à l'indissolubilité du mariage. Si donc le divorce est entré dans la législation moderne, c'est l'œuvre de la franc-maçonnerie guidée par les Juifs, qui tiennent à cette institution de l'Ancien Testament plus qu'à toutes ses prophéties et à sa morale. Et nous autres chrétiens, nous sommes forcés de subir, dans notre société chrétienne, cette atroce invasion des mœurs juives et de la lascivité kabbalistique et manichéenne!

5. Derniers développements des sectes kabbalistiques.

Les nombre onze et trente-trois, qui nous ont guidé jusqu'ici, paraissent vouloir disparaître avec le manichéisme primitif, et rester cachés dans la Kabbale juive, pour reparaître plus tard dans le système maçonnique. C'est le simple dualisme persan, le Dieu bon et le Dieu mauvais, qui s'empara des esprits réfractaires à la vérité. Dans tous les temps, ces esprits fournissent les masses dont se composent les grandes sectes. Nous retrouvons le dualisme surtout dans les sectes du moyen âge, chez les Pauliciens du septième siècle, les Catharéens, les Bulgares, les Pataréens, les Bogomiles et autres sectes des onzième et douzième siècles.

Les sectes qui abandonnèrent le terrain dogmatique et se jetèrent entièrement sur celui de la morale sont les Vaudois et les Albigeois ; ces hérétiques représentent moins une secte à part qu'un amalgame de toutes les anciennes sectes. Leur dogme principal et pour ainsi dire unique, est bien exprimé par la réponse que fit un jour un de ces sectaires, après sa conversion, à l'archevêque Arnold de Cologne : « Ils regardent tout ce que l'Église croit et fait comme faux et sans fondement. » La négation de la vérité avait succédé à sa perversion.

Une relique du manichéisme dogmatique était leur croyance que l'auteur du monde visible diffère de celui du monde invisible. Cette croyance implique l'égalité entre Dieu et Satan. C'est tout ce que l'esprit malin pouvait demander, et c'était bien assez. Il s'agissait uniquement, en effet, d'attribuer la formation des corps au Dieu mauvais, pour avoir une base sur laquelle on pouvait établir tout le désordre moral, social et politique, par lequel le christianisme devait être écrasé.

Il serait inutile de répéter ici ce qu'on peut trouver dans toutes les histoires ecclésiastiques sur les Vaudois et les Albigeois. Leur esprit et leur morale se réduisent à peu de principes ; les voici : un orgueil intellectuel effronté par lequel ils ne reconnaissaient aucune autorité au-dessus de leur propre esprit ; une haine déchaînée contre toutes les autorités existantes, en premier lieu contre l'Église et ses ministres, ensuite contre le pouvoir civil et contre l'ordre social et domestique basé sur la propriété et le mariage ; et enfin, un secret absolu sur leurs mystères et leurs chefs inconnus au peuple, mystères connus seulement aux adeptes éprouvés pendant de longues années.

« Les Catharéens, venant vraisemblablement des Pays-Bas, s'introduisirent dans la Westphalie et dans les provinces du bas Rhin ; un schisme qui éclata parmi eux, au milieu du douzième siècle, les fit découvrir. On essaya de les convertir en les réfutant publiquement. Deux faits importants sont consignés dans les documents de ce siècle. Le

premier, c'est que cette secte, après s'être fortifiée dans sa résistance contre l'Église, étendit ensuite cette opposition à tout ce qui était éminent dans la société; elle haïssait la noblesse, tous les principaux personnages de l'État, et elle s'efforça aussi de régler les institutions civiles suivant ses idées. L'autre fait, c'est que les sectaires employaient tous les moyens pour s'assurer la domination. C'est pourquoi ils cherchèrent à séduire le jeune roi Henri VI[1]. »

En France, en 1184, un charpentier appelé *Durand*, prétextant une apparition de la Vierge Marie, réunit un bon nombre de ses compatriotes, sous le nom de *Frères du bonnet blanc*, appliqua les principes de l'hérésie pataréenne et dirigea ses forces vers le renversement de tout pouvoir supérieur. Il prétendait réaliser un état d'*égalité* qui aurait existé primitivement parmi les hommes, et en vertu duquel aucune différence extérieure ne devait se montrer en eux. Toute autorité spirituelle et temporelle était déclarée pernicieuse. Ses adhérents contractèrent entre eux un pacte de *fraternité*, dans le but d'assurer par le glaive la domination de leur secte[2]. Ce qui était nouveau dans cette secte de coalition de tous les éléments contraires à l'ordre existant des choses, c'est l'audace, c'est le zèle fanatique qui caractérisait ses adhérents et ses promoteurs; ce qui était ancien, c'est l'appui que les Juifs lui donnèrent.

Lucas de Tuy[3] dit : « Les princes des États et les juges des villes apprennent la doctrine des hérésies par les Juifs qu'ils admettent comme familiers et amis. »

Lorsque le comte de Toulouse, chef des Albigeois, se soumit, le 18 juin 1209, au pape Innocent III, et prêta serment à son légat, Milon, avant de lui accorder l'absolution de l'excommunication qu'il avait encourue, ordonna de rendre aux évêques ce qu'il leur avait enlevé, de chasser ses mercenaires du pays et de ne plus s'en servir, d'*éloigner les Juifs de toutes les fonctions*, et de suivre fidèlement à l'avenir les

1. Hurter, *Innocent III*, III, p. 48.
2. Hurter, *ib.*, p. 50.
3. *De altera vita adversus Albig. errores*, III, 3.

ordres du Pape ou de ses légats. En même temps, seize barons, vassaux du comte, prêtèrent le serment de ne plus s'allier avec aucuns brigands et *de ne plus donner aucune fonction aux Juifs*[1].

Le concile d'Avignon décréta l'exclusion des Juifs des fonctions publiques[2].

Certes, cette mesure est plus humaine et effective que l'exil ; elle ne charge pas les peuples voisins du fléau de l'usure et des cabales juives.

Le rôle des hérésies basées sur la doctrine de la Kabbale était terminé. La croisade contre les Albigeois avait supprimé leurs derniers vestiges.

Une nouvelle ère s'ouvrit pour les Juifs, et Satan se servit d'eux d'une manière encore plus habile que par le passé. Au treizième siècle, la Kabbale fut publiquement mentionnée, et en même temps commença la démoralisation des Templiers qui conduisit ces malheureux chevaliers à leur fin tragique. Les débris de leur ordre s'allièrent secrètement avec les Juifs.

La propagande de l'erreur judaïco-païenne se fera désormais par les successeurs des Templiers, se cachant dans la corporation des Maçons catholiques et s'appelant les Francs-Maçons.

A l'erreur et à la ruse se joindra la violence.

A l'insu des francs-maçons, la doctrine kabbalistique restera le fondement des nouveaux efforts, elle ne servira de direction qu'aux chefs des Juifs pour la formation et le gouvernement de la nouvelle phalange destinée à attaquer, en alliance avec Satan, le Christ et son Église.

La nouvelle secte combinera avec l'essence des hérésies pagano-juives, l'astuce, la violence et la haine de ces trois ennemis du nom du Christ, l'ange déchu, la synagogue déchue et un ordre chrétien déchu.

Divide et impera sera le mot d'ordre des Juifs. Détruire

1. Hurter, *Innocent III*, III, p. 79.
2. Hurter, *ib.*, p. 95.

le christianisme par les chrétiens eux-mêmes et obtenir le pouvoir suprême, le *Kéther-Malkhuth* du monde, par des adeptes de leurs mystères, voilà la politique qu'ils suivront dorénavant.

« *Deux Juifs ont établi la franc-maçonnerie.* »

Leur œuvre a été habilement commencée et habilement continuée jusqu'à notre temps. L'achèveront-ils?

6. Le Juif dans toutes les sectes kabbalistiques.

L'importance de la condition imposée aux Albigeois vaincus de renvoyer les Juifs de leurs offices ne saurait être exagérée. Elle est une preuve de la conviction de ce temps, que les Juifs étaient les fauteurs, sinon les auteurs des abominables erreurs qui rampaient dans les sectes dont l'unité de la sainte Église avait tant à souffrir.

En effet, l'essence des doctrines hérétiques, depuis les Gnostiques et les Manichéens jusqu'aux Albigeois, revient toujours à la Kabbale, et originairement, à l'ancien paganisme que la Kabbale avait absorbé.

Or, personne n'avait aucun intérêt à raviver l'ancien paganisme; le christianisme l'avait remplacé de la manière la plus avantageuse. Il n'y avait plus de païens tenant aux croyances de leurs ancêtres. Les Juifs seuls avaient intérêt à s'opposer à l'affermissement et au libre développement de la civilisation chrétienne.

Dans toute son histoire, nous voyons ce peuple guidé, animé, enthousiasmé, exalté, exaspéré, selon les diverses circonstances de sa position, par une seule grande idée : *l'attente de son futur Messie.* La simple logique des faits nous force donc de les déclarer responsables de tous les malheurs que les sectes issues de leur Kabbale ont attirés sur la grande famille chrétienne.

Saint Étienne les harangua : « Hommes à la tête dure, incirconcis de cœur et d'oreilles, vous résistez toujours au Saint-Esprit : comme ont fait vos pères, ainsi vous faites. Lequel des prophètes vos pères n'ont-ils pas persécuté? Ils

ont tué ceux qui prédisaient l'avènement du Juste, que vous venez, vous, de trahir et de mettre à mort[1]. »

Il paraît que c'est à cause de sa ténacité que la divine Providence a choisi ce peuple, unique dans le genre humain, pour être le gardien de ses révélations, afin qu'elles ne se perdissent point par la légèreté et l'insouciance des hommes. Lui-même devait fournir une preuve permanente des promesses magnifiques faites aux hommes, dont il était le porteur indigne. En tout temps il appellera, comme des cloches d'église, les peuples au vrai temple de Dieu, sans y entrer lui-même.

Nous ne parlerons pas de ces espérances d'un Sauveur et Roi temporel qui l'amenèrent à résister à Titus avec une rage incroyable. Le démagogue *Bar-Kokhba* (fils de l'Étoile), nommé plus tard *Bar-Khosba* (fils du mensonge)[2], qui se donnait pour le Messie, excita les Juifs, sous l'empereur Adrien, à secouer le joug des Romains. *Akiba*, un des auteurs du Talmud qui jouissait d'une haute réputation et influence, et avait faussement calculé le temps de la venue du Messie, devint même l'écuyer de Bar-Kokhba, et augmenta ainsi considérablement l'aveuglement des Juifs qui prirent Bar-Kokhba pour l'étoile promise. Bar-Kokhba fut d'abord très heureux contre les armes romaines, il s'empara non seulement de Jérusalem, mais encore de beaucoup d'autres places fortes de la Palestine.

Dans l'origine, les Romains ne tinrent pas grand compte des mouvements de la Judée tant de fois abattue et conquise ; ce n'est que lorsqu'ils s'aperçurent que les Juifs mettaient en mouvement tout l'univers, qu'Adrien envoya Jules Sévère, le plus vaillant général de son temps. Celui-ci, n'osant pas attaquer une multitude de gens résolus à se battre en désespérés, les prit séparément ; et dans l'espace d'un peu plus de deux ans que dura cette guerre, il périt environ six cent mille Juifs, sans compter ceux qui furent consumés

1. Act., VII, 51.
2. Wetzer et Welte, *Akiba*.

par la faim, le feu et la misère, ni ceux qui furent vendus comme esclaves. Les Juifs ont regardé ce désastre comme le plus grand qui leur soit jamais arrivé, y compris celui qu'ils éprouvèrent sous Titus.

Bar-Kokhba fit périr, pendant cette guerre, au moins cent quatre mille chrétiens. Les Romains les ont vengés. Jérusalem perdit même son nom, elle s'appela depuis *Aelia Capitolina*; les pierres du temple servirent à bâtir un théâtre, et les Juifs furent bannis de leur capitale.

Nonobstant cette désolation à laquelle ils étaient réduits par suite des mensonges de leur faux prophète, leur aveuglement était tellement grand, qu'en 432 ils crurent de nouveau à un imposteur. Un certain *Moïse* se leva dans l'île de Crète, se disant l'ancien Moïse, envoyé pour la seconde fois sur la terre, pour ramener son peuple à pied sec par la mer divisée, dans la terre de ses pères. Les Juifs, ravis d'enthousiasme, abandonnant leurs métiers et leurs propriétés, suivirent leur nouveau guide au rivage de la mer, et là, sur ses ordres, inébranlables dans leur foi, ils se précipitèrent en foule dans les flots et y perdirent tous la vie[1]. Ceux qui survécurent à cette calamité prétendirent qu'ils avaient été trompés par un esprit de ténèbres, l'un des démons de Samaël.

Encore un exemple pour montrer la force incompréhensible de l'espérance que ce peuple étrange entretient de voir un jour le Messie promis venir et subjuguer en leur faveur le monde entier.

Au commencement du dix-septième siècle, lorsque *Sabbathaï Zéwi* se donna en Orient pour le fils de David et le Messie promis, il eut pour précurseur *Nathan de Gaza*, qui, étant devenu clairvoyant, connaissait et racontait des choses passées dont il ne pouvait rien savoir naturellement. Il avait des visions et prédisait l'avenir. Bientôt, des prophètes et des prophétesses parurent à Samarie, à Andrinople, à Thessalonique, à Constantinople et dans plusieurs autres lieux;

1. Gœrres, *Mystique*, v, p. 55.

des hommes, des femmes, des jeunes gens, des jeunes filles et des enfants même furent saisis de l'esprit prophétique. Ils étaient tout à coup renversés par terre comme des épileptiques; ils entraient en convulsion et annonçaient alors en langue hébraïque ou araméenne, quoiqu'ils ne connussent ni l'une ni l'autre, des choses extraordinaires ou qui s'étaient passées depuis longtemps, ou qui devaient arriver. Chacune de ces prophéties finissait par ces paroles : « Sabbathaï Zéwi est le vrai Messie de la maison de David, à qui *la Couronne et le Royaume ont été donnés*[1]. »

Ah! le *Kéther-Malkhuth*, si bien connu des francs-maçons!

L'enthousiasme réveillé du peuple juif fut cruellement déçu, lorsque ce nouveau Messie passa.... à l'Islamisme!

Après avoir méconnu sa haute destinée, le peuple juif erre dans tout le monde afin de servir de témoin au Christianisme.

En Allemagne et dans d'autres royaumes de l'Occident, ils étaient regardés comme les valets de chambre de l'empire, dont le monarque pouvait se servir à son gré. Les grands vassaux les traitaient comme des esclaves. Nonobstant les remontrances des papes et des évêques qui tâchaient d'adoucir leur sort, ils subissaient un esclavage vraiment dur.

Chaque année, au retour des fêtes de la Passion du Seigneur, lorsqu'ils se permettaient des blasphèmes contre les mystères chrétiens, ou volaient des enfants pour les crucifier, l'aversion et l'indignation augmentaient contre eux. Opprimés partout, ils reçurent comme compensation les richesses de la chrétienté, sans en excepter les trésors de l'Église. Ils réussirent à s'emparer de la plus grande partie de l'argent en circulation, qu'ils faisaient fructifier encore par des usures excessives. Ils étaient protégés par les grands, qui partageaient avec eux le profit de leurs usures. Mais le peuple, sucé doublement par les maîtres et par les esclaves, s'indignait de plus en plus contre ce métier dont il était victime, et contre la prospérité toujours croissante de ces

1. Gœrres, v, p. 56.

étrangers, qui s'attachaient comme des plantes parasites aux nations parmi lesquelles ils vivaient, pour en absorber toute la substance.

Nous suivons encore Gœrres dans cette narration. L'orage se forma lentement, s'annonçant de temps en temps par quelques éclats isolés; mais enfin, lorsque les croisades eurent ébranlé l'Europe jusque dans ses fondements, la tempête, longuement contenue, éclata tout à coup. En France, en Espagne, en Angleterre, en Italie, sur les bords du Rhin et du Danube, en Bohême et en Hongrie, les populations poursuivirent les Juifs avec un acharnement inexprimable, employant contre eux le pillage, l'incendie et l'assassinat. Dans le duché d'York, en Angleterre, cinq cents Juifs, qui s'étaient retirés dans une forteresse, y mirent le feu après avoir tué leurs femmes et leurs enfants, et périrent ainsi au milieu des flammes. La petite noblesse des environs, dont ils étaient les créanciers, fit brûler dans la cathédrale tous les titres de leurs créances.

Ils furent chassés partout; mais la compassion et l'or qu'ils avaient gardé leur ouvrirent de nouveau les portes. Louis VII, roi de France, les toléra, et Pierre le Vénérable, abbé de Cluny de 1122 à 1157, qui connaissait bien le Talmud et avait fait traduire en Espagne le Coran, sommait ce prince d'employer leurs richesses contre les Sarrasins.

Voici ce qu'il écrivait dans son épître trente-sixième : « Ce que je vous dis des Juifs, ô Roi, est bien connu de tous. S'ils remplissent leurs greniers de fruits, leurs celliers de vin, leurs sacs d'argent et leurs cassettes d'or, ce n'est ni en travaillant la terre, ni en servant à la guerre, ni en pratiquant quelque autre métier utile et honorable, mais c'est en trompant les chrétiens, et en achetant à vil prix, des voleurs, les objets dont ils se sont emparés. Si quelque larron, forçant une église, emporte des chandeliers, des encensoirs, la croix elle-même ou les calices, il va chez les Juifs, et jouissant par eux d'une damnable sécurité, non seulement il y trouve un lieu de recel pour ses larcins, mais encore il vend à la synagogue de Satan ce qu'il a pris à la sainte

Église de Dieu. Les vases qui ont renfermé le Corps et le Sang du Christ, il les livre à ceux qui ont tué ce corps et versé ce sang, qui ont rassasié d'opprobres le Sauveur du monde pendant qu'il vivait sur la terre, et qui aujourd'hui encore ne cessent de blasphémer contre lui! »

Ces paroles expliquent bien, sans la justifier toutefois, la barbarie avec laquelle les populations à cette époque traitaient de temps en temps les Juifs.

Le Talmud raconte que les étoiles filantes sont les larmes qu'Elohim verse deux fois par jour sur la captivité de son peuple. Chaque matin, il rugit comme un lion, frappant du pied le firmament. Chaque jour, il exhale une plainte comme une tourterelle gémissante, et crie : « Malheur! malheur à moi pour avoir fait de ma maison un désert, pour avoir livré mon temple aux flammes et dispersé mes enfants parmi les nations! » Un peuple qui a su conserver son orgueil national jusque dans son abjection, qui a osé prêter à Dieu lui-même son indignation et sa douleur, devait être profondément atteint par le mépris et les mauvais traitements dont il était l'objet. Mais, sans défense et sans courage, sa colère concentrée ne pouvait se produire au grand jour, et était contrainte d'avoir recours à des voies mystérieuses.

Nous ne traiterons pas ici l'histoire cent fois répétée des meurtres de jeunes enfants chrétiens, commis par des Juifs pour des fins liturgiques. Ces immolations n'ont fait qu'augmenter la rage des populations contre les Juifs. On leur imputait aussi la manie d'empoisonner les sources et les rivières et la pratique de toute l'ascèse diabolique. On sait quelle puissance les Juifs attribuent aux mots *Schemhammphorasch*, signifiant : *le nom expliqué.* Celui qui sait manier ces mots peut créer un nouveau monde; par cette parole, Moïse a fait ses miracles, les prophètes ont prédit l'avenir et Jésus même, qui l'avait apprise de Jehoscha en Égypte, a fait par elle des choses merveilleuses. Elle contient non seulement, comme le nom *Jehova*, l'essence de Dieu, mais aussi sa toute-puissance, sa sagesse, sa vérité, sa jus-

tice, sa miséricorde et sa bonté; elle était écrite, à l'entrée du temple de Jérusalem, sur la pierre que Jacob avait ointe d'huile. Du temps de la destruction du temple par les Romains, cette parole a été perdue avec la pierre sur laquelle elle était gravée[1].

Les francs-maçons connaissent cette fameuse parole. Au 14e degré, *Grand Écossais de la Voûte sacrée*, dit de Jacques VI, on donne au récipiendaire l'explication de la pierre cubique à pointe. Cette pierre grotesque, surchargée de lettres et de chiffres, est un cube coiffé d'une pyramide.... un côté de cette pyramide contient ces mots : *Schem-Hamm-Phorasch*. Ce sont les mots qui terminent les grandes évocations diaboliques dans le Rituel de la magie noire. Jacques VI, roi d'Angleterre et d'Écosse, dont le nom est mêlé à celui du 14e degré maçonnique, est réputé pour s'être livré aux sciences occultes[2].

La Kabbale étant très estimée des Juifs, il était tout naturel qu'ils se livrassent avec zèle à son étude pour y puiser de la consolation. Ils y trouvèrent aussi les points d'appui pour se mettre en relation avec les esprits qu'elle préconisait; avec l'aide qu'ils comptaient trouver dans ces esprits, ils espéraient pouvoir se venger des chrétiens, et découvrir des trésors. La Kabbale a toujours été réputée comme la source principale de la magie noire.

Nous avons dessiné le pont par lequel les Juifs du quatorzième siècle passaient de la composition de doctrines hérétiques à la composition d'une nouvelle société clandestinement théologique, secrètement politique et publiquement philanthropique. Les Templiers hérétiques dispersés seront leurs chevaliers. L'alliance entre la Synagogue déchue et un Ordre chrétien déchu va se conclure.

1. Gœrres, v, p. 68.
2. Léo Taxil, II, p. 164.

LIVRE II

LES
CHEVALIERS DES JUIFS KABBALISTIQUES

CHAPITRE PREMIER

LES TEMPLIERS DÉCHUS

1. La Loge Kilwinning et le Zéro kabbalistique.

En conversant un jour avec un homme d'État aussi remarquable que juste et honorable, nous lui exposions les preuves historiques de la connexion de la franc-maçonnerie avec les débris de l'ordre des Templiers supprimé en 1312; nous insistions sur le fait que la loge de Kilwinning était la loge-mère de toute la franc-maçonnerie. Notre honorable et honoré ami nous répondit que cette démonstration l'intéressait très vivement; qu'il avait été, dans le temps, le Vénérable de cette loge, et qu'il lui semblait fort curieux qu'elle portât le *numéro zéro*, tandis que toutes les autres loges maçonniques étaient inscrites sous leurs numéros respectifs.

Nous avons déjà vu que le zéro, formant un cercle, est la figure de l'Infini. En lui-même et tout seul le zéro n'est rien : il n'a de valeur qu'en composition avec d'autres nombres. De même l'Ensoph, en lui-même et tout seul, est « *l'Inconnu des Inconnus;* » ce n'est qu'en se manifestant dans les dix Séphiroth qu'il peut être compris. Comme le zéro est la fin de chaque dizaine et le commencement d'une autre dizaine, ainsi l'Ensoph se trouve comme développé dans les nombres de tous les mondes.

L'application de la philosophie kabbalistique au numéro

zéro de la loge de Kilwinning, qui est la source de toutes les loges, est évidente.

L'année 1717 est sans doute celle de l'établissement de la franc-maçonnerie anglaise réformée; mais longtemps avant cette date, avant même qu'elle prît le nom de franc-maçonnerie, cette société existait en Écosse, formée par quelques Templiers dispersés. Ils s'étaient réunis pour se venger de la suppression de leur Ordre, et avaient constitué à cette fin un nouveau Convent à Kilwinning, non sous la désignation de « Temple », mais, ce qui revient au même, sous celle de « *Hérodom* », Sainte maison.

« Au douzième siècle, dit Paul Rosen, il existait en Orient une secte de Chrétiens joannistes; ils prétendaient que les Évangiles n'étaient qu'allégories pures. Leur chef, Théoclet, initia aux mystères joannistes le chevalier Hugues de Payens, chef des Templiers, fondés en 1118, et en fit son successeur. Les Templiers professaient donc le Gnosticisme primitif; leurs enseignements eurent une place toute marquée dans la franc-maçonnerie qui se vouait à la propagation de ce gnosticisme pur; et ils donnèrent naissance au Rite Templier de 1743[1]. »

Nous ne connaissons pas la source de cette information. Toutefois, si elle est basée sur un fait historique, elle explique la dégradation morale dans laquelle les Templiers tombèrent et qui leur valut la suppression de leur Ordre.

2. Le Baphomet des Templiers et des francs-maçons.

Dans son livre *les Mystères de la Franc-Maçonnerie*, p. 773, Léo Taxil fait remonter la démoralisation des Templiers à leurs rapports avec les musulmans, et notamment avec les *Ismaéliens* qui formaient une société secrète mahométane, professant le manichéisme dans ses mystères. Ils rendaient un culte caché à une idole nommée *Baphomet*, « image satanique du naturalisme », et faisant revivre les turpitudes des manichéens. Le mot *Baphomet* vient du grec

1. Paul Rosen, *Satan et compagnie*, p. 84.

Baphé, immersion, et *métis*, sagesse. Il signifie donc *Baptême de la Sagesse*. C'est kabbalistique, hermétique, gnostique, ophitique et manichéen.

Quelle était cette idole ? Quelques-uns disent que c'était une tête barbue montée sur quatre pieds, ayant ou une ou trois faces [1].

M. de Hammer [2] a découvert une douzaine de ces *Têtes de Baphomet*, comme on les nommait, et déchiffré les inscriptions arabes, grecques ou latines qu'elles portent, ainsi que les symboles dont elles sont chargées. La *métis*, *sagesse*, est représentée sur ces idoles, conformément aux idées des Gnostiques, et particulièrement à celles des Ophites, sous une figure humaine réunissant les attributs des deux sexes. Elle est accompagnée de la fameuse et immonde lettre *Tau* (le Phallus que les Égyptiens appelaient *la Clef de la Vie et du Nil)*, du serpent, de la représentation du baptême de Feu, et en outre des symboles maçonniques, tels que le soleil, la lune, l'étoile flamboyante, le tablier, la chaîne des éons, la houppe dentelée des francs-maçons, le chandelier à sept branches, etc.... Ces symboles, ces hiéroglyphes, ces inscriptions se retrouvent sur les châteaux, les églises et les tombeaux des Templiers [3].

Léo Taxil [4] donne une autre description du Baphomet et cite à cette fin le discours du Chevalier d'Éloquence, accompagné d'une exhibition de cette idole infâme devant laquelle les Gnostiques et les Templiers brûlaient l'encens. — « On a fait un crime aux Chevaliers du Temple, explique l'Orateur au récipiendaire du 29e degré, grade du *Grand Écossais de Saint-André d'Écosse*, d'avoir honoré ce symbole dans leurs réunions mystérieuses. Quel mal y a-t-il donc à cela ? Le Baphomet, c'est la figure panthéistique et magique de l'absolu. Le flambeau placé entre les deux cornes repré-

1. Alex. de Saint-Albin, *les Francs-Maçons et les Sociétés secrètes selon les actes du procès des Templiers*, p. 18.
2. V. Bergier, *Dictionnaire de théologie*. V. Baphomet.
3. Comparez Clavel, *Histoire de la Franc-Maçonnerie*, II, p. 355.
4. *Les Mystères de la Franc-Maçonnerie*, p. 358 et 369.

sente *l'intelligence* ÉQUILIBRANTE[1]; la tête du bouc, tête synthétique, qui réunit quelques caractères du chien, du taureau et de l'âne, représente la responsabilité de la *matière* seule, et l'expiation qui, dans les corps, doit punir seulement les fautes corporelles. Si les mains sont humaines, c'est pour montrer la sainteté du *travail;* si elles font le signe de l'ésotérisme (doctrine secrète réservée aux seuls initiés de certaines écoles philosophiques de l'antiquité), c'est uniquement pour recommander le mystère. Que peut-on trouver d'indécent à cette figure emblématique de la nature? Serait-ce la *croix* complétée par la rose? Vraiment, mais ce serait avouer alors que l'on cherche le mal dans ce qui est le bien; car la croix, comme elle est ainsi figurée[2], symbolise l'immortalité de l'espèce humaine. Reprocherait-on au Baphomet d'avoir des seins de femme? Mais cela prouve qu'il ne porte de l'humanité que les signes de la *maternité* et ceux du *travail*, c'est-à-dire les signes rédempteurs. Sur son front, brille l'*Étoile flamboyante;* on sait quelle est sa signification mystique; cette signification est admirable. Enfin incriminera-t-on cette figure divine à raison de ces grandes ailes déployées? Mais ce sont les ailes d'un *archange.* »

On porte ce Baphomet processionnellement dans la salle et les corridors réservés du local maçonnique. Le récipiendaire incline devant lui le drapeau dont on lui a confié la garde.

Ajoutons, avec l'auteur, le passage suivant du *Rituel de la Haute Magie*, par le Frère Constant, au sujet du Baphomet (page 209) :

« Disons hardiment et hautement que tous les initiés aux sciences occultes ont adoré, adorent encore et adoreront toujours ce qui est signifié par ce symbole. Oui, les Grands Maîtres de l'Ordre des Templiers adoraient le Baphomet et le faisaient adorer à leurs initiés; oui, il a existé et il peut

1. V. Clavel. *Hist. de la Franc-Maçonnerie*, p. 75.

2. Le Baphomet templier portait en cet endroit un caducée; dans les exhibitions maçonniques, le caducée est remplacé par la croix avec une rose.

exister encore des assemblées présidées par cette figure, assise sur un trône avec sa torche ardente entre les cornes. Seulement, les adorateurs de ce signe ne pensent pas, comme nous, que ce soit la représentation du diable, mais bien celle du dieu *Pan* (le Grand Tout), le dieu de nos écoles de philosophie moderne, le dieu des théurgistes de l'école d'Alexandrie et des mystiques néoplatoniciens de nos jours, le dieu de Spinosa et de Platon, le dieu des écoles gnostiques primitives, *le Christ même du sacerdoce dissident.* »

La vérité est que le Baphomet est tout à la fois une figure panthéistique du grand *Tout*, et la représentation de Lucifer.

Le flambeau entre les deux cornes, dit-on, représente l'*Intelligence*, que dans la doctrine hermétique nous avons déjà reconnue pour l'ange déchu, se mettant à la place de Dieu le Père. En réalité, c'est *Dieu le Feu*, la troisième personne divine du vrai Mosaïsme, remplacée dans les sectes païennes par un Dieu à la fois bon et méchant, Lucifer.

Les autres symboles reviennent tous aux deux doctrines fondamentales panthéistiques : 1° qu'il y a deux principes éternels, l'Esprit et la Matière; le premier, un principe actif ou masculin, le second, un principe passif ou féminin; 2° que la vie divine consiste de toute éternité dans les relations actives entre ces deux principes. Le *feu* entre les deux cornes, c'est la vie divine ou l'acte conjugal des deux principes. Sur la tête d'Isis, les deux cornes sont formées par un serpent. L'étoile flamboyante sur le front du monstre signifie encore *le feu* au milieu des deux triangles ou principes entrelacés. La croix, le quadruple phallus, ou la force divine dans les quatre mondes, *complétée* par la rose, ne signifie rien autre chose que la continuation de la vie du genre humain et de toutes les espèces vivantes, par la même union des deux principes. Les ailes signifient le principe spirituel, et la tête et les pieds d'animal, le principe matériel; la barbe, le principe masculin; les mamelles, le principe féminin; le tout est un être hermaphrodite, et comme tel le premier et éternel principe panthéistique.

Autrefois, il était représenté avec le caducée sur la poitrine; les francs-maçons ont substitué à ce symbole la Rose-Croix. Le *caducée* d'ailleurs signifiait exactement la même chose que le *Serpent d'Airain :* le serpent quittant la forme du cercle éternel, et se développant dans le temps par le phallus ou par la génération.

Chez les anciens Grecs, le Dieu *Pan* (Tout) présidait aux troupeaux et pâturages et était réputé l'inventeur du chalumeau. Il était représenté couvert de la peau d'un bouc, en ayant les cornes, les pieds et les cuisses velues. D'après les idées orientales, il est l'Être Suprême, créateur et roi du monde, identique à l'universalité des êtres ou de la nature, semblable à l'Osiris des Égyptiens. C'est celui-ci que les Templiers emmenèrent de l'Orient à l'Occident et de leurs Temples fermés dans les loges maçonniques. L'adorer comme le font les Chevaliers *Grands Écossais de Saint-André*, c'est recevoir le *baptême de la Sagesse*, la *sagesse maçonnique* étant celle de cet Ange de la Lumière.

Les chrétiens ont toujours regardé ce Baphomet comme la figure de Lucifer, l'ange déchu de la lumière, et le représentent toujours avec des cornes et des pieds fourchus, signes de sa dégradation jusqu'au niveau des brutes.

Philosophiquement et théologiquement, il n'y a aucun doute que la figure de ce *Dieu Feu*, de cet *Ange de Lumière*, ne représente la personne du chef des Esprits révoltés contre le Créateur; c'est lui qui par ses enseignements a remplacé, dans l'esprit de ses adeptes, la personne de Dieu, son Créateur; lui le Père du Mensonge, le Père du panthéisme, le père de la magie noire et de la démonolâtrie.

Il n'est pas du tout incompréhensible, il semble convenable que Dieu permette à Satan de mystifier de cette sorte les hommes, qui, dans leur orgueil, rejettent la divine révélation et se révoltent contre sa sainte loi. En punition de sa désobéissance envers Dieu, l'homme devient l'esclave de l'Esprit de l'enfer.

Ce Baphomet adoré par les Templiers est une preuve certaine de la connexion entre les anciennes sectes christiano-

kabbalistiques et l'ordre dégénéré des Templiers. Ces derniers ont été le pont par lequel l'ancien paganisme judaïsé s'est présenté à l'Occident chrétien [1].

« Les francs-maçons du Rite Palladique se proclament les héritiers directs des Templiers. Leurs trois premiers degrés d'initiation sont empruntés au Rite moderne d'adoption, et ils ont deux grades spéciaux.

« Ils affirment que lors du procès intenté à Jacques de Molay et à ses complices, un certain nombre de Templiers réussirent à sauver la monstrueuse idole dite le Baphomet, la transportèrent en Écosse, et là, continuèrent leurs pratiques secrètes. Les Templiers, disent-ils, changèrent de nom pour échapper aux persécutions, et devinrent les Rosi-Crucians (ou Rose-Croix). En 1717, une fusion eut lieu entre les dernières conférences des maçons constructeurs et les Rose-Croix. Anderson, Payne, Désaguliers, fils d'un pasteur protestant réfugié en Angleterre à la suite de la révocation de l'édit de Nantes, s'introduisirent dans l'ancienne franc-maçonnerie, qui était un simple compagnonnage, et la transformèrent en Société secrète d'anticatholiques conspirateurs. C'est en effet de cette époque que date la véritable franc-maçonnerie militante.

« Quant au fameux Baphomet, qui avait été, raconte-t-on, donné aux Templiers par le Grand Architecte lui-même pour leur servir de Palladium, il fut transporté, en 1801, à Charleston, aux États-Unis, et là fut fondé le premier Suprême Conseil, qui a constitué ensuite peu à peu les 24 Suprêmes Conseils maçonniques existant actuellement sur le globe [2]. »

3. La culpabilité des Templiers.

Nous n'avons pas besoin d'insister sur les autres points communs entre les francs-maçons et les Templiers déchus. Nous pourrions faire valoir que les Templiers étaient accu-

1. Frédéric de Schlegel, cité par Deschamps, t. I, p. 311.

2. Adolphe Ricoux, *l'Existence des loges de femmes*. Paris, Téqui, 1891.

sés d'entretenir avec les Infidèles des intelligences faisant avorter les projets des princes chrétiens dans l'Orient, et notamment d'avoir communiqué tout le plan de Frédéric II au Soudan de Babylone; de préparer la ruine des trônes, pour établir à leur place l'idéal des Juifs, une République universelle; d'être entrés en alliance avec l'*Ordre* des *Assassins*, dont le chef, le *Vieux de la Montagne*, était un Juif; de renier Jésus-Christ à leur réception dans l'Ordre; de cracher et de marcher sur la croix; de consacrer plus spécialement le vendredi saint à ces outrages; de commettre entre eux des impudicités abominables; de livrer, comme les Ophites, aux flammes les enfants nés d'un Templier; de pratiquer la magie et le spiritisme; de s'engager par serment à suivre sans exception les ordres du Grand Maître; à tout regarder comme licite pour le bien de l'Ordre, et surtout à ne jamais violer les horribles secrets de leurs mystères nocturnes, sous peine des plus terribles châtiments[1].

Longtemps les historiens se sont disputés pour savoir si la condamnation solennelle et la suppression de l'Ordre des Chevaliers Templiers étaient réellement, selon le dire des francs-maçons, un acte d'ignorance, de fanatisme et d'avarice, ou plutôt un acte de justice parfaite dans l'intérêt de la vraie civilisation. Mais, en 1841, parut le premier volume de l'ouvrage de Michelet, membre de l'Institut de France, qui raconte l'histoire du procès contre les Templiers, sur la base des procès-verbaux authentiques jusque-là inédits. En 1851, le second volume de son ouvrage publia les procès-verbaux originaux eux-mêmes. Les deux volumes ont été incorporés dans la « Collection de documents relatifs à l'histoire de France et publiée sous les auspices du Ministère de l'Instruction publique ». Ce livre nous apprend donc de sources absolument authentiques que l'examen du Grand Maître J. B. de Molay et de 231 Chevaliers Templiers a été institué à Paris devant une Commission spéciale com-

1. Alexandre de Saint-Albin, p. 18.

posée d'archevêques, d'évêques, de hauts dignitaires, tant ecclésiastiques que civils, et de quatre notaires publics ; que les Templiers avaient toute liberté possible de se défendre eux-mêmes et l'Ordre ; que cette commission a été nommée par le pape Clément V, après qu'il eut cassé et annulé les procédés d'une commission semblable nommée par le roi Philippe le Bel. Le Pape avait préalablement dirigé lui-même, à Poitiers, un interrogatoire de 72 chevaliers en présence de plusieurs cardinaux-évêques et légats, non comme un juge qui cherche à condamner des coupables, mais comme un père qui désire les trouver innocents ; il avait reçu d'eux un aveu libre et volontaire de tous les crimes dont ils étaient accusés. Des 231 Chevaliers entendus devant la Commission de Paris, une trentaine seulement, presque tous du pays de Foix, nièrent leur culpabilité ; les autres, sans contrainte, sous des serments répétés et avec des circonstances minutieuses de temps, de lieux et de noms, qui impriment à leur témoignage le sceau de la véracité, admirent la réalité des crimes qui leur étaient imputés.

C'étaient le Grand Maître, Jacques Bourguignon de Molay, les Visiteurs, les Trésoriers, les Ministres, les Provinciaux et les Supérieurs locaux de Paris, de Reims, de la Normandie, de l'Auvergne et de la Champagne, des Chapelains et d'autres Supérieurs de l'Ordre.

Michelet fait la remarque que les dépositions de ceux qui ont nié les accusations sont presque toutes identiques en leurs termes, comme si elles avaient été faites d'après une formule concertée d'avance ; tandis que celles des Templiers qui confessaient les crimes varient dans toutes les circonstances spéciales avec une candeur qui est la marque caractéristique de la véracité.

Ce qui donne une plus grande certitude au résultat auquel est arrivée la Commission de Paris, c'est que la même conclusion s'est présentée en Angleterre, où le Synode de Londres, pendant une enquête de deux mois, obtint un pareil aveu des crimes et pratiques infâmes auxquels s'étaient livrés les Templiers dégénérés. En conséquence de cette

enquête, l'Ordre fut aboli en Angleterre, et ses propriétés affectées par le Parlement à d'autres fins. Il y a plus, le même résultat fut obtenu par les Conciles tenus en Italie, à Ravenne, Bologne, Pise et Florence, nonobstant le désir des prélats d'absoudre les Chevaliers, pourvu qu'ils pussent de quelque manière se justifier.

De cet exposé abrégé, il suit que l'accusation de la secte contre le pape Clément V, d'avoir condamné l'Ordre par pure *ignorance* et *fanatisme*, est entièrement dénuée de fondement.

Également fausse est l'accusation d'avarice portée contre Philippe le Bel. Dans une lettre datée du 24 décembre 1307, il déclara au Pape qu'il avait saisi les propriétés des Templiers pour les affecter entièrement à leur destination primordiale, c'est-à-dire à l'avantage de la Terre-Sainte. Il fit la même déclaration dans une autre lettre, du mois de mai 1311. Et de fait, ces biens furent transférés aux Chevaliers de Saint-Jean ou de Malte, sans qu'aucune partie en fût attribuée au Roi.

Un fait à remarquer : parmi ces trente à quarante mille Chevaliers, qui pour leurs crimes avoués furent condamnés à un emprisonnement temporaire ou aux jeûnes et aux prières, pas un seul n'a rétracté sa confession, même après la mort du Pape et du Roi, même après sa libération de la prison. Seuls le Grand Maître Jacques Bourguignon de Molay et Guy, dauphin d'Auvergne, condamnés par le Pape à un emprisonnement à vie, sommés de demander publiquement pardon en présence des fidèles assemblés devant la cathédrale de Paris, rétractèrent leur confession. Philippe le Bel, sans le consentement du Pape, ordonna, selon la loi civile de ce temps, de brûler le Grand Maître, sur l'île de la Seine, le 11 mars 1314.

4. Les Chevaliers Templiers et les Kadosch maçonniques.

Voilà l'événement tragique dont on célèbre la mémoire dans le 30e degré, grade de *Kadosch* ou de *Chevalier Templier*. Les initiales du Grand Maître, *J. B. M.*, figurent sur

le cercueil dans la Chambre noire. Au pied de ce cercueil, sur la pierre tombale, sont disposées trois têtes de morts : celle du milieu, placée sur un coussin de velours noir, est censément la tête de Jacques Molay; elle est couronnée d'immortelles et de lauriers. La tête de droite porte la couronne royale fleurdelisée et représente celle de Philippe le Bel; la tête de gauche porte la tiare pontificale et représente celle de Clément V.

Le Grand Maître (c'est le titre que porte le président de l'Aréopage du 30e degré), s'adressant au récipiendaire, dit : « Puisque tu veux passer outre et que la témérité te pousse à braver une colère amassée depuis tant de siècles, suis-moi! »

Il s'avance majestueusement vers le tombeau, fléchit le genou devant la tête couronnée de lauriers et dit : « Imite-moi. »

Le récipiendaire se met à genoux. Le Grand Maître : « Jusqu'ici tu n'as vu, dans la maçonnerie, que des emblèmes, il faut y voir maintenant des réalités... Es-tu décidé à fouler aux pieds les préjugés auxquels tu as été asservi, et obéir sans réserve à tout ce qui te sera prescrit par l'Ordre pour le bonheur de l'humanité? »

Le récipiendaire : « Oui. »

Le Grand Maître, se relevant : « S'il en est ainsi, je vais te donner le moyen de prouver la pureté de tes intentions et de nous faire connaître l'étendue de tes lumières. Prosterne-toi devant cette illustre dépouille (il montre la tête de Jacques Molay), et répète le serment que je vais te dicter. »

Ayant la main droite armée d'un poignard, il lui fait répéter le serment suivant :

« En présence de Dieu, notre Père (le père des Caïnites — le divin Serpent) et de cette auguste victime, je jure et promets solennellement, sur ma parole d'honneur, de ne jamais rien révéler des mystères des Chevaliers Kadosch, et d'obéir à tout ce qui me sera prescrit par les règlements de l'Ordre. Je jure en outre de punir le crime et de protéger l'innocence.

Le Grand Maître au récipiendaire. « Maintenant, lève-toi, et imite-moi. »

Il frappe alors d'un coup de poignard la tête surmontée d'une tiare, et dit : « Haine à l'imposture! Mort au crime! »

Le candidat l'imite en répétant les mêmes paroles. Puis, passant tous deux devant la tête couronnée de lauriers, ils s'agenouillent, et le Grand Maître dit : « Gloire éternelle au martyr de la vertu! Que son supplice nous serve de leçon! Unissons-nous pour écraser la tyrannie et l'imposture! »

Ils se relèvent et arrivent à la tête surmontée d'une couronne royale.

Le Grand Maître la frappe d'un coup de poignard, en disant : « Haine à la tyrannie! Mort au crime! »

Le candidat l'imite en répétant les mêmes paroles. On quitte le caveau et la Chambre noire [1].

Nous ne croyons pas nécessaire d'apporter encore d'autres preuves pour constater que le Templiérisme s'est continué, sous de nouvelles formes, dans la franc-maçonnerie. Finissons ce paragraphe par les paroles adressées aux francs-maçons par Barruel [2].

« Oui, toute votre école et toutes vos loges sont venues des Templiers. Après l'extinction de leur Ordre, un certain nombre de Chevaliers coupables, échappés à la proscription, se réunissent pour la conservation de leurs affreux mystères. A tout le code de leur impiété, ils ajoutent le vœu de se venger des Rois et des Pontifes qui ont détruit leur Ordre, et de toute la religion qui anathématise leurs dogmes. Ils se font des adeptes qui transmettent de génération en génération les mêmes mystères d'iniquité, les mêmes serments, la même haine et du Dieu des Chrétiens et des Rois et des Prêtres. Ces mystères arrivent jusqu'à vous, et vous en perpétuez l'impiété, les vœux et les serments : voilà votre origine. L'intervalle des temps, les mœurs de

1. Léo Taxil, *les Frères Trois-Points*, II, p. 259.
2. *Mémoires pour servir à l'histoire du jacobinisme*, II, p. 393.

chaque siècle ont bien pu varier une partie de vos symboles et de vos affreux mystères; l'essence en est restée; les vœux et les serments, la haine, les complots sont les mêmes. Vous ne le diriez pas, tout a trahi vos pères, tout trahit les enfants.

« Le Grand Maître Jacques Bourguignon de Molay vivait encore quand les Chevaliers Aumont et Harris, frères militaires, et Pierre de Bologne, frère ecclésiastique de l'Ordre, apportèrent à la constitution séculière et ecclésiastique des Templiers les modifications qui leur parurent nécessaires en de telles circonstances. La première condition d'existence était le secret [1]. »

C'est le commencement de la seconde période de l'Ordre des Templiers, celle de l'Ordre déchu. Quelques chevaliers français se réfugièrent en Écosse, où ils trouvèrent une protection sous la couronne écossaise. Ils constituèrent un Convent à Kilwinning, qui devint le berceau de toutes les loges maçonniques. En reconnaissance, ils aidèrent le roi Robert Bruce dans la bataille de Bannockburn contre les Anglais. Le roi victorieux les récompensa en leur donnant un nouveau nom, pour mieux les protéger. Il nomma leur Ordre, *l'Ordre Royal de Saint-André du Chardon.* Ainsi, l'Ordre supprimé acquit de nouveau une position publique. Afin de cacher leur identité avec l'Ordre des Templiers, ils constituèrent leur autorité suprême sous le titre de *Chapitre d'Hérodom,* et se nommèrent aussi l'*ordre d'Hérodom*, de la Sainte Maison, évidemment un autre nom pour Temple.

De Kilwinning et de York, où un autre chapitre fut établi, l'Ordre ressuscité des Templiers, avec un autre but, sous d'autres formes et avec une toute nouvelle constitution, ne gardant que la doctrine, le nom et la haine du premier Ordre, se répandit secrètement dans tous les pays d'Europe.

1. De Saint-Albin, p. 36.

CHAPITRE II

LES AUTRES CHEVALIERS MAÇONNIQUES

1. Les Chevaliers Hospitaliers de Saint-Jean de Jérusalem, Rhodes et Malte.

Nous nous dispensons d'écrire l'histoire des Chevaliers Hospitaliers de Saint-Jean de Jérusalem, Rhodes et Malte[1]. Le Pape et les Souverains constituèrent cet Ordre héritier universel des Templiers dispersés. Un très grand nombre de Templiers allemands étaient restés libres de toute enquête. Rien n'était plus simple pour eux que d'entrer avec leurs biens dans l'Ordre des Hospitaliers.

Dans un ouvrage antérieur (*Masonic Revelations*) nous avons dit que cet Ordre fut infecté du poison de l'Ordre des Templiers ; qu'en 1485, le Grand Maître des Hospitaliers, d'Aubusson, accepta le poste de Grand Maître de la Société secrète des Templiers, et que depuis, les Chevaliers de Saint-Jean-Baptiste formèrent un degré dans la Confédération secrète. Après de nouvelles études, nous croyons que ce rapport que nous avions accepté de bonne foi, sans le vérifier, n'est pas fondé, et nous saisissons cette occasion pour retirer cette accusation grave contre un homme qui a toujours été digne des plus hautes louanges. Comme il vivait à Rhodes et y finit ses jours, il n'est pas même probable qu'il ait accepté un poste qui aurait réclamé sa présence en Europe. Ensuite, les Juifs étant de tout temps mêlés avec la franc-maçonnerie, ils n'auraient jamais consenti à l'élection d'un vaillant Grand Maître des Hospitaliers qui avait chassé les Juifs de Rhodes à cause de l'usure dont ils opprimaient le peuple.

Néanmoins, les francs-maçons, quand cela leur convient,

1. Voyez *Histoire des Chevaliers de Malte*, d'après l'abbé de Vertot. Tours, Mame, 1867.

comptent les Chevaliers Hospitaliers de Saint-Jean de Jérusalem, Palestine, Rhodes et Malte parmi les leurs. Cette fantaisie des francs-maçons n'établit pas la culpabilité des Hospitaliers. Carlile, un des meilleurs auteurs anglais de l'Ordre dit : « Quelques *camps* (provinces) font une distinction entre l'Ordre de Malte et celui des Templiers, tandis que d'autres créent un nouveau candidat en même temps Chevalier de Saint-Jean de Jérusalem, de Palestine, de Rhodes et de Malte, et Chevalier Templier de Jérusalem [1]. »

Nous croyons qu'il s'agit ici tout simplement d'une mystification. Les Chevaliers de Malte sont toujours restés de vrais chrétiens, fidèles au Saint-Siège et à la sainte Église. S'arroger leur nom, c'est leur faire une injure. D'ailleurs, dans l'*Ordre des Juges philosophes inconnus,* on faisait jurer au récipiendaire « *de considérer les Chevaliers de Malte comme les plus cruels ennemis* [2] ».

2. Les Chevaliers d'Orient ou de l'Épée, et les Princes de Jérusalem.

Les Chevaliers d'Orient ou de l'Épée, qui composent le 15e degré dans les divers rites maçonniques, n'ont jamais existé comme Ordre ou Congrégation. Ils représentent simplement les Juifs après la captivité babylonienne.

L'Écriture Sainte raconte que Cyrus permit aux Juifs captifs de rebâtir Jérusalem et le temple de Salomon détruit par Nabuchodonosor. Zorobabel ne put achever cette grande œuvre. Sous Darius, le temple fut rebâti ; mais les murs ne furent achevés que sous Artaxercès, par Néhémie. Les ennemis des Juifs voulant empêcher les travaux et surprendre les ouvriers, « la moitié des jeunes gens était occupée au travail, et l'autre moitié se tenait prête à combattre. Ils avaient leur lance, leur bouclier, leur arc et leur cuirasse, et les chefs du peuple étaient derrière eux. Ceux qui étaient

1. *Manual of freemasonry*, p. 137.
2. Ragon, *Orthodoxie maçonnique*, p. 401.

employés à bâtir les murs et à porter ou à charger les porteurs, faisaient leur ouvrage d'une main, et tenaient leur épée de l'autre. Car tous ceux qui travaillaient avaient leur épée au côté [1]. »

Dans le rituel du 15e degré, la franc-maçonnerie raconte cette histoire à sa manière. Le Président représente Cyrus, le Garde des Sceaux Néhémie, le Grand Orateur Esdras, et le récipiendaire joue le rôle de Zorobabel « maçon par rang, captif par disgrâce ». Il a soixante-dix ans. Il représente donc — et ceci est important pour bien comprendre la franc-maçonnerie — le peuple juif captif.

Les initiés du 16e degré, *Princes de Jérusalem*, élèvent, dans leur cérémonie, d'une main la truelle, de l'autre le glaive [2].

Les *Princes de Jérusalem* ne forment que le complément des Chevaliers de l'Épée. Ils représentent les Juifs réétablis à Jérusalem après la captivité de soixante-dix ans.

3. Les Chevaliers d'Orient et d'Occident.

Le nom de *Chevaliers d'Orient et d'Occident* est une désignation de l'Ordre des Templiers, qui auraient reçu leurs mystères d'une secte gnostique orientale, nommée *Johannistes*.

Les Johannistes, appelés aussi *Chrétiens de Saint-Jean* et *Mandaïtes*, étaient une secte répandue en Perse, en Arabie, et même dans l'Inde, et, selon quelques écrivains, issue des Juifs, dans le temps où saint Jean donnait le baptême au Jourdain. Ils avaient continué de pratiquer cette cérémonie tous les jours, ce qui leur valut le nom de *Hémérobaptistes*. Ils s'adonnaient à l'astrologie, admettaient dans les mondes une espèce d'éternité, pendant laquelle tour à tour ces mondes étaient détruits et refaits. Le savant Assémani pense qu'ils étaient de vrais païens, ayant adopté quelques opinions des manichéens, et ne méritant le nom de chrétiens

1. II *Esdras*, ch. IV, v. 16, 17, 18.
2. Léo Taxil, I, p. 249.

que parce qu'ils ont emprunté aux chrétiens le culte de croix[1]. Nous n'avons pas besoin d'ajouter que les Johannistes n'étaient pas des Chevaliers.

Nous ne trouvons rien qui nous autorise à croire que ce sont les Johannistes qui ont perverti les Templiers. Ce qui favoriserait cette hypothèse, c'est qu'ils étaient une secte juive imbue du manichéisme; qu'est-ce donc que la franc-maçonnerie, dans son essence, sinon une cabale judaïco-païenne?

Nous ne connaissons pas la source d'où Léo Taxil a tiré l'information que ce grade fut créé en 1118[2]. Nous savons qu'à l'exception des trois premiers, qui sont d'origine païenne, il n'y avait encore, à cette époque, aucun grade maçonnique.

4. Les Chevaliers élus des Neuf, des Quinze, et les sublimes Chevaliers Élus.

Les Chevaliers qui forment les 9e, 10e et 11e degrés sont de l'invention de la Secte. Nous verrons, dans le mythe du meurtre de *Hiram-Abiff*, que le roi Salomon envoya d'abord *neuf*, 3 × 3, maîtres pour découvrir les trois meurtiers : un d'eux découvrit le premier et le tua. Voilà le *Chevalier élu des Neuf*. Ensuite Salomon envoya *quinze*, 3 × 5, maîtres pour chercher les deux autres, qui furent aussi découverts et tués. Voilà le *Chevalier élu des Quinze*.

Le premier meurtrier représente les prêtres, le second les rois, et le troisième les riches. Selon le langage du Président du Conseil du 33e degré les trois assassins infâmes sont la Religion, la Loi (le Roi) et la Propriété[3].

Le *Sublime Chevalier élu* a la mission de punir par la mort les *traîtres* entre les Frères — ce qui est un acte plus *sublime* que celui de tuer des profanes.

Il n'y a donc dans ces trois degrés de Chevaliers rien d'historique.

1. Bergier, *Dictionnaire*, v° *Mandaïte*.
2. Léo Taxil, *les Frères Trois-Points*, II, p. 189.
3. Paul Rosen, *Satan et compagnie*, p. 296.

5. Les Chevaliers Rose-Croix.

L'origine historique des Chevaliers de Rose-Croix n'est pas difficile à trouver. Il n'a jamais existé un Ordre de tels chevaliers en dehors de la franc-maçonnerie. C'est purement et simplement un degré de la société secrète, dont l'origine ne remonte pas au delà du dix-septième siècle.

Le symbole de la rose-croix, dans le sens chrétien, remonte au temps des croisades. L'abbé V. Davin[1] rapporte le compte rendu de M. le chanoine Brou sur l'armure de saint Georges dans la cathédrale de Chartres : « Il est vêtu et armé comme saint Théodore, qui fait son vis-à-vis; il n'y a de différence que pour le bouclier qui, au lieu d'être fleurdelisé sur le champ, est entièrement uni; la croix sculptée à sa surface porte en son milieu une élégante rosace; il ne reste que quelques fragments de son étendard. » L'abbé Davin ajoute la remarque : « L'écu offrant le signe distinctif du chevalier, il est clair que nous avons ici un saint Georges rose-croix. La rose au centre de la croix rappelle le Christ en croix, dans la pourpre de son sang qui purifie le monde et va le vivifier. *Respice rosam passionis sanguineæ*, vient de dire saint Bernard, ce législateur des Chevaliers du Temple, dont ici la pieuse et sublime poésie passera dans la liturgie de l'Église, à l'office des Cinq Plaies. Est-ce de ce bouclier de saint Georges, que l'Angleterre, qui a donné saint Georges pour patron à ses armées, a tiré ses deux roses, rouge et blanche, si affreusement célèbres durant le quinzième siècle, tout plein de ses guerres fratricides? Quoi qu'il en soit, on assure que ce triste chevalier de l'Enfer, qui prétendait l'être du Christ et réformer son Église, Luther, « portait dans son cachet une rose surmontée d'une croix[2] »; et ce serait de là que les Andreæ, ses disciples, passant à un déisme et à un natu-

1. *Revue littéraire*, Supplément au journal *l'Univers*. Numéro de novembre 1891.

2. Villers, *Essai sur l'esprit et l'influence de la réformation de Luther*, ouvrage couronné par l'Institut en 1803, 3e édition, p. 290.

ralisme gnostiques, dont il a trop préparé ou semé les germes, auraient donné à leur secte, en Souabe, à la fin du seizième siècle, le nom, depuis si fameux dans les annales de l'apostasie et de la dépravation, de Rose-Croix. »

Le célèbre professeur Héfélé, de Tubingue, donne, dans le Dictionnaire de Wetzer et Welte, une description intéressante de l'origine des Rose-Croix. S'il avait été au courant de la propagande que faisaient les francs-maçons en Europe, et de la doctrine kabbalistique qu'ils propageaient partout avec succès, il n'aurait pas manqué d'expliquer bien des allusions que la doctrine des Rose-Croix fait à la Kabbale et aux sectes dont nous avons déjà parlé. Il aurait jugé que les tendances vers la magie noire, d'origine kabbalistique, importées par le manichéisme, avaient donné jour à une foule de sectes de fanatiques et de visionnaires de tout genre, qui fourmillaient surtout en Allemagne. Alchimistes, faiseurs d'or, astrologues et interprètes de songes, répandaient de tous côtés leur maladive tendance aux pratiques mystérieuses, aux doctrines occultes et aux associations secrètes. Tandis que le monde était dans ce paroxysme, parurent, en 1614, deux opuscules anonymes, évidemment publiés par les francs-maçons, ou — ce qui revient au même — par les Juifs : l'un était intitulé : *Réforme universelle du monde*, l'autre : Adresse de la *Fama fraternitatis* ou de la *Confrérie du vénérable Ordre des R.-C.* aux États et aux savants d'Europe.

Le titre du premier livre indique déjà aux initiés ce qu'on entendait par une *réforme universelle du monde*. De nos jours, on appelle cette réforme *établissement d'une république universelle* sous le gouvernement de la franc-maçonnerie et la direction suprême des Juifs. Mais ce livre n'était qu'une satire dirigée contre les vices du monde et ses prétendus réformateurs.

Le second livre complétait le premier. Il commençait par se moquer des prétendus progrès que la théologie et les sciences naturelles se vantaient d'avoir fait dans ce siècle. Puis venait l'annonce de l'œuvre « du pieux, religieux et

savant Père Fr.-R.-C. », fondateur de l'association des Rose-Croix, ayant pour but d'introduire une *réforme générale et radicale* dans le monde.

La brochure dit que le Fondateur était un Allemand, noble de naissance, élevé au quatorzième siècle dans un couvent, longtemps avant la Réforme. Il avait fait, sous l'habit de moine, un pèlerinage en Terre-Sainte, était arrivé, non à Jérusalem, mais à Damas, et y avait été initié à la science occulte des Arabes. Il n'est pas difficile d'y reconnaître un Templier. Il était ensuite parti pour l'Afrique, où il avait fait de plus grands progrès encore dans la *Sagesse* et notamment dans la *Magie*, et avait appris que l'homme est un *Microcosme*. A son retour, son désir était d'augmenter la lumière allumée par Paracelse et de fonder une société qui aurait tout l'or, l'argent et les pierres précieuses dont elle aurait besoin, et pourrait, comme les oracles anciens, donner aux princes les conseils les plus utiles, et aux peuples les avis les plus sages. Il voulait réformer l'*humanité*. A cette fin, il avait fondé une espèce de couvent nommé le Saint-Esprit, où il avait enseigné les mystères de sa *sagesse occulte*. Avec sept coopérateurs, il avait fondé la première confrérie des Rose-Croix. Les disciples durent aller à travers le monde et maintenir leur *fraternité secrète* pendant cent ans. Tous les ans, les frères devaient se réunir une fois au couvent du Saint-Esprit. Chaque membre devait élire un successeur.

Or il arriva, nous raconte ce livre, qu'en réparant une partie du couvent, on découvrit une porte secrète menant à la voûte où se trouvait le tombeau du *Grand Maître*. On y trouva son corps parfaitement conservé, quoiqu'il fût mort depuis cent vingt ans. Si la narration est vraie, il s'agit d'un Templier mort quelque temps après la suppression de l'Ordre. A côté du corps, il y avait beaucoup d'écrits mystiques, notamment le *livre* T, écrit en lettres d'or, que, depuis, les Rose-Croix vénèrent à l'égal de la Sainte Écriture.

Ceci est de la fable toute pure! Le T, *tau*, nous est déjà connu, c'est l'équerre sur le niveau. Comme la porte secrète,

continue le livre, qui menait à ce tombeau, portait l'inscription : *Post 120 annos patebo;* « Je paraîtrai après cent vingt ans, » les Rose-Croix décidèrent qu'il était temps de faire connaître leur association et d'inviter les hommes à y entrer pour y apprendre leurs profonds mystères.

L'attention qu'excitaient ces deux livres était extraordinaire. De tous côtés on adressa aux membres de la confrérie des questions sur leur sagesse, leur institut et le mode d'initiation. Descartes, en 1619, fit à Francfort-sur-le-Mein et à Neubourg des recherches sur la société pour la connaître; et il parut tout un déluge d'opuscules sur les Rose-Croix. Néanmoins, pendant une vingtaine d'années, nulle part on ne vit paraître un véritable Frère Rose-Croix.

Findel, l'historien allemand des francs-maçons (p. 131), ajoute à ce récit, qu'en 1615, parut un livre : *Écho de la Fraternité illuminée par Dieu du vénérable ordre des R.-C.*, auquel il attribue beaucoup d'importance relativement à l'origine du système suédois. Ce rite, dit-il, nonobstant ses formes templières, est basé essentiellement sur les principes des Rose-Croix. Il pense que le fondateur de ce système (du 18ᵉ degré) a puisé principalement à cette source.

Un ministre protestant, Valentin Andreae, écrivit en 1616 une satire sur les Rose-Croix : *Mariage chymique du chrétien Rose-Croix*, qui fut prise au sérieux et fut la cause d'une foule de fondations de Chapitres de la Fraternité, surtout dans les pays du Rhin.

De l'Allemagne, ces « Sociétés théosophiques et hermétiques », comme Findel les nomme (p. 132), se répandirent en Hollande, en Italie et en Angleterre. En Angleterre, le terrain pour la semence des Rose-Croix était déjà préparé par le docteur Robert Fludd à Londres, l'oracle des mystiques et des théosophes. Par lui, le grade des Rose-Croix s'étendit rapidement. Il prétendit, avec toute l'hypocrisie du sectaire, que c'était « un ancien symbole de la croix du Christ rougie de son sang de couleur rose ».

En France, le Grand-Orient réunit, en 1786, les deux

Ordres du Chevalier Rose-Croix et du Chevalier Templier d'Hérodom en un seul, et en nomma les adeptes « Souverains Princes Rose-Croix d'Hérodom. »

Personne ne demandera que nous multipliions encore les preuves pour établir que ce grade de Rose-Croix fut habilement introduit par les chefs secrets de la franc-maçonnerie. C'est sa seule origine. L'identité de sa doctrine, de sa haine et de ses pratiques sacrilèges avec celles de la Kabbale, des Gnostiques et des Manichéens, nous indique l'identité des auteurs, c'est-à-dire des Juifs kabbalistiques.

6. Les Chevaliers Prussiens ou les Noachites.

Le 21e degré, le grade de Chevalier Prussien, s'appelait autrefois le Grand Patriarche ou le Noachite. Il doit son nouveau nom, dit-on, à Frédéric II, roi de Prusse. C'est peut-être pour plaire à leur royal protecteur, et pour mieux se servir de son influence, que les francs-maçons changèrent en son honneur le nom de ce degré. Ce grade ainsi que les autres grades chevaleresques doivent leur origine à une autre source qu'à la combinaison des auteurs des trente-trois grades.

La franc-maçonnerie est le résumé des doctrines du paganisme, de la Kabbale et des grandes hérésies des siècles passés. Ces doctrines sont enseignées avec beaucoup de précaution par les chefs suprêmes de toute la société.

Les grades militants sont institués pour les soutenir par la force et les défendre.

LIVRE III

LES
JUIFS DANS LA FRANC-MAÇONNERIE

1. Les Juifs enseignant dans la franc-maçonnerie.

« Le roi Salomon fit aussi venir de Tyr *Hiram*, qui était fils d'une *femme veuve* de la tribu de Nephtali, et dont le père était de Tyr. Il travaillait en bronze, et il était rempli de sagesse, d'intelligence et de science pour faire toutes sortes d'ouvrages de bronze[1]. »

Hiram, le grand héros de la fable maçonnique, était donc issu d'un mariage mixte entre un Caïnite et une Adamite. Son père était Tyrien, de la race de Cham, de Caïn, et partant, selon la fable des Ophites et des Maçons, un descendant d'Éblis, de l'Esprit de la Lumière qui, sous la forme du serpent, avait séduit Ève. Sa mère était de la tribu de Nephtali, et partant descendante de Sem, de Seth et d'Adam, la créature du mauvais Dieu Adonaï.

Il ne faut pas demander aux francs-maçons ni aux Juifs comment ils expliquent les paroles de la Genèse : « Noé engendra trois fils : Sem, Cham et Japheth[2]. »

Ce mariage mixte dont est issu le héros de la franc-maçonnerie est le symbole de l'alliance entre le Juif et Satan, dont est issue la société secrète. Le Juif et Satan font cause commune dans ce « grand œuvre » et se partagent les avantages de la secte occulte.

Examinons les doctrines et la haute direction de la franc-maçonnerie, et nous trouverons partout le Juif.

Il ne reste plus aucun doute, les décorations et les ensei-

1 III *Reg.*, ch. VII, v. 13, 14.
2. Gen., VI, 10.

gnements de la loge prouvent que la *Kabbale juive est la doctrine, l'âme, la base et la force occulte de la franc-maçonnerie*.

On n'a qu'à lire deux ouvrages, accessibles à tous, pour s'en convaincre : *la Kabbale*, par Ch. Franck, et *les Mystères de la franc-maçonnerie*, par Léo Taxil. Ceux qui veulent faire des études plus approfondies ont à leur disposition, d'un côté, l'immense littérature sur la philosophie des Juifs, la Kabbale, le Talmud et leur application pratique[1], et de l'autre, les nombreux ouvrages sur la franc-maçonnerie[2] et sur les autres sociétés secrètes.

L'argument le plus fort pour prouver que la franc-maçonnerie est une cabale juive se base sur l'harmonie parfaite entre les bijoux, décors, mots de passe et mots sacrés de la secte avec la doctrine de la Kabbale. Nous avons, en effet, déjà remarqué que le bijou qui nous a mis sur les traces de la connexion entre la Kabbale et la franc-maçonnerie est le *triple triangle*, entrelacé et surmonté d'une *Couronne* représentant les trois Triades des Séphiroth kabbalistiques avec le *Kéther*, la Couronne, à leur tête.

2. Les Juifs dirigeant la franc-maçonnerie.

Vouloir prouver la direction donnée par les Juifs à la marche politique des nations par le moyen de la franc-maçonnerie, c'est entreprendre une tâche assez difficile, non à raison du fait lui-même, à peu près généralement admis, mais à raison de la contradiction acharnée des francs-maçons *acceptés*, mais pas *initiés* dans les hauts mystères.

Reprenons le fil historique du pouvoir politique des Juifs chez les autres peuples, pour mieux comprendre leur rôle dans la franc-maçonnerie.

Les paroles de Pharaon à Joseph retentissent encore dans les oreilles des Juifs, et la mémoire ne s'en effacera jamais :

1. Par exemple le livre d'Henri Desportes, *le Mystère du sang chez les Juifs de tous les temps*.

2. Voir les ouvrages de Clavel, du P. Neut, du P. Deschamps, de M. Claudio Jannet, et surtout de l'avocat allemand Emil Eckert.

« Où pourrais-je trouver quelqu'un plus sage que vous, ou même semblable à vous? Ce sera donc vous qui aurez l'autorité sur ma maison. Quand vous ouvrirez la bouche pour commander, tout le peuple vous obéira; et je n'aurai au-dessus de vous que le trône et la qualité de roi. Je vous établis aujourd'hui pour commander à toute l'Égypte. En même temps, Pharaon ôta son anneau de sa main et le mit en celle de Joseph; il le fit revêtir d'une robe de fin lin, et lui mit au cou un collier d'or. Il le fit ensuite monter sur un de ses chars qui était le second après le sien, et fit crier par un héraut, que tout le monde fléchît le genou devant lui[1]. »

L'anneau royal à la main et le collier d'or au cou, voilà l'idéal qui ne sortira jamais de l'esprit du Juif.

L'histoire du roi David et de son fils Salomon, voilà l'idéal de la nation juive. Rien de plus légitime. Ce sont les figures par excellence du futur Roi des rois, de Jésus-Christ, le fils de David.

Le *Kéther-Malkhuth*, le diadème royal sur la tête d'Esther, n'a pu que confirmer Israël dans son rêve de domination universelle. Après la publication de la lettre royale qui fit savoir dans toutes les provinces et à tous les peuples soumis à l'empire du roi Assuérus que les Juifs étaient prêts à se venger de leurs ennemis, Mardochée, sortant du palais et d'avec le roi, parut dans un grand éclat, portant une robe royale de couleur d'hyacinthe et de bleu céleste, ayant une couronne sur la tête et un manteau de soie et de pourpre. Toute la ville fut transportée de joie; et quant aux Juifs, il leur sembla qu'une nouvelle lumière se levait pour eux à cause de cet honneur, de ces congratulations et de ces réjouissances publiques... Mardochée eut soin d'écrire toutes ces choses; et, en ayant fait un livre, il l'envoya aux Juifs qui demeuraient dans toutes les provinces du roi, afin que le quatorzième et le quinzième jour du mois d'Adar leur fussent des jours de fêtes qu'ils célébrassent tous les ans à perpétuité par des honneurs solennels[2].

1. Genèse, XLI, 38.
2. Esther, ch. VIII, IX.

« Le Seigneur (ajoutait Mardochée) a ordonné qu'il y eût deux sorts, l'un du peuple de Dieu et l'autre de toutes les nations; et ce double sort vint paraître devant Dieu au jour marqué dès ce temps-là à toutes les nations[1]. »

3. Types des lois soit contre, soit pour les Juifs.

Comme types de tous les décrets des royaumes futurs, soit contre, soit pour les Juifs, nous citons les passages suivants des deux lettres du roi Assuérus, dont la première fut composée par Aman, son premier ministre, et la seconde par Mardochée, le successeur d'Aman :

« Le grand roi Artaxercès... aux princes et aux seigneurs soumis à son empire... Aman, élevé par sa sagesse et sa fidélité, le second après le roi, nous a donné avis qu'il y a un peuple dispersé dans toute la terre, qui se conduit par de nouvelles lois, et qui, s'opposant aux coutumes des autres nations, méprise les commandements des rois, et trouble, par la contrariété de ses sentiments, la paix et l'union de tous les peuples du monde... Voyant qu'une seule nation se révolte contre toutes les autres... nous avons ordonné qu'ils soient tués par leurs ennemis, avec leurs femmes et leurs enfants[2]. »

Il est assez curieux que cette lettre d'Assuérus ne se trouve pas dans le texte hébreu, mais seulement dans l'édition Vulgate. Les Juifs l'en auraient-ils fait disparaître?

L'autre édit, formulé par Mardochée, dit : « Le grand roi Artaxercès... aux chefs et aux gouverneurs... Plusieurs abusant de la bonté des princes... ne se contentent pas de méconnaître les grâces qu'on leur a faites, et de violer dans eux-mêmes les droits de l'humanité naturelle, mais ils tâchent de perdre par leurs mensonges et leurs artifices ceux qui sont fidèles... Si nous ordonnons des choses qui paraissent différentes... c'est en vue du bien public qui nous oblige de former nos ordonnances selon la diversité des

1. Esther, x, 10.
2. *Ibid.*, xiii, 4, 5.

temps et la nécessité de nos affaires... Aman, étranger, Macédonien d'inclination et d'origine, qui n'avait rien de commun avec le sang des Perses, mais que nous avons élevé comme le second après le roi... avait entrepris de nous faire perdre la couronne avec la vie. Car il avait fait dessein, par une malignité toute nouvelle et inouïe, de perdre Mardochée par la fidélité et les bons services duquel nous vivons, et Esther notre épouse, avec tout son peuple; afin qu'après les avoir tués, et nous avoir ôté ce secours, il nous pût surprendre nous-même et faire passer aux Macédoniens l'empire des Perses[1].

« Mais nous avons reconnu que les Juifs se conduisent par des lois très justes, qu'ils sont les enfants du Dieu très haut, très puissant et éternel, par la grâce duquel ce royaume a été donné à nos pères et à nous-même, et se conserve encore aujourd'hui. C'est pourquoi nous déclarons que les lettres qu'il vous avait envoyées contre eux en notre nom sont nulles, et qu'à cause de ce crime il a été pendu avec tous ses proches, Dieu lui-même, et non pas nous, lui ayant fait souffrir la peine qu'il a méritée. Nous ordonnons que les Juifs puissent tuer ceux qui se préparaient à les perdre le treizième jour du mois d'*Adar*. Nous voulons... que vous mettiez ce jour au rang des jours de fêtes... et s'il se trouve une province ou une ville qui ne veuille point prendre part à cette fête solennelle, nous voulons qu'elle périsse par le fer et par le feu, et qu'elle soit tellement détruite, qu'elle demeure inaccessible pour jamais non seulement aux hommes, mais aux bêtes[2]. »

Ces deux lettres sont tellement caractérisques qu'elles ont servi et peuvent encore servir de modèles jusqu'à la fin du monde.

4. Les Machabées, derniers vrais Juifs Chevaliers.

Avant de voir tomber les Juifs complètement dans leur aveuglement, nous rencontrons dans leur histoire les nobles

1. Esther, ch. XVI.
2. *Ibid.*, XVI.

caractères des Machabées, portant haut l'étendard du vrai peuple de Dieu pour la défense de leur religion et non pour la conquête de l'univers, et combattant au nom du Seigneur avec un courage héroïque et religieux. Les Juifs ont conservé dans la franc-maçonnerie la devise de leur étendard : Au 30ᵉ degré, le mot sacré est : *Adonaï* [1], et au 33ᵉ degré le mot sublime est : *Mikamoka Bealim*.

Ces paroles sont une corruption de l'hébreu *Mi Khamokha baëlim, Jehovah ?* i. e. *Qui est comme toi entre les dieux, Jéhovah ?* Elles sont empruntées au Cantique d'action de grâces prononcé par Moïse après le passage de la mer Rouge [2]. Les Machabées les avaient fait inscrire sur leurs étendards ; et leurs grandes victoires étaient attribuées à leur force surnaturelle. Plusieurs auteurs disent que le nom des Machabées en est dérivé ; car si on lie ensemble les premières lettres de ces quatre mots, on obtient le nom de *ma-cha-b-i*, ce qui en hébreu veut dire le Machabée [3].

Certes, les Machabées ont été la gloire du peuple d'Israël ; mais il est étrange que des chrétiens se laissent placer sous leur étendard. Cependant, il faut pardonner aux francs-maçons encore cette mystification de la part des Juifs : ils n'ont jamais étudié l'hébreu et ne connaissent pas la signification de leurs mots sacrés.

5. Les Juifs déchus par le déicide.

La tragédie divine du Calvaire a changé le monde. Le peuple juif vient d'accomplir sa divine mission. Il a donné au monde le Rédempteur. Depuis longtemps déjà ce peuple était divisé en deux partis, le parti orthodoxe et le parti hétérodoxe. Ce dernier, le parti pharisien, tua le Messie, parce qu'il ne réalisait pas l'idée d'un roi temporel. Le parti orthodoxe reconnut son Messie et forma l'Église primitive.

De ce moment commence la lutte acharnée du peuple

1. Léo Taxil, II, 366.
2. Exode, xv, 11.
3. Cornelius a Lapide, *in Exod.*, xv, 11.

déicide contre le Christ et son Église. Anéantir le christianisme, qui n'est pour lui qu'une « hérésie[1] », voilà un devoir religieux plus sacré encore que celui de se soumettre toutes les nations de la terre. Du Christ, tel que les prophètes l'avaient prédit, « portant nos iniquités[2] », « les mains et les pieds percés[3] » et rangé parmi les scélérats[4], il n'a aucune idée. L'humilité et le sacrifice de l'Homme-Dieu lui sont incompréhensibles, et la croix est pour lui « un scandale[5] ».

« Le sceptre ne sortira point de Juda, ni le prince de sa postérité jusqu'à ce que vienne celui qui doit être envoyé; c'est lui qui sera l'attente des nations[6]. » Cette prophétie du patriarche Jacob a été accomplie lorsque le royaume de Juda passa entre les mains d'Hérode. Voilà dix-huit siècles que la nation juive a perdu son existence politique. Cependant, les Juifs ferment les yeux obstinément à cette prophétie, et s'en tiennent aux paroles du même patriarche Jacob adressées à Juda : « Juda, vos frères vous loueront, votre main mettra sous le joug vos ennemis[7]. » Pour eux, la force de ces dernières paroles ne devait pas cesser avec la perte du sceptre au temps de l'arrivée du Messie.

Ne reste-t-il donc pas encore, disent-ils, les deux colonnes *J* et *B*, Juda et Benjamin, comme représentants du peuple élu? Les tribus dispersées se retrouveront et la prophétie s'accomplira quand même *per fas et nefas*.

6. Les francs-maçons travaillant pour les Juifs déchus.

Les francs-maçons travaillent pour les Juifs dans leur temple. Indépendamment des deux colonnes *J* et *B*, Juda et

1. Saint Paul, en se défendant contre Tertulle, devant le gouverneur Félix, nomme ainsi le christianisme dans le sens des Juifs. Tertulle l'avait nommé « la secte séditieuse des Nazaréens ». Actes, XXIV, 5, 14.
2. Isaïe, XXXV, 11.
3. Psaume, XXI, 18.
4. Isaïe, LIII, 12.
5. I Cor., I, 23.
6. Genèse, XLIX, 10.
7. *Ibid.*, V. 8.

Benjamin, ce temple est orné, dans son pourtour, de dix autres colonnes représentant les dix tribus perdues d'Israël. « Dans la frise ou architecture qui repose sur les douze colonnes, règne un cordon qui forme douze nœuds, de la forme connue sous le nom de lacs d'amour (c'est l'amour fraternel qui entrelace les douze enfants de Jacob); les deux extrémités se terminent par une houppe, appelée *Houppe dentelée*, et viennent aboutir aux colonnes *J* et *B* [1]. »

Lorsque Roboam, successeur de Salomon, ne voulut pas écouter le vœu du peuple, « Israël se sépara de la maison de David, comme il est encore séparé aujourd'hui »; Roboam assembla toute la tribu de Juda et la tribu de Benjamin pour combattre contre la maison d'Israël. Alors le Seigneur adressa sa parole à Séméïas, homme de Dieu, et lui dit : « Parlez à Roboam, fils de Salomon, roi de Juda, à toute la maison de Juda et de Benjamin et à tout le reste du peuple, et dites-leur : Voici ce que dit le Seigneur : Vous ne ferez point la guerre contre les enfants d'Israël qui sont vos frères; car c'est moi qui ai fait ceci. Ils écouteront la parole du Seigneur [2]. »

Que les francs-maçons comprennent donc à quel temple ils vouent leurs labeurs, et de quel peuple ils sont les serviteurs très humbles!

Les dix tribus d'Israël seront retrouvées, se dit le Juif, car Jéhovah nous l'a promis : « N'ayez pas peur, ô Israël, je vous délivrerai de ce pays si éloigné où vous êtes (Babylone), et je tirerai vos enfants de la terre où ils sont captifs.... J'exterminerai tous les peuples parmi lesquels je vous ai dispersés; et pour vous, je ne vous perdrai pas entièrement, je vous châtierai selon ma justice, afin que vous ne vous croyiez pas innocents [3]. »

Dans leur aveuglement, les Juifs ont transformé l'Homme-Dieu promis en cette figure kabbalistique dont nous avons

1. Léo Taxil, I, 344.
2. III *Rois*, ch. XII.
3. Jérém., XXX, 10.

parlé; puis, après en avoir fait une émanation de leur Ensoph, le Juif, l'*Homme* par excellence, est déclaré par eux une émanation directe de cet *Adam Kadmon : le Juif est l'Homme-Dieu*, comme Carlile l'a bien défini. — Ajoutez au déicide le sacrilège de l'apothéose du Juif, et vous comprendrez la rage indicible du Juif kabbalistique contre le *Nazaréen*, son hérésie et son Église, vous comprendrez en même temps cette activité fébrile qu'il met à détruire avec son *maillet* tout ce qui s'oppose à son ambition, et à bâtir avec sa *truelle* le temple de sa domination universelle, dont il polit les pierres brutes dès le grade de l'Apprenti.

Avant d'arriver à la franc-maçonnerie, il nous faudrait recueillir les noms de tous les Mardochées juifs, depuis le déicide et la destruction du temple jusqu'aux croisades; mais le but de cette étude ne nous permet pas d'écrire leur histoire; d'ailleurs, dans notre petite île de Maurice, il n'existe pas de bibliothèque pouvant nous en fournir les éléments. Espérons que d'autres plumes entreprendront l'action des Juifs dans les persécutions des chrétiens avant Constantin le Grand, sous Julien l'Apostat, dans l'invasion des Sarrasins en Espagne, dans les révoltes des sectes des Gnostiques, des Manichéens, des Bulgares jusqu'aux Albigeois, et dans les révolutions des différents pays jusqu'à nos jours. Nous sommes sûr qu'ils rencontreront partout leur haine forcenée du Christ et leur dévorante soif de la domination universelle.

Nous nous sommes proposé seulement de démasquer la franc-maçonnerie. Le lecteur doit être déjà convaincu qu'elle est essentiellement la Kabbale juive, dont toutes les doctrines se retrouvent dans les emblèmes et décors maçonniques. Il le sera bien davantage lorsque nous ferons la description détaillée du plan maçonnique dans ses trente-trois degrés.

Assuérus, depuis le treizième siècle, est le très puissant Ordre des Templiers, continué dans la franc-maçonnerie; le Juif kabbalistique est son Mardochée.

7. Corruption de l'idée du Messie par les Juifs.

En voyant la force, la discipline, les richesses et l'influence des Templiers, le peuple juif a dû leur envier ce que le Seigneur lui avait promis à lui-même, en disant par la bouche de David : « Il dominera de la mer jusqu'à la mer, et depuis le fleuve jusqu'aux extrémités de la terre. Devant lui se prosterneront les Ethiopiens, et ses ennemis lècheront la terre. Tous les rois de la terre l'adoreront, et toutes les nations lui seront soumises[1]. »

Idée hardie, grande et féconde : s'affilier cet Ordre pour la conquête de l'univers? Avec lui s'accomplira cette prophétie brillante !

A l'ouverture des séances du Suprême Conseil du 33° degré, le Souverain Grand Commandeur Président, s'adressant au Lieutenant Grand Commandeur, lui dit :

D. « Puissant Souverain Lieutenant Grand Commandeur, quel âge avez-vous?

R. — Trente-trois ans accomplis, Très puissant Souverain Grand Commandeur.

D. — Quelle est notre mission, puissant et illustre Frère?

R. — Discuter et promulguer les lois que la Raison et le Progrès rendent nécessaires pour la félicité des peuples, délibérer sur les moyens les plus efficaces à employer pour combattre et vaincre les ennemis de l'Humanité.

D. — Quel est notre devoir?

R. — Défendre les immortels *principes de l'Orient*, et les propager sans cesse sur toute la surface du Globe. »

Les principes de l'Orient sont les principes de la Kabbale juive. Les propager en combattant tous ses adversaires, voilà le but suprême de la franc-maçonnerie. Les Juifs enseignent les principes et les Templiers en combattent les ennemis, voilà la constitution de la franc-maçonnerie.

Déjà Tacite[2] disait que les Juifs avaient foi en une pré-

1. Psaume LXXI.
2. *Histor.*, L., v, 13.

diction contenue, selon eux, dans les anciens livres de leurs prêtres, que l'*Orient* prévaudrait, et que de la Judée sortiraient les maîtres du monde. Hélas, pour eux, le roi d'Israël, le conquérant prédit, dont le nom est l'*Orient*, était venu en effet, et ses apôtres sont déjà allés conquérir le monde.

Zacharie prédit au grand prêtre Jésus que le Messie viendrait au temple que Zorobabel avait commencé à rebâtir ; « Écoutez, ô Jésus, grand prêtre, vous et vos amis qui sont auprès de vous, parce qu'ils sont destinés à être la figure de l'avenir : Je m'en vais faire venir l'*Orient*, qui est mon serviteur[1]. » Les interprètes sont d'accord pour dire que *Tsadekh*, l'*Orient* ou le *germe*, signifie le Messie promis.

Plus tard, le même prophète reçut de Dieu l'ordre de mettre une *couronne d'or* sur la tête du grand prêtre Jésus et de lui dire : « Voilà l'*homme* qui a pour nom l'*Orient* : ce sera un *germe* qui poussera de lui-même, et il bâtira un temple au Seigneur[2]. »

Le grand prêtre reçut la *couronne* et le nom d'*Orient*, parce qu'il était « *la figure de l'avenir* », c'est-à-dire du Messie, du futur Roi d'Israël, qui devait bâtir son Église, le vrai temple de Dieu.

L'autre Zacharie, le père de saint Jean-Baptiste, prédit pour cette raison, dans son beau cantique *Benedictus*, à son fils : « Toi, enfant, tu seras appelé le prophète du Très-Haut : car tu iras devant la face du Seigneur lui préparer les voies, afin de donner la science du salut à son peuple, pour la rémission de ses péchés, par les entrailles de la miséricorde de notre Dieu, dans lesquelles nous a visités l'*Orient* d'en haut[3] », c'est-à-dire le Messie promis.

L'Église catholique chante, trois jours avant Noël, l'antienne suivante : « O *Orient,* splendeur de la lumière éternelle et Soleil de justice : venez et illuminez ceux qui sont assis dans les ténèbres et dans l'ombre de la mort. »

Mais, hélas ! les Juifs n'ont pas voulu reconnaître le véri-

1. Zacharie, III, 8.
2. *ibid.*, VI, 12.
3. Luc, I, 78.

table *Orient;* ils l'attendent encore et espèrent le voir. En l'attendant, dans les loges maçonniques, ils placent son emblème du côté de l'Orient, et lui prodiguent leurs hommages et leurs adorations. Les francs-maçons chrétiens se rangent avec eux et fléchissent le genou devant le Messie imaginaire, ne comprenant pas qu'en agissant ainsi ils nient implicitement la venue du véritable Messie, au nom duquel ils ont été baptisés! Jusqu'où donc iront la mystification et l'aveuglement de ces pauvres serviteurs des Juifs! Ne comprennent-ils pas encore que la franc-maçonnerie n'est qu'un moyen dont les Juifs se servent pour arriver à dominer l'univers? Ce n'est que pour se servir de la puissance formidable qu'avait acquise l'Ordre des Templiers, que les Juifs se sont alliés à ces religieux.

La conquête promise par Dieu au véritable *Orient*, ils veulent la lui arracher avec l'aide des Templiers et de l'adversaire de Dieu que Notre-Seigneur appelle le « Prince de ce monde[1] ».

8. Influence des Juifs dans les loges maçonniques.

La première chose qui frappe le nouvel adepte des loges, c'est le caractère juif de tout ce qui s'y trouve. Il entend, depuis le 1er jusqu'au 30e degré, toujours parler de « la Grande Œuvre » de rebâtir le temple de Salomon, de l'assassinat de l'architecte Hiram Abiff, des deux colonnes *Boaz* et *Jakin*[2], d'une foule de mots de passe et de mots sacrés hébreux, et de l'ère juive, en usage chez les francs-maçons, ajoutant 4000 ans à notre ère pour ne pas honorer la naissance du divin Sauveur.

Après avoir bien établi la franc-maçonnerie dans les divers pays chrétiens, les Juifs ont obtenu dans tous les Grands-Orients leur prépondérance par l'influence et le nombre. Ils ont en outre établi un grand nombre de loges exclusivement juives. Déjà avant la révolution de 1789, les

1. Jean, XIV, 30.
2. III *Rois*, VII, 21.

Frères von Ecker et Eckhoffen avaient établi à Hambourg la « Loge de Melchisédech » pour des Juifs. Les Juifs von Hirschfeld et Cotter fondèrent à Berlin, vers la fin du siècle passé, la « Loge de Tolérance », « en vue de rapprocher, par la Maçonnerie, les Juifs des Chrétiens, de rendre les premiers plus humains et de les élever à un plus haut degré de culture intellectuelle ». Le numéro de novembre 1864 du journal secret maçonnique de Leipzig dit que « le centre de ces loges juives était à Paris sous Crémieux et le Grand Rabbin ».

Le 12 juin 1808, la loge « l'Aurore croissante » fut établie à Francfort, exclusivement pour les Juifs, sous le Grand-Orient de France. Après la bataille de Waterloo, les circonstances politiques forcèrent cette loge de se séparer de ce Grand-Orient. Ne voulant pas se soumettre à la condition que le Landgrave Charles de Hesse exigeait, de nommer toujours un chrétien pour maître, elle demanda son affiliation à la Grande Loge d'Angleterre, et l'obtint en 1817.

En septembre 1836, douze Juifs demandèrent aux trois Grandes Loges de Berlin d'admettre des Juifs dans leur sein. Toutes les trois s'y refusèrent. Depuis, la question de l'admission des Juifs dans des loges chrétiennes fut beaucoup discutée. Le Juif Gotthold Salomon, de la loge « l'Aurore naissante » usa d'un argument qui remporta enfin la victoire : « Pourquoi, dit-il, les maçons ne datent-ils pas leur ère de la naissance du Christ, mais, comme les Juifs, de la création du monde? Pourquoi le nom du Christ n'est-il jamais prononcé ni dans les serments, ni dans les prières à l'ouverture d'une loge, ni aux banquets? Pourquoi ne trouvons-nous aucun symbole chrétien dans le rite entier de la Maçonnerie? Pourquoi l'équerre, le niveau et le fil à plomb? Pourquoi la devise : « Sagesse, Force et Beauté » au lieu de « Foi, Espérance et Charité » ?

Les Juifs firent donc leur entrée dans deux des Grandes Loges prussiennes, comme ils l'avaient fait longtemps avant dans les loges anglaises et françaises. Le Comte de Fernig, Vice-Président du Conseil Suprême des loges prussiennes,

déclara que « le Grand Architecte de l'Univers » était le Dieu des Juifs.

Fischer[1] écrivit alors : « La grande majorité de l'ordre maçonnique n'admet pas le Christianisme, mais le combat jusqu'au couteau; la preuve se trouve dans l'admission des Juifs dans les loges. »

En 1844, Disraeli mit dans la bouche du Juif Sidonia les paroles suivantes[2] : « Depuis que votre société en Angleterre a commencé à être agitée, et que des associations puissantes menacent vos institutions, vous voyez l'hébreu, autrefois si loyal, toujours dans les rangs des niveleurs et des latitudinaires... Cette mystérieuse diplomatie russe, qui alarme tant l'Europe occidentale, est organisée et principalement exécutée par des Juifs;... la formidable révolution qui se prépare actuellement en Allemagne, et qui sera en effet une seconde et encore plus grande Réformation, se développe entièrement sous les auspices des Juifs. Dans le ministre des finances en Russie, le comte Cancrin, je reconnais le fils d'un Juif lithuanien;... dans le ministre espagnol, Señor Mendizabal, je vois un Juif de l'Aragon;... dans le Président du Conseil français, maréchal Soult, je reconnais le fils d'un Juif français;... dans le Ministre prussien, le comte d'Arnim, je vois un Juif. Vous voyez donc, cher Coningsby, le monde est gouverné par tout à fait d'autres personnages que ne se l'imaginent ceux qui ne se trouvent pas derrière les coulisses. »

L'histoire ne manquera pas de raconter un jour que toutes les révolutions des derniers siècles ont leur origine dans la secte maçonnique, sous la direction suprême des Juifs. Ceux qui entrent dans la loge participent, sciemment ou inconsciemment, à la guerre de la Synagogue moderne contre les trônes et les autels de nos patries.

Pendant la révolution de 1848, dirigée par le Grand-Orient de France, son Grand Maître, le Juif Crémieux, devint ministre de la Justice. Cet homme fonda en 1860 l'*Alliance*

1. *Revue maçonnique*, janvier 1848.
2. Coningsby, VI, ch. xv.

Israélite Universelle et proclama, avec une effronterie inconcevable, dans les *Archives Israélitiques* de 1861, p. 651, que « en la place des Césars et des Papes, va surgir un nouveau royaume, une nouvelle Jérusalem ». Et nos bons francs-maçons aux yeux bandés aident les Juifs dans leur « Grand Œuvre » de bâtir ce nouveau « Temple de Salomon », ce nouveau Royaume césaro-papiste des Kabbalistes !

9. Plaintes des francs-maçons sur la prépondérance juive dans les loges.

En 1862, un franc-maçon berlinois fit imprimer, sur la prépondérance des Juifs dans les loges, une feuille de huit pages, qu'il communiqua seulement à des personnes compétentes. Sous le titre : « Un signe des temps », il signala un caractère très dangereux dans les élections berlinoises du 28 avril et du 6 mai 1862. « Un élément, dit-il, est venu à la surface et a exercé une influence pernicieuse et dissolvante dans toutes les directions : le Juif. Le Juif est à la tête, par ses écrits, par ses paroles et par ses actions ; il est chef et agent principal dans toutes les entreprises révolutionnaires, jusque dans la construction des barricades. On l'a bien vu en 1848, à Berlin. Comment s'est-il fait qu'à Berlin non moins de 217 électeurs spéciaux juifs aient été élus, et que dans deux districts aient été élus des Juifs à l'exclusion de tout chrétien ? »

Cet état de choses n'a fait qu'empirer depuis. Les Juifs sont la majorité dans la corporation municipale ; de sorte que Berlin a le droit d'être nommé la capitale des Juifs.

« Dans la Presse, les Juifs parlent du « peuple » ou de la « nation » comme s'il n'y avait que des Juifs, et qu'il n'existât plus de chrétiens. L'explication de ce fait est donnée par les *francs-maçons agitateurs*, dont Fr .·. Lamartine a dit que les révolutions de 1789, 1830, 1848, etc., ont été soulevées par la ligue maçonnique ; aveu confirmé par le Fr .·. Garnier Pagès, ministre de la République, qui, en 1848, déclara publiquement que « la révolution française

de 1848 était le *triomphe des principes de la ligue maçonnique*, que la France avait reçu l'initiation maçonnique, que 40 000 maçons français avaient promis leur assistance pour achever l'œuvre glorieuse de l'établissement de la République destinée à être établie dans toute l'Europe et sur toute la face de la terre ».

Le comble de tout ceci est le pouvoir politique et révolutionnaire des Juifs, selon les paroles de J. Weil, chef des maçons Juifs, dans un écrit secret : « Nous exerçons une influence puissante sur les mouvements de notre temps et sur le progrès de la civilisation vers la *républicanisation de tous les peuples*. » Et un autre chef maçonnique, le Juif Louis Boerne, dit, dans un même écrit secret : « D'une main puissante, nous avons secoué les piliers sur lesquels est basé l'ancien édifice, de manière à les faire gémir. »

Mendizabal, encore un Juif, l'âme de la révolution portugaise en 1820, effectua la prise d'Oporto et de Lisbonne, et, en 1838, importa, par son influence maçonnique sur la Junta, la révolution en Espagne, où il devint premier Ministre.

Le Juif Mendizabal promit, comme ministre, de restaurer les finances précaires de l'Espagne; mais dans un temps bien court, le résultat de ses manipulations fut une augmentation terrible de la dette nationale, et une grande diminution des revenus, tandis que lui et ses amis avaient entassé d'immenses fortunes. Pour cette accumulation de leurs richesses personnelles, ils ont trouvé une occasion magnifique dans la vente de 900 institutions chrétiennes, religieuses et charitables, que les Cortès, sur la proposition des Juifs, avaient déclarées *propriétés nationales*. Les biens ecclésiastiques furent traités de la même manière. La dérision impudente des sentiments religieux et nationaux du peuple alla jusqu'à ce point, que la maîtresse de Mendizabal osa porter en public un collier magnifique ayant, peu de temps avant, servi d'ornement à une statue de la sainte Vierge Marie dans une des églises de Madrid.

Le franc-maçon berlinois continue : « Les dangers pour le trône et pour l'autel, dont les menace le pouvoir des

Juifs dans la franc-maçonnerie, sont montés jusqu'au plus haut degré, et il est temps d'élever la voix contre eux, comme viennent de le faire les chefs de la franc-maçonnerie allemande, en écrivant : « Les Juifs ont bien compris que « l'art royal » (l'art de devenir roi) était un moyen capital pour établir solidement leur propre règne ésotérique... Le danger menace non seulement la Maçonnerie, notre Ordre, mais les États en général... Dans les loges, les Juifs trouvent maintes occasions pour pratiquer leur système bien connu de corruption, et de mettre de la confusion dans un bon nombre d'affaires... Combien doit être dangereuse l'influence des Juifs sur les affaires maçonniques, lorsqu'on se souvient de la part active prise par ce peuple dans les crimes de la Révolution française et de l'usurpation corse ; lorsqu'on considère la ténacité de la croyance des Juifs en un futur règne juif sur tout l'univers et l'influence immense qu'exerce l'or juif sur beaucoup de Ministres d'État. Le peuple juif forme une *caste* en opposition hostile à *toute* la race humaine, et le « Dieu d'Israël » n'a qu'*un seul peuple élu*, auquel tous les autres peuples ont été donnés comme « escabeau ».

« Considérez maintenant qu'entre les 17 millions d'habitants de la Prusse, les Juifs ne comptent que pour 600 000 ; considérez avec quelle ardeur convulsive cette nation, dans sa vivacité orientale et irrépressible, travaille à se donner tous les moyens pouvant servir à révolutionner l'État, à occuper par l'argent même les établissements d'éducation supérieure, et à monopoliser en sa faveur les postes du gouvernement ; considérez aussi l'insurmontable horreur de ces marchands d'argent pour tout ouvrage manuel ; regardez enfin l'oppression que souffrent nos artisans par l'usure et la spéculation des Juifs ; — et alors, demandez-vous à vous-même quel doit être le poids des chaînes jetées par eux sur ceux de nos compatriotes qui mangent leur pain à la sueur de leur front !

« S'amalgamer avec la masse du *peuple*, le Juif s'y refuse ; il ne le fait qu'avec la classe *noble :* ils veulent devenir la *noblesse* (orientale) de l'Allemagne. Ils prétendent dominer

sur nous comme ministres, présidents, gouverneurs, officiers, majors; jamais ils ne voudront se mettre au rang de l'ouvrier.

« Il existe en Allemagne une alliance secrète avec des formes maçonniques, placée sous des chefs inconnus, travaillant toutefois pour des fins non maçonniques. Les membres de cette alliance sont presque tous Juifs; ils travaillent en degrés et en systèmes, avec des rites et des symboles, chrétiens seulement en apparence.

« Ne dédaignez pas notre avertissement dans ce temps de danger! Il ne s'agit pas de ridicules calomnies, auxquelles croit seul le peuple illettré, mais d'une fraude inouïe et impudente au plus haut degré, abusant des choses les plus saintes! Ces criminels ne se cachent plus dans les ténèbres, ils se montrent au grand jour comme nos frères et se vantent publiquement de la protection et de la fraternité des princes allemands. »

C'est un maçon que nous avons entendu. Il se plaint amèrement que les Juifs forment une maçonnerie dans la maçonnerie, tout comme la maçonnerie forme un État dans l'État.

« Ajoutez à ce qui a été dit, continue le maçon berlinois, que les Juifs sont maintenant reçus dans toutes les loges de l'univers, tandis qu'il y a des loges juives dans lesquelles des chrétiens ne sont reçus sous aucun prétexte. A Londres, où se trouve le vrai foyer de la révolution, il y a deux loges juives dont aucun chrétien n'a jamais franchi le seuil. C'est là que se concentrent et de là que partent les fils de toutes les révolutions. De là, les autres loges sont dirigées. Là se trouvent « les supérieurs secrets », de sorte que, presque tous les révolutionnaires chrétiens ne sont que des poupées aveugles entre les mains des Juifs. Cela se fait par le moyen du secret. »

« Pendant la foire annuelle de Leipzig, une loge juive est en permanence. Elle n'ouvre jamais ses portes à un *chrétien*. Aux loges juives de Francfort et de Hambourg ne sont admis que des émissaires des autres loges. »

« La conférence maçonnique de Bayreuth, en 1873, se prononça en faveur de l'admission des Juifs, mais la Grande Loge berlinoise « Les Trois Globes » continua à faire des difficultés. En avril 1874, la question de l'admission des Juifs fut soumise à tous les Maîtres maçons de la dépendance de cette Grande Loge. 1 390 Maîtres maçons furent pour, et 1 395 contre leur admission. »

« Le journal maçonnique *Bauhütte*, du 6 juin 1874, est furieux contre cette majorité et appelle ses membres des *Obscurantistes maçonniques*. Il ajoute : « Cette exclusion officielle d'une grande famille maçonnique et d'hommes dignes est une mesure dure et peu fraternelle, une négation de l'idée fondamentale de l'art royal, une hérésie dans la franc-maçonnerie et un anachronisme. »

« Quoique de nos jours les fils d'Israël aient accès à presque toutes les loges, et que, sous peu, doivent tomber devant eux les dernières barrières, ils sont assez habiles pour unir les avantages de la franc-maçonnerie avec ceux de leur propre race. La fin de la franc-maçonnerie — l'empire du monde — est identique avec les aspirations de la race dont le Roi futur a reçu cette promesse : « Tous les « rois de la terre l'adoreront et toutes les nations lui seront « soumises[1]. »

Leur Messie n'est cependant pas une personne individuelle, mais leur race, dominant par la franc-maçonnerie l'univers entier.

En Europe, ils gardent avec soin le secret sur l'existence et le nombre de leurs loges; mais en Amérique, ils sont moins réservés. Sous le nom de *Bnaï bérith* (Fils de l'Alliance), leur confédération maçonnique trouve admission dans toutes les loges, premier avantage pour eux, auquel s'en ajoute un second, celui de garder leurs loges inaccessibles à ceux qui ne sont pas Juifs. Il y a maintenant plus de 210 loges juives en Amérique. La loge n° 1 fut fondée à New-York en 1843, et compte plus de 200 membres. Il y a

1. Psaume LXXI, v. 11.

vingt ans, le nombre des Juifs américains maçons s'élevait à 18 000.

Carlile, une des plus grandes autorités maçonniques, dit (p. 86) : « La maçonnerie de la Grande Loge est actuellement entièrement juive. »

La *Gazette de la Croix*, l'organe principal des conservateurs prussiens, donna en 1875 (29 juin-3 juillet) une série d'articles démontrant que les principaux ministres des gouvernements prussien et allemand, sans excepter le prince de Bismarck, étaient complètement entre les mains des rois juifs de la Bourse, non seulement conspirant avec eux, mais encore dupés par eux; et que les banquiers juifs gouvernaient en réalité et la Prusse et l'Allemagne. Cela fit dire au Juif Gutzkow : « Les fondateurs réels du nouvel empire allemand sont les Juifs; les premiers guides dans toutes les sciences, dans la presse, dans la représentation et dans la politique, sont des Juifs. »

En 1860, un livre fut écrit sur ce sujet par M. Stamm; il prouve que « le règne de la liberté universelle sur la terre sera fondé par les Juifs. » Dans la même année, M. Sammter publia dans le *Volksblatt* prussien une longue lettre pour démontrer que « les Juifs occuperont bientôt la place de la noblesse chrétienne : la noblesse surannée doit perdre sa position à cette époque de lumière et de liberté universelles dont nous sommes bien proches. Ne comprenez-vous donc pas, écrivit-il, le vrai sens de la promesse du Seigneur Dieu Sabaoth à notre père Abraham, promesse qui s'accomplira sûrement, qu'un jour toutes les nations de la terre seront assujetties à Israël? Croyez-vous que Dieu entendait par là une monarchie universelle avec des rois juifs? Oh non! Dieu a dispersé les Juifs sur toute la surface du globe, afin qu'ils devinssent un levain au milieu de toutes les races et qu'enfin ils étendissent, comme élus, leur domination sur elles. »

Il n'est pas probable que la terrible oppression subie par les nations chrétiennes de l'Europe, qui se voient appauvries par l'usure et l'avarice des Juifs, et se plaignent de voir les richesses nationales accumulées entre les mains des

grands banquiers, se contentent de quelques soulèvements antisémitiques. Les monarchies, dont les fondements ne sont pas encore entièrement pulvérisés par le maillet maçonnique et dont les dynasties ne sont pas encore réduites au niveau des maçons sans-culottes, aux yeux bandés et aux souliers abattus, se coaliseront contre la secte monstre et briseront les rangs des anarchistes. Carlile lui-même, ce franc-maçon enragé, effrayé du sort de l'humanité entre les mains des Juifs, dit : « Lorsque les législateurs s'occuperont de nouveau des sociétés secrètes, ils feront bien de ne pas admettre encore une exception en faveur de la franc-maçonnerie. »

Le privilège du secret est légalement accordé aux maçons en Angleterre, en Allemagne, en France, et croyons-nous, dans tous les pays. Le fait que toutes les révolutions sortent du fond des arrière-loges serait inexplicable, si nous ne savions pas que les ministères de tous les pays — la Belgique momentanément exceptée — sont entre les mains des maçons dirigés au fond par les Juifs.

Ce que nous avons dit semble suffire pour dévoiler l'un des grands mystères de la franc-maçonnerie. Quels en sont les directeurs secrets? Ce sont les Juifs.

10. Les Présidents du Suprême Conseil du 33e degré ne sont pas les vrais chefs.

Mais entre les Juifs, quels sont donc les chefs secrets de la franc-maçonnerie? Ce ne sont sûrement pas les *Souverains Grands Inspecteurs Généraux* du 33e degré; leurs noms sont imprimés, et ils sont en si grand nombre! Ce ne sont pas non plus les *Présidents du Suprême Conseil;* car, dans l'initiation à ce 33e grade, ils parlent de leurs *chefs :* « Les princes et les prêtres, ne pouvant vaincre une institution qui leur est hostile et qui leur est si redóutable, ont eu, à diverses époques, la perfidie de passer dans le camp ennemi, de se faire maçons eux-mêmes et d'introduire dans la maçonnerie ces usages, ces formules, ces titres, ces légendes si absurdes qui devaient fausser l'esprit de l'insti-

tution, qui en dénaturaient les tendances, et qui, à la place des doctrines libérales et démocratiques, semblaient favoriser des principes religieux et aristocratiques. »

« Nos CHEFS, en présence de ce danger, resserrèrent les liens des vrais membres de cette société secrète par excellence qui est la maçonnerie, et désirant s'assurer, sinon la protection, au moins la tolérance des puissants de ce monde, ils les laissèrent prendre part aux travaux maçonniques dont ils ne leur révélèrent que ce qu'ils voulaient bien leur révéler. Voyant sans sourciller la maçonnerie transformée, en apparence, en une société aussi insignifiante que possible, de bienfaisance et de charité, dont ces puissants de la terre croyaient tenir le haut bout, NOS CHEFS *leur laissèrent déclarer que la Politique et la Religion étaient complètement étrangères à la maçonnerie*[1]. »

Il nous est impossible de relever ici tous les mensonges, toute l'hypocrisie, l'aveu même de fausseté, dont les braves Présidents accablent, dans cette déclaration, ceux qu'ils nomment NOS CHEFS; il nous suffit, en ce moment, de faire remarquer qu'ils ne disent pas : *Nous, les chefs*, mais : *nos chefs*, ce qui implique l'aveu, *qu'au delà des 33e, au delà du Président du Suprême Conseil*, il y a encore d'autres chefs : les vrais chefs inconnus.

Qui sont-ils? Où sont-ils ces chefs?

11. La soi-disant Sainte Trinité, les vrais chefs inconnus.

Nous avons devant nous *le Temple de Salomon, Carte générale de l'organisme et du plan des travaux de l'alliance révolutionnaire*, par le docteur Édouard Émile Eckert, avocat (Prague, 1855).

L'explication qui l'accompagne nous donne une idée claire de tout l'ensemble de la franc-maçonnerie,— combinaison diaboliquement ingénieuse; — nous n'avons ni le désir ni le devoir de la reproduire ici. Nous en empruntons seulement ce qui peut nous être utile.

1. Paul Rosen, *Satan et Cie*, p. 294.

Le temple de Salomon est bâti sur un tapis de 16 carrés oblongs qui s'appelle le Vestibule. Le temple consiste en 14 pierres cubes, 9 qui forment le premier étage, 4 le second, et 1 le troisième. Chaque cube représente une loge ou une partie de l'univers. Un des cubes n'est pas visible, étant couvert par les quatre cubes du second étage. Tous les autres cubes ne sont visibles qu'aux trois quarts chacun, seul celui de l'étage supérieur est entièrement au jour.

Ce dernier est le siège de la lumière; le cube central du premier étage qui est entièrement caché est le siège des ténèbres. Voilà la représentation du dualisme divin, de la doctrine kabbalistique.

Nous passons sous silence le décroissement graduel de la lumière de l'Intelligence qui vient d'en haut, et qui se perd tout à fait dans le dernier cube représentant la *Matière*.

Au centre du cube supérieur se trouve l'*Homme-Dieu*, que nous reconnaissons de suite comme l'*Adam Kadmon*, l'*Homme archétype* de la Kabbale. Son symbole est le *Phénix*. Il est le porteur de la double couronne, de l'empire matériel ou politique, et de l'empire spirituel ou ecclésiastique; comme tel il est aussi représenté par un *Aigle* à deux têtes couronnées d'une seule couronne. Comme chef de l'empire universel politique, il s'appelle *Empereur du monde;* comme chef de l'empire universel ecclésiastique, son nom est *Patriarche du monde;* comme chef de toute activité virile dans tout l'univers, il s'appelle *Grand Architecte de l'Univers;* comme chef de l'activité du pouvoir gouvernant le monde, on le nomme le *Grand Maître;* enfin, comme unité personnelle de tous ces attributs, il porte le nom de *Jéhovah*.

Ce qui doit nous étonner, c'est de trouver les désignations de *Patriarche*, d'*Empereur du monde* et de *Grand Maître* à côté de celles de *Jéhovah* et de *Grand Architecte de l'Univers*.

Carlile nous apprend[1] que « le sens primitif du mot *Juif* était celui d'homme sage et parfait par son dévouement à la

1. *Manual of freemasonry*, p. 177.

science. Le mot a la même portée que le nom de *Jéhovah;* littéralement, c'est l'*Homme-Dieu,* le *Saint-Esprit* ou l'Esprit inspiré de l'homme ». Comme tel, il est le *Grand Architecte de l'Univers.* C'est un rare témoignage en faveur de ce que nous avons déjà trouvé : l'*Homme primitif* ou *Adam Kadmon* est l'idéal du *Juif.*

Il faut cependant distinguer entre le *Juif idéal* qui est identique avec *Jéhovah,* et le *Juif incarné* dans ce monde. Ce dernier est le *Grand Maître de la société secrète par excellence;* il a pour assistants deux autres Juifs ou esclaves des Juifs, le *Patriarche* et l'*Empereur du monde.*

Ces trois personnages, le *Grand Maître,* le *Patriarche* et l'*Empereur,* composent ce qu'on appelle, en blasphémant, la *sainte Trinité.*

Encore une fois, où sont donc les chefs de la franc-maçonnerie?

11. Résidence des Chefs inconnus des Juifs et de la franc-maçonnerie.

Le 29 juin 1869, fête de saint Pierre, a eu lieu à Leipzig un concile juif, très probablement en vue du concile du Vatican, convoqué pour le 8 décembre de la même année. A cette réunion comparurent les grands rabbins de Turquie, de Russie, d'Allemagne, d'Angleterre, de France, des Pays-Bas, de la Belgique, etc... Les Juifs orthodoxes et les réformés constituèrent deux fractions se tenant l'une et l'autre en équilibre. Et voici la thèse commune aux uns et aux autres, telle qu'elle a été formulée : « Le Synode reconnaît que le développement et la réalisation des idées modernes constituent la plus sûre garantie pour le présent et pour l'avenir du Judaïsme et de ses enfants[1]. »

Y a-t-il donc une solidarité entre les Juifs de l'Occident et ceux de l'Orient, le grand rabbin de Turquie et ceux des pays chrétiens? L'abbé Chabauty[2] nous l'apprendra : « Il

1. Auguste Rohling, *le Juif selon le Talmud,* édit. française par A. Pontigny. Paris, Savine, 1889.

2. *Les Juifs nos maîtres!* Paris, Palmé, 1882.

est historiquement incontestable que, depuis leur dispersion jusqu'au onzième siècle, les Juifs ont eu un centre visible et connu d'unité et de direction[1]. » Après la ruine de Jérusalem, ce centre se trouva longtemps, tantôt à Japhné, tantôt à Tibériade; il était représenté par les PATRIARCHES *de la Judée*, qui jouissaient d'une grande autorité. « Ils décidaient les cas de conscience et les affaires importantes de la nation : ils dirigeaient les synagogues comme chefs supérieurs; ils établissaient des impôts; ils avaient des officiers appelés « apôtres », qui portaient leurs ordres aux Juifs des provinces les plus reculées. Leurs richesses devinrent immenses. Ces patriarches agissaient d'une manière ostensible ou cachée, selon les dispositions des empereurs romains à l'égard des Juifs. »

Au-dessus de ces *Patriarches* étaient les PRINCES DE LA CAPTIVITÉ, qui résidèrent longtemps à Babylone[2].

« Les écrivains juifs mettent une grande différence entre les *Patriarches de la Judée* et les *Princes de l'exil.* Les premiers, affirment-ils, n'étaient que les lieutenants des seconds. Les Princes de la captivité avaient la qualité et l'autorité absolue de chefs suprêmes de toute la dispersion d'Israël. D'après la tradition des Docteurs, ils auraient été institués pour tenir la place des anciens ROIS; et ils ont le droit d'exercer leur EMPIRE sur les Juifs de tous les pays du monde.

« Les Califes d'Orient, effrayés de leur puissance, leur suscitèrent de terribles persécutions, et à partir du onzième siècle, l'histoire cesse de faire mention de ces chefs d'Israël. Disparurent-ils complètement, ou transportèrent-ils ailleurs le siège de leur puissance? Cette seconde hypothèse est de beaucoup la plus vraisemblable, étant donnés les documents suivants :

1. Lettre des Juifs d'Arles à ceux de Constantinople.

« Honorables Juifs, Salut et grâce. Vous devez savoir

1. Théodore Reinach l'affirme dans son histoire des Israélites.
2. Franck, *la Kabbale*, p. 270.

que le Roi de France, qui est de nouveau maître du pays de la Provence, nous a obligés par cri public de nous faire chrétiens ou de quitter son territoire. Et ceux d'Arles, d'Aix et de Marseille veulent prendre nos biens, menacent nos vies, ruinent nos synagogues et nous causent beaucoup d'ennuis; ce qui nous rend incertains de ce que nous devons faire pour la loi de Moïse. Voilà pourquoi nous vous prions de vouloir sagement nous mander ce que nous devons faire. Chamor, Rabbin des Juifs d'Arles, le 13 Sabath 1489. »

II. Réponse des Juifs de Constantinople à ceux d'Arles et de Provence.

« Bien aimés frères en Moïse, nous avons reçu votre lettre dans laquelle vous nous faites connaître les anxiétés et les infortunes que vous endurez. Nous en avons été pénétrés d'une aussi grande peine que vous-mêmes.

« L'avis des plus grands Rabbins et Satrapes de notre loi est le suivant :

« Vous dites que le roi de France vous oblige à vous faire chrétiens : faites-le, puisque vous ne pouvez faire autrement, mais que la loi de Moïse se conserve dans votre cœur.

« Vous dites qu'on veut prendre vos biens; faites vos enfants marchands, afin que par le moyen du trafic ils dépouillent les chrétiens des leurs.

« Vous dites qu'on attente à votre vie : faites vos enfants médecins et apothicaires, afin qu'ils détruisent celle des chrétiens, sans crainte de punition.

« Vous dites qu'ils détruisent vos synagogues : faites vos enfants chanoines et clercs, afin qu'ils détruisent leur Église.

« Vous dites qu'on vous fait d'autres vexations : faites vos enfants avocats, notaires et gens qui soient d'ordinaire appliqués aux affaires publiques; et par ce moyen vous dominerez les chrétiens, gagnerez leurs terres et vous vous vengerez d'eux.

« Ne vous écartez pas de cet ordre que nous vous donnons, parce que vous verrez par expérience que, d'abaissés que vous êtes, vous arriverez au faîte de la puissance.

« V. S. S. V. E. F. Prince des Juifs de Constantinople, le 21 de Casleu 1489. »

L'abbé Chabauty a parfaitement démontré l'authenticité et la portée de ces documents. « C'était, dit-il, une ligne de conduite politique et sociale, que demandaient et qu'en effet ont reçu les Juifs espagnols et provençaux. Dès lors, on s'explique parfaitement pourquoi, laissant de côté leurs docteurs et Rabbins des contrées voisines et même de chez eux, ils s'adressent ailleurs, *fort loin*, à Constantinople, parce que, et ce doit être pour nous maintenant de toute évidence, dans cette ville résidait *leur Chef suprême*, non seulement religieux, mais aussi politique; là était la tête de la nation. »

La ligne de conduite que ce prince de Constantinople traçait aux Juifs provençaux a été admirablement tenue jusqu'à nos jours. L'abbé Chabauty a prouvé que les Juifs obéissent aujourd'hui, comme par le passé, à un chef occulte, mais unique. Ce Chef existe; il a la même puissance qu'au moyen âge, et il mène la nation par les mêmes voies[1].

Pouvons-nous dire que le rapprochement que nous avons fait est concluant, et que le Chef inconnu des Juifs est aussi le Chef inconnu de la franc-maçonnerie? S'il n'est pas concluant, il est au moins très vraisemblable et apte à diriger ceux qui ont tout intérêt à trouver les premiers coupables de la ligue antichrétienne et antisociale.

13. Résidence des Chefs suprêmes de la franc-maçonnerie.

Adolphe Ricoux[2] a été assez heureux pour mettre la main sur le « Recueil des Instructions » du Chef dogmatique des francs-maçons. Il en apporte un document de la plus haute importance, la lettre encyclique du Chef dogmatique ou Souverain Pontife des francs-maçons. « La franc-maçonnerie universelle, dit l'auteur (p. 64), a, comme dernier sommet de son organisation internationale, un *Directoire suprême*,

1. Henri Desportes, *le Mystère du sang*, p. 335 seq.
2. *L'existence des loges de femmes*. Paris, Téqui, 1891.

dont les membres, au nombre de *sept*, sont pris à tour de rôle dans les Suprêmes Conseils, Grands-Orients et Grandes Loges des divers pays, et fonctionnent pendant six mois seulement.... *Le siège du Directoire suprême est à Berlin.*

« Par contre, *quatre* chefs de *Grands Centres directeurs* sont installés en permanence *ad vitam*, relevant directement du Directeur Suprême, et centralisant, pour les lui transmettre, les communications importantes. Ces quatre grands Centres directeurs sont : à *Naples*, pour l'Europe ; à *Calcutta*, pour l'Asie et l'Afrique ; à *Washington*, pour l'Amérique du Nord, et à *Montevideo*, pour l'Amérique du Sud.

« Enfin, en dehors des quatre grands Centres directeurs, sont *deux* personnages, ayant chacun une mission spéciale : *le Chef d'action politique*, particulièrement chargé de la surveillance du Vatican, pour précipiter les événements contre la Papauté, dès qu'il en recevrait l'ordre du Directoire suprême ; ce chef d'action réside à *Rome* (c'est actuellement le fr. Lemmi) ; et le Grand Dépositaire des traditions sacrées, qui est en quelque sorte le Grand Lama de la secte, le *Chef dogmatique*, l'antipape secret, et qui est connu des Chefs des Suprêmes Conseils, Grandes Loges et Grands-Orients, sous le titre du *Souverain Pontife* de la Franc-Maçonnerie universelle, résidant à Charleston. C'était Albert Pike, qui vient de mourir. » On dit qu'Albert Mackey est son successeur.

Les *sept* Membres du Directoire Suprême et les *quatre* Grands Centres Directeurs représentent encore le fameux nombre *onze*. Ce sont probablement le Président du Directoire Suprême, le Chef d'Action politique (Empereur) et le Chef dogmatique (Pontife) qui forment la *Sainte Trinité* dont nous avons parlé. Avec eux, le nombre mystique monte à treize.

Cet ouvrage traite du nombre kabbalistique *onze*. On verra un jour un ouvrage sur le nombre satanique *treize*.

LIVRE IV

LUCIFER DANS LA FRANC-MAÇONNERIE

1. La Kabbale, source principale de la magie noire.

Dans son exposé de la Kabbale, M. Franck nous fait connaître les figures sous lesquelles on a essayé de représenter les Séphiroth. « Il y en a, dit-il, trois principales, dont deux au moins sont consacrées par le *Zohar*. L'une nous montre les Séphiroth sous la forme de dix cercles concentriques, ou plutôt de neuf cercles tracés autour d'un point qui est leur centre commun. L'autre nous les présente sous l'image du corps humain. La *couronne*, c'est la tête; la *sagesse*, le cerveau; l'*intelligence*, le cœur; le tronc et la poitrine, en un mot, la ligne du milieu, est le symbole de la *Beauté;* les bras celui de la *Grâce* et de la *Justice;* les parties inférieures du corps expriment les attributs qui restent. » (Voyez la planche B.)

« C'est sur ces rapports tout à fait arbitraires, poussés à leur dernière exagération dans les *Tikounim* (les suppléments du Zohar), que se fondent en grande partie la Kabbale pratique et la prétention de guérir, par les différents noms de Dieu, les maladies qui peuvent atteindre les diverses parties de notre corps[1] .»

Le même auteur dit (p. 273) : « Si l'on trouve dans le judaïsme des traces de la plus sombre superstition, il faut surtout en chercher la cause dans l'effroi qu'il inspire par sa démonologie. Telle est, en effet, la puissance qu'il abandonne aux esprits malfaisants, que l'homme, à tous les instants de son existence, peut se croire entouré de ces ennemis invisibles, non moins acharnés à la perte de son corps qu'à celle de son âme. Il n'est pas encore né que déjà

1. Franck, *la Kabbale*, p. 151.

ils l'attendent près de son berceau, pour le disputer à Dieu et à la tendresse d'une mère; à peine a-t-il ouvert les yeux sur ce monde, qu'ils viennent assaillir sa tête de mille périls, et sa pensée de mille visions impures. Enfin, malheur à lui, s'il ne résiste pas toujours! car, avant que la vie ait complètement abandonné son corps, ils viendront s'emparer de leur proie. »

En effet, encore de nos jours, nous sommes en présence d'une foule de livres populaires, pleins de superstitions, de conjurations, de secrets occultes, de remèdes magiques, de prières blasphématoires et de dessins kabbalisques[1]. Quoiqu'il paraisse ridicule de faire mention de ces livres, arrachés des mains de personnes superstitieuses appartenant au bas peuple, il n'est nullement superflu de remarquer que dans ces livres on trouve une quantité de figures kabbalistiques rappelant certaines décorations maçonniques, et exprimant la doctrine de la Kabbale juive; par exemple, les deux triangles entrelacés, l'Étoile flamboyante, la simple, double, triple et quadruple lettre *tau* dont nous avons déjà expliqué la signification immonde. En outre, on y trouve dans les évocations des esprits, un grand nombre de mots hébreux, les mêmes expressions et exclamations que Léo Taxil[2] cite du *Rituel des évocations*, second volume du *Manuel cabalistique*, par le Fr.·. Constant 30e, p. 230. Les textes de ces évocations contiennent principalement le nom de Dieu sous diverses formes; par exemple : *El ati*, Dieu vient; *Eyé* pour *Eheyé*, je suis; *Jé-Jé-Jé — hau-hau-hau — vah-vah-vah*, trois fois le nom de Jéhovah par syllabes; *Khavajoth*, *Khavajoth*, *Khavajoth*, des Èves, des Èves, des Èves, etc....

Ce rapprochement confirme l'opinion de presque tous les auteurs qui ont traité de la magie diabolique, que toutes les branches et pratiques de la sorcellerie doivent leur origine

1. *Les Secrets du Petit Albert, — du Grand Albert, — d'Agrippa, — du Grand Etteila, — du Dragon rouge, — du Grimoire du pape Honorius, — de la Magie rouge*, etc.

2. *Les Frères* .·., II, p. 284.

à la Kabbale juive. L'adoration de l'Étoile flamboyante, du Baphomet, et « les formules écrites en caractères hiéroglyphiques » pour l'évocation des démons, dont on doit se garder « d'abuser[1] », sont des indices suffisants que la franc-maçonnerie, dans certains grades de ses arrière-loges, se livre ouvertement aux pratiques de la magie diabolique.

2. La Kabbale conduisant les francs-maçons directement à la démonolâtrie.

L'histoire d'Eblis, les mystères renouvelés des Ophites, les pratiques et évocations cabalistiques, la doctrine du Dualisme, du principe du Bien et du Mal, la falsification de la notion du Bien et du Mal, l'ensemble de la maçonnerie kabbalistique, surtout sa guerre acharnée contre la révélation divine, le surnaturel et le christianisme, sont autant de preuves que la franc-maçonnerie est une secte vraiment satanique, dans tout le sens du mot.

Nous ne serons donc pas étonnés de trouver dans certaines loges des signes indubitables d'une communication directe entre elles et Satan. Cette communication est hors de doute lorsque certains effets ne peuvent être attribués ni à la nature inintelligente, ni aux hommes, ni aux bons anges, ni à Dieu, mais uniquement à des esprits intelligents et pervers.

Il n'y a pas à discuter une thèse aussi évidente que celle que nous venons d'énoncer. Il nous suffira de citer des faits bien constatés. D'ailleurs, dans le 24e degré de *Prince du Tabernacle*, le Chevalier d'Éloquence assure le récipiendaire que, si Salomon, pour avoir changé de culte dans sa vieillesse, a perdu la communication qu'il avait avec Adonaï (le mauvais principe des sectes kabbalistiques), il a acquis dès ce moment une science extraordinaire dans la Kabbale, est devenu l'auteur des livres secrets de magie les plus admirables, et a pu se mettre en communication constante avec les *Esprits du Feu* (du bon principe des sectes[2]).

1. *Rituel sacré*, p. 46.
2. Léo Taxil, *les Frères* ∴, II, p. 244.

Le Prince du Tabernacle était déjà préparé à une telle révélation maçonnique puisqu'il avait déjà adoré, dans le 20e degré, de *Grand Patriarche*, l'Étoile qui brillait dans un nuage d'or, et qu'on lui avait dit être l'*Étoile du Matin*, autrement nommée *Lucifer;* et le Président l'avait déjà exhorté : « Soyez comme l'Étoile du Matin, qui annonce la venue du jour; allez porter au monde la lumière; *au nom sacré de Lucifer*, déracinez l'obscurantisme[1] ! »

Nos lecteurs savent que pour pouvoir détourner de la vérité les esprits de leurs adeptes, les Juifs kabbalistiques ont eu soin de changer la valeur des mots :

Dieu est Satan, Satan est Dieu;

Le Bien est le Mal, le Mal est le Bien;

La Vertu est le Vice, le Vice est la Vertu;

La Vérité est le Mensonge, le Mensonge est la Vérité;

La Lumière est les Ténèbres, les Ténèbres sont la Lumière;

La Révélation est l'Obscurantisme, l'Obscurantisme est la Révélation;

La Religion est la Superstition, la Superstition est la Religion, etc...

On trouve ce renversement fait avec une effronterie incroyable dans l'imprécation sacrilège rédigée par le Fr.·. Proudhon : « O Adonaï, Dieu maudit, le premier devoir de l'homme intelligent et libre est de te chasser de son esprit et de sa conscience... Esprit menteur, Dieu imbécile, ton règne est fini; cherche parmi les bêtes d'autres victimes... Père éternel, Adonaï ou Jéhovah... pourquoi nous trompes-tu?... Les fautes dont les ineptes te demandent la remise, c'est toi qui les leur fais commettre;... le maudit qui nous assiège, le vrai Satan, c'est toi!... Ton nom... désormais voué au mépris et à l'anathème, sera conspué parmi les hommes; car Dieu, c'est sottise et lâcheté; Dieu, c'est hypocrisie et mensonge; Dieu, c'est tyrannie et misère; Dieu, c'est le mal! »—« Viens, Satan, viens, le calomnié des prêtres

1. Léo Taxil, *les Frères* .·., II, p. 237.

et des rois, que je t'embrasse, que je te serre sur ma poitrine. Il y a longtemps que je te connais et que tu me connais ausssi. Tes œuvres, ô le béni de mon cœur, ne sont pas toujours ni belles ni bonnes; mais elles seules donnent un sens à l'univers, et l'empêchent d'être absurde. Toi seul animes et fécondes le travail; tu ennoblis la richesse; tu sers d'essence à l'autorité, tu mets le sceau à la vertu. »

Les rédacteurs du journal *l'Ateo*, imprimé à Livourne, le déclarent ouvertement : « Satan est notre chef; c'est le génie de la restauration humaine, la force vengeresse de la raison. »

La même exaltation féroce et mystique se trouve dans une déclamation du Fr. .·. Seraffina : « Saluez le génie rénovateur! Vous tous qui souffrez, levez haut les fronts, mes frères, car il arrive, lui, Satan le Grand! »

Le Grand Maître Lemmi en dira autant : « Vers toi, effrénés, s'en vont mes vers ; je t'invoque, ô Satan, roi du banquet!... Je te salue, Satan, ô rébellion, ô force invisible de la raison ! Que vers toi montent les vœux et l'encens sacré! Satan, tu as vaincu le Jéhovah des prêtres[1] ! »

Albert Pike, le Souverain Pontife des francs-maçons, a bien protesté contre l'adoration de *Satan;* mais il a préconisé celle de *Lucifer*, comme si celui-ci n'était pas le même personnage! Il blâme les Frères adorateurs de Satan, et dit: « Ces frères, mus par une légitime haine contre le Dieu des Prêtres, glorifient son adversaire sous le nom de *Satan*, et en lui conservant la situation et le rôle d'un ange déchu, révolté. Il y a là une hérésie manifeste. Le mot de Satan, ayant été inventé par l'imposture sacerdotale et s'appliquant à un être surnaturel, subalterne ou diable, ce mot n'a pas lieu d'être prononcé dans la franc-maçonnerie.

« Existe-t-il un diable? — Les prêtres disent : oui. — Nous répondons : non.

« La légende sacerdotale est un infâme mensonge, et nos frères qui glorifient *Satan* n'aboutissent en réalité qu'à

1. Paul Rosen, *l'Ennemi social*, p. 349.

consacrer l'imposture et à nous nuire maladroitement dans l'opinion de la multitude ignorante.

« C'est pourquoi nous condamnons de la façon la plus formelle la doctrine du Satanisme, qui est une divagation de nature à faire le jeu des prêtres. Les francs-maçons satanistes donnent, sans s'en douter, des armes contre la franc-maçonnerie.

« La religion maçonnique doit être, par nous tous, initiés des hauts grades, maintenue dans la pureté de la doctrine luciférienne. Car le Dieu *Lucifer* de la théurgie moderne n'est pas le démon *Satan* de la vieille goëtie. Nous sommes Réthéurgistes Optimates, et non praticiens de la magie noire.

« La magie a été enfantée par Adonaï, calomniateur de Lucifer.

« Si Lucifer n'était point Dieu, Adonaï et ses prêtres le calomnieraient-ils?

« Oui, *Lucifer est Dieu;* et *malheureusement Adonaï l'est aussi...* La réalité scientifique du *dualisme divin* est démontrée par les phénomènes de la polarité et par la loi universelle des sympathies et des antipathies. C'est pourquoi les disciples intelligents de Zoroastre, ainsi qu'après eux les Gnostiques, les Manichéens, les Templiers, ont admis, comme seule conception métaphysique logique, le système des *deux principes divins* se combattant de toute éternité, et l'on ne peut croire l'un inférieur à l'autre en puissance.

« Donc la doctrine du Satanisme est une hérésie; et la vraie et pure religion philosophique, c'est *la croyance en Lucifer, égal d'Adonaï*, mais *Lucifer Dieu de Lumière et Dieu du bien*, luttant pour l'humanité contre *Adonaï, Dieu des Ténèbres* et *Dieu du mal.* »

Le premier serment que prête le récipiendaire au grade de Kadosch, 30e degré, se prête : « en présence de Dieu, notre père[1] ». Or ce Dieu est l'*Ange de la Lumière*, le *Grand Architecte de l'Univers*, dont est descendu, par Ève,

1. Léo Taxil, II, p. 259.

Caïn avec sa race qui se continue, par Hiram, dans les francs-maçons.

L'enfer, selon les fables maçonniques, ne doit être qu'un vrai Paradis. Il est peint comme tel dans la *Chambre Infernale,* dans laquelle on introduit le récipiendaire au grade de *Rose-Croix.* « Ici les démons et les damnés, quoique au milieu des flammes, n'ont nullement l'air de souffrir : tout au contraire, ils paraissent radieux. Tous les maudits de la Bible, Caïn, Chanaan, Moab et autres, ont des mines de patriarches et rayonnent de gloire. Hiram, reconnaissable à ses insignes maçonniques et à sa branche d'acacia qu'il tient à la main comme une palme de martyr, reçoit une couronne d'or qu'Eblis, l'Ange de Lumière, Satan, dépose sur son front[1]. »

Toutes ces idées démoniaques sont préparées déjà au 3e degré, dans l'explication philosophique de la légende d'Hiram, que quelques Maîtres nouvellement initiés choisissent comme là leur : « Nous sommes les soldats de la science, nous combattons la Superstition. Enfants d'Hiram, de Chanaan, de Tubalcaïn, de Lamech, de Caïn et de l'Ange de Lumière, fils de celui à qui les anciens rendaient un culte en adorant le *Soleil*, nous avons une grande mission à remplir,... nous avons à abaisser l'orgueil de la tyrannie éternelle, nous avons à prendre une éclatante revanche;... le moment n'est peut-être pas loin ou *Eblis sera vengé des iniquités d'Adonaï*[2] *!* »

De là il est permis de conclure que le mot sacré des Chevaliers Kadosch ou Templiers au 30e degré : *Nekam Adonaï* — « Vengeance, Adonaï! » est bien une vengeance à prendre sur Adonaï, le Seigneur Dieu de la Bible, lui qui est nommé par tous les hommes raisonnables *Dieu,* le Créateur tout-puissant du ciel et de la terre.

Hiram, sous ce rapport, est évidemment le substitut de Satan. Nous n'avons qu'à lire le récit de la légende maçon-

1. Léo Taxil, II, p. 201.
2. Léo Taxil, *les Frères* ∴, II, p. 135.

nique, fait par « le Très-Respectable » de la loge au récipiendaire du 3e degré, où il peint la figure d'Hiram : « Hiram : quel était cet homme?... d'où venait-il? Son passé était un mystère. Envoyé au roi Salomon par le roi des Tyriens, adorateurs de Moloch, ce personnage aussi *étrange* que *sublime* avait su, dès son arrivée, s'imposer à tous. *Son génie audacieux* le plaçait *au-dessus des* autres *hommes*; son *esprit échappait à l'humanité*, chacun s'inclinait devant la volonté et la *mystérieuse influence* de celui qu'on nommait le Maître. La bonté et la TRISTESSE étaient peintes sur son *visage assombri*, et son *large front* reflétait à la fois l'*Esprit de Lumière* et le *Génie des Ténèbres*... Salomon reconnut en lui l'existence d'un pouvoir supérieur au sien, pouvoir auquel l'avenir, dont il avait la prescience, réservait peut-être une souveraineté plus grande que la sienne et plus universelle... Voilà le souvenir de *celui que nous appelons* NOTRE MAÎTRE [1]. »

Ajoutez à ces déclarations plus ou moins voilées celle du Lieutenant Grand Commandeur du 33e degré : « Le mot de MAÎTRE, l'emblème de la régénération de la Nature, vous est révélé comme étant aussi le nom de la CAUSE PREMIÈRE [2]. »

3. Apparitions de Satan dans les loges.

Le tableau fait par l'autorité maçonnique s'accorde parfaitement avec la forme sous laquelle Satan a souvent apparu aux yeux des hommes. Ce n'est pas ici le lieu de traiter cette question importante; qu'il nous suffise de répéter, pour le bénéfice de ceux qui ne les ont pas encore lus, trois incidents qui ont couru les journaux, il n'y a pas longtemps. Le plus récent fut raconté par le *Blackwood Magazine* et reproduit par le *Pall Mall Gazette*, sous le titre de : *Une apparition authentique de Satan*. Le voici :

« Sous le titre « *Aut Diabolus, aut Nihil*, histoire véri« dique d'une hallucination, » le *Blackwood* raconte comment

1. Léo Taxil, p. 88.
2. Paul Rosen, p. 268.

quelques spirites de Paris évoquèrent le diable. L'auteur du récit le donne comme « l'histoire véridique d'une entrevue avec le diable, qui eut lieu à Paris, il y a quelques années ; — un récit véridique dans chacun de ses détails, comme on peut facilement s'en convaincre en s'adressant aux personnes qui ont été témoins du fait et qui existent encore ». Il dit : « Nous ne pouvons trouver la clef du mystère, car nous ne croyons à aucune des doctrines des spirites ; mais qu'une apparition semblable à celle que nous avons racontée ait eu lieu de la manière et dans les circonstances rapportées, c'est là un fait ; et nous laissons à de plus profonds psychologues que nous le soin de donner à ce mystère une explication satisfaisante.

« Les principales personnes dont on ait cité les noms sont un prince russe, Pomerantseff, et un prêtre français, l'abbé Girod, qui tournait en dérision toute la théorie des apparitions. A un dîner chez le duc de Frontignan, la conversation étant venue à tomber sur le spiritisme, le duc affirma avoir vu l'Esprit de l'Amour. L'abbé, qui se montrait sceptique, venait de prononcer un grand sermon où il démontrait l'existence d'un démon individuel ; il se moqua du duc, quand le prince déclara que l'affirmation du duc ne devait pas étonner, attendu que, lui, le prince, connaissait le diable pour l'avoir vu. « Je vous dis, répéta-t-il, que je l'ai vu, le dieu du mal, le prince de la désolation ; et, qui plus est, je puis vous le faire voir. » L'abbé s'y refusa d'abord ; mais, dans la suite, tourmenté par l'offre, il accepta.

« Les dispositions furent prises ; et, le même soir, l'abbé Girod, ainsi qu'il était convenu, devait, à neuf heures et demie, se trouver en présence du prince des ténèbres. Et cela en janvier, en plein Paris, dans la capitale du monde civilisé, dans la ville-lumière !

« A neuf heures et demie, Pomerantseff arriva. Il était en tenue de soirée, mais ne portait aucune décoration ; il était d'une pâleur de mort. Ils entrèrent dans la voiture, et le cocher, qui sans doute avait déjà été instruit du lieu de leur destination, lâcha immédiatement la bride à ses che-

vaux. Pomerantseff fit tomber les portières, et, tirant de sa poche un mouchoir de soie, il le plia tranquillement en une étroite bande.

« — Il me faut vous bander les yeux, mon cher, dit-il « tranquillement.

« — Diable! exclama l'abbé, qui était tout nerveux. Voilà « qui n'est guère agréable ; j'aime à voir où je vais. »

« La voiture roulait toujours.

« — Sommes-nous au moment d'arriver? demanda l'abbé « Girod.

« — Nous ne sommes pas bien loin, » répondit Pomerant- « seff, d'une voix qui parut sépulcrale à Girod.

« Enfin, après une course d'une demi-heure environ, Pomerantseff dit à haute voix : « Nous y sommes! » La voiture tourna et l'abbé entendit le bruit des sabots ferrés sur le pavé d'une cour. La voiture s'arrêta. Pomerantseff ouvrit lui-même la portière, et aida le prêtre à descendre. « Il y a « cinq marches, dit-il, prenez garde. »

« Ils traversèrent une cour, montèrent un escalier, traversèrent un vestibule. Pomerantseff ouvrit une porte et la ferma à clef. Ils marchèrent encore. Une autre porte fut ouverte, puis fermée à clef; et sur cette porte l'abbé entendit le froissement d'un épais rideau. Pomerantseff prit le bras de l'abbé, lui fit faire quelques pas et lui dit doucement :

—« Restez debout où vous êtes, ne faites pas de bruit. Je « compte sur votre honneur : vous n'enlèverez pas le mou- « choir de vos yeux jusqu'à ce que vous entendiez des voix. »

« L'abbé se croisa les bras et resta silencieux. Il entendit Pomerantseff marcher, et soudainement tout bruit cessa.

« Le malheureux prêtre devina que l'appartement où il se trouvait n'était pas obscur; car bien qu'il ne pût rien voir, ayant les yeux bandés, il eut la sensation d'être environné d'une forte lumière : il sentait comme une caresse de clarté sur ses joues et ses mains.

« Tout à coup, un bruit insolite fit courir un frisson de terreur dans tout son être : c'était comme le frémissement

d'une chair nue sur le plancher ciré; et avant qu'il eût pu entièrement se remettre de ce premier effroi, il entendit la voix de plusieurs hommes qui semblaient plongés dans quelque horrible extase; ces voix disaient :

« Père et créateur de tout péché et de tout crime; prince « et roi de toute angoisse et de toute désespérance, viens à « nous, nous t'implorons! »

« L'abbé, fou de terreur, arracha le mouchoir qui lui couvrait les yeux. Il se vit dans un grand salon, meublé à l'ancienne mode et dont les parois étaient de chêne. L'appartement était éclairé; la lumière ruisselait d'innombrables cierges fixés dans des chandeliers. Cette lumière, naturellement douce, paraissait cruelle en raison de son intensité.

« Il vit tout cela comme un éclair, car à peine ses yeux furent-ils libres que son attention fut attirée devant lui par un groupe d'hommes.

« Douze hommes — et parmi eux Pomerantseff — de tous âges, depuis vingt-cinq ans jusqu'à cinquante-cinq, tous en tenue de soirée, et tous, autant qu'il en put juger à ce moment, paraissant appartenir au meilleur monde, étaient prosternés sur le plancher, les mains unies.

« Ils embrassaient le plancher. Leurs faces, illuminées d'une infernale extase, étaient à moitié contractées, comme s'ils souffraient, à moitié souriantes, comme s'ils nageaient dans la joie d'un triomphe.

« Instinctivement l'abbé chercha des yeux Pomerantseff. Il était le dernier à gauche. Tandis que de la main gauche il tenait celle de son voisin, de la droite, il caressait nerveusement le plancher ciré, comme s'il cherchait à l'animer. Sa figure était plus calme que les autres, mais d'une mortelle pâleur, et les teintes violettes de la bouche et des tempes annonçaient une douloureuse émotion.

« Tous ils grommelaient à haute voix une sorte d'incantation extatique :

« O Père du mal, viens à nous!

« O Prince de la désolation infinie, qui t'assieds au chevet « des suicidés, nous t'adorons!

« O Créateur de l'angoisse éternelle !

« O Roi des plaisirs cruels et des faméliques désirs, nous « te vénérons !

« Viens à nous, tes pieds sur le cœur des veuves !

« Viens à nous, les cheveux ruisselants du sang de l'inno- « cence !

« Viens à nous, le front ceint du sonore chapelet des dou- « leurs !

« Viens à nous ! »

« Le cœur de l'abbé fut pris d'un frisson glacial à la vue de ces êtres humains, transfigurés par l'effort mental, et qui étaient prosternés devant lui. L'air, chargé d'électricité, semblait plein des murmures de harpes innombrables.

« Le froid se fit soudain plus perçant, et l'abbé sentit la présence d'un nouveau venu dans l'appartement. Détachant ses yeux des douze hommes prosternés, qui ne semblaient pas se soucier de lui, et qui ne cessèrent pas leurs blasphèmes, l'abbé promena ses regards autour de lui, et ils rencontrèrent le nouveau venu, un *Treizième* qui paraissait être venu par le chemin de l'air dont il semblait naître, et sous ses yeux.

« C'était un jeune homme d'une vingtaine d'années, de haute taille, imberbe comme Auguste adolescent, ses longs cheveux blonds tombaient sur ses épaules comme ceux d'une fillette. Il était en tenue de gala. Ses joues étaient roses et comme animées par l'ivresse ou le plaisir ; mais son regard était d'une ***tristesse*** infinie, d'un ***désespoir*** intense. Les douze hommes, qui étaient sans doute instruits de sa présence, s'abîmèrent dans une plus profonde adoration : à l'invocation succédaient la louange et la prière. L'abbé était pris d'une terreur mortelle. Ses yeux ne pouvaient se détacher du Treizième qui se tenait tranquillement debout devant lui, un vague sourire errant sur sa figure ; et le sourire semblait rendre plus profond le désespoir qui se lisait dans ses yeux bleus.

« Girod fut tout d'abord frappé de la tristesse de cette figure, puis de sa beauté, enfin de la vigueur intellectuelle

qui la caractérisait. L'expression n'était pas méchante, pas même froide; les narines, les lèvres et le front décelaient l'orgueil et la hauteur; mais l'exquise symétrie et les parfaites proportions du masque indiquaient la souplesse et la force de la volonté. Tout le reste contribuait à rendre plus remarquable la tristesse du regard.

« Ses yeux se fixaient sur ceux de Girod, et l'abbé en sentait l'influence subtile qui pénétrait dans son être par tous les pores. Ce terrible Treizième ne fixait que le prêtre, tandis que les douze hommes se livraient à une oraison de plus en plus sauvage, blasphématoire et cruelle.

« L'abbé ne pouvait songer à autre chose qu'à la figure qui était devant lui et à la tristesse qui l'enveloppait. Il ne put penser à faire une prière, bien qu'il se souvînt de la prière. Était-ce le désespoir qui l'emplissait ainsi, un désespoir venant des yeux bleus si tristes? Était-ce le désespoir ou la mort? C'était une sensation tout à la fois violente et passionnée, n'ayant rien de commun avec la sérénité de la mort.

« L'influence des yeux bleus fixés sur lui s'emparait de plus en plus de l'abbé et l'inondait comme d'une volupté horrible. C'était quelque chose comme une extase de douleur devenant plaisir, l'extase de quelqu'un qui serait banni de toute espérance et qui, à cause de cela même, pourrait contempler avec ironie l'auteur de toute espérance. Girod eut la compréhension que dans un autre moment il aurait souri de ce qu'il éprouvait, qu'il n'aurait senti aucune défaillance; et un nom familier — un nom qu'il avait entendu prononcer plusieurs fois par les douze hommes, sans en faire la remarque — frappa son oreille : le nom du *Christ*. Où l'avait-il entendu? Il ne pouvait le dire. C'était le nom d'un jeune homme; il pouvait se remémorer cela, et rien autre. Encore une fois il entendit le nom : Christ. Il y avait aussi un autre nom comme celui de Christ, qui lui donna l'impression d'une grande souffrance et d'une profonde paix. Non seulement de paix, mais de joie; et aucunes délices pareilles ne venaient des yeux bleus fixés sur lui. Une fois encore, le

nom de Christ fut prononcé. Ah! l'autre mot était *Croix;* il s'en souvenait maintenant : une chose longue avec une chose courte en travers. Était-ce parce qu'il y pensait que l'influence des yeux bleus diminua d'intensité? On n'oserait l'affirmer; mais comme il y pensait vaguement, sans toutefois pouvoir murmurer une prière, la main droite de l'abbé se souleva lourdement, et, comme machinalement, il traça un signe de croix sur sa poitrine.

« La vision s'éclipsa. Les douze adorateurs se turent et restèrent étendus les uns auprès des autres, comme engourdis et pris de faiblesse. Au bout de quelques minutes, ils se levèrent titubants et tremblants. Ils regardèrent un moment l'abbé, qui lui aussi se sentait exténué.

« Pomerantseff, avec une présence d'esprit extraordinaire, marcha vivement vers l'abbé, le poussa vers la porte par où ils étaient entrés; et, après l'avoir fermée à clef, afin de ne pas être suivis par les autres, ils s'assirent un moment dans la chambre attenante.

« Cette fuite soudaine les avait accablés mentalement et physiquement. Le prince, qui semblait n'avoir conservé ses sens que par un effort mécanique, replaça soigneusement sur les yeux de l'abbé le bandeau que celui-ci tenait encore dans sa main crispée. Ce n'est qu'arrivés dehors qu'ils s'aperçurent qu'ils avaient oublié leurs chapeaux.

« N'importe, murmura Pomerantseff, il serait dangereux d'y retourner.

« Et poussant l'abbé dans la voiture qui les attendait, il cria : « Au grand galop! »

« Ils n'échangèrent pas une parole. On arriva. Pomerantseff enleva le bandeau des yeux de son ami. L'abbé ne put jamais dire comment il parvint jusqu'à sa chambre.

« Le lendemain matin, il eut la fièvre et le délire. »

On dirait que le *Treizième*, si beau, si intelligent, si ferme, si orgueilleux, si mélancolique et si plein de désespoir, était le même personnage que les loges connaissent sous le nom de *Hiram*, et que la révélation divine nomme *Satan*, Lucifer, l'Ange déchu de la lumière.

L'autre apparition a eu lieu aussi en France. Le très R. P. Alexandre Vincent Jandel, maître général des Frères Prêcheurs, avant sa nomination par Pie IX à ce poste élevé, prêchant à Lyon, fut un jour pressé par un mouvement intérieur d'enseigner aux fidèles la vertu du signe de la croix; il ne résista point à cette inspiration et prêcha. Au sortir de la cathédrale, il fut rejoint par un homme qui lui dit : « Monsieur, croyez-vous à ce que vous venez d'enseigner? — Si je n'y croyais pas, je ne l'enseignerais pas, répondit-il, la vertu du signe de la croix est reconnue par l'Église je la tiens pour certaine. — Vraiment... reprend l'interlocuteur étonné... Vous croyez?... Eh bien! moi, je suis franc-maçon et je ne crois pas; mais, parce que je suis profondément surpris de ce que vous nous avez enseigné, je viens vous proposer de mettre à l'épreuve le signe de la croix... Tous les soirs nous nous réunissons dans telle rue, à tel numéro; le démon vient lui-même présider la séance. Venez ce soir avec moi, nous nous tiendrons à la porte de la salle; vous ferez le signe de la croix sur l'assemblée, et je verrai si ce que vous avez dit est vrai. — J'ai foi à la vertu du signe de la croix, ajouta le P. Jandel, mais je ne puis, sans y avoir mûrement pensé, accepter votre proposition. Donnez-moi trois jours pour réfléchir. — Quand vous voudrez éprouver votre foi, je suis à vos ordres, reprit encore le franc-maçon, » et il donna son adresse au dominicain.

Le P. Jandel se rendit aussitôt auprès de Mgr de Bonald et lui demanda s'il devait accepter le défi, au nom de la Croix. L'archevêque réunit quelques théologiens et discuta longtemps avec eux le pour et le contre de cette démarche. Enfin, tous finirent par être d'avis que le P. Jandel devait accepter : « Allez, mon fils, lui dit alors Mgr de Bonald en le bénissant, et que Dieu soit avec vous! »

Quarante-huit heures restaient au P. Jandel; il les passa à prier, à se mortifier, à se recommander aux prières de ses amis; et, vers le soir du jour désigné, il alla frapper à la porte du franc-maçon. Celui-ci l'attendait. Rien ne pouvait révéler le religieux; il était vêtu d'un habit laïque; seule-

ment, il avait caché sous cet habit une grande croix. Ils partent et arrivent bientôt dans une grande salle, meublée avec beaucoup de luxe, et s'arrêtent à la porte... Peu à peu, la salle se remplit; tous les sièges allaient être occupés lorsque le démon apparaît sous la forme humaine. Aussitôt, tirant de sa poitrine le crucifix qu'il y tenait caché, le P. Jandel l'élève à deux mains en formant sur l'assistance le signe de la croix.

Un coup de foudre n'aurait pas eu un résultat plus inattendu, plus subit, plus éclatant!... Les bougies s'éteignent, les sièges se renversent les uns sur les autres, tous les assistants s'enfuient... Le franc-maçon entraîne le P. Jandel, et, quand ils se trouvent loin, sans pouvoir se rendre compte de la manière dont ils ont échappé aux ténèbres et à la confusion, l'adepte de Satan se précipite aux genoux du prêtre : « Je crois, lui dit-il, je crois! Priez pour moi!... Convertissez-moi!... Entendez-moi!... »

Tel est le fait raconté par beaucoup d'organes de la presse religieuse.

En voici encore un autre : « Un officier français, jeune encore, affilié à la franc-maçonnerie, allait prononcer ses derniers serments et recevoir la dernière initiation dans une arrière-loge. Les frères étaient réunis pour la lugubre cérémonie, lorsque tout à coup, sous la forme humaine, apparaît le démon, les portes et les fenêtres étant soigneusement fermées. »

A cette vue, le jeune homme est bouleversé, et il se dit : « Puisque le démon existe, Dieu doit exister aussi. » La pensée de la justice divine se présente en même temps à son esprit effrayé, et il n'ose aller plus loin : la miséricorde infinie l'attendait à ce moment et la grâce touchait son cœur.

Il se convertit, quitta l'armée et entra dans le noviciat d'un ordre religieux. Ordonné prêtre, il consacra de longues années aux travaux des missions étrangères. Il revint en France où il a été supérieur d'une communauté pendant quelque temps. Il vit encore, et a raconté lui-même ce fait

au R. P. Jourdan de la Passardière, supérieur des Oratoriens de Saint-Philippe de Néri.

Nous ne voulons pas multiplier les faits de ce genre ; ils sont la continuation de l'histoire de la magie noire qui se répète dans tous les siècles, soit sous d'anciennes, soit sous de nouvelles formes.

La franc-maçonnerie est l'héritière des anciennes superstitions diaboliques et de la démonolâtrie de l'antique paganisme.

C'est dans ce sens que nous comprenons les paroles du Président au récipiendaire du 33e et dernier degré : « Avant de vous dévoiler le *secret suprême* qui fait *notre force* et rend la maçonnerie *éternelle* (parce que Satan ne meurt pas), j'ai à vous prier, frère, de ne jamais vous écarter de deux principes essentiels, sur lesquels repose toute l'organisation maçonnique. Le premier principe est que le *pouvoir vient d'en bas*[1]. »

Jésus-Christ enseigne le contraire, en disant à Pilate : « Vous n'auriez aucun pouvoir sur moi, s'il ne vous avait été donné d'*en haut*[2]. »

4. La Kabbale juive et le Spiritisme moderne.

Le spiritisme moderne n'est que la nécromancie antique. Cette erreur funeste se base sur la supposition qu'il n'y a pas de différence entre les esprits et les âmes des défunts. Le démon, qui peut se déguiser en Ange de lumière, peut aussi bien se cacher sous la prétendue forme d'un mort. Il n'y a que son but, tromper les hommes, qui ne change pas. Les âmes des défunts, n'ayant plus de corps, ne peuvent plus agir sur la matière.

Les spirites, afin d'empêcher que l'on ne reconnaisse la trace de Satan dans les faits surnaturels du spiritisme, se sont efforcés d'expliquer ces faits par le moyen d'un certain corps aérien, attaché aux âmes humaines avant et après leur existence en ce monde.

1. Rosen, *Satan et Cie*, p. 278.
2. Jean, XIX, 11.

Comme pour les autres branches de la magie noire, il faut chercher les racines de la nécromancie et du spiritisme moderne dans la Kabbale juive.

Dans le livre du *Zohar*, nous rencontrons ce que nos spirites modernes désignent par le nom barbare de *périsprit*.

Outre la triple âme qui correspond à la tripartition de l'*Homme primordial*, l'homme reçoit d'en haut une certaine *forme modèle* de son corps avec les traits individuels qui distinguent ce corps de ceux des autres hommes. « C'est elle qui nous reçoit la première à notre arrivée dans ce monde; c'est elle qui se développe avec nous quand nous grandissons, et c'est avec elle encore que nous quittons la terre [1]. » On a dit que cette doctrine n'a pas été inventée par les Juifs de Babylone, mais reçue des Perses, qui nomment cette forme *Fravaschi*, mot corrompu plus tard en *Fervër* et *Frohar*. C'est une erreur. Le *Farvardin Yascht*, le XXIX[e] chapitre du Khordah-Avesta, le Yaçna XXIII[e], et d'autres passages du Zend-Avesta nous donnent une autre idée que celle du périsprit. Les *Fravaschi* sont intelligents et protègent l'homme, du premier moment de son existence jusqu'à sa fin, et l'accompagnent dans l'autre monde. Même les peuples ont leurs *Fravaschi*. Ils expriment donc aussi bien que possible l'idée des Anges gardiens. « Si les puissants *Fravaschis* des hommes purs n'accordaient pas leur protection... le développement (du monde) appartiendrait aux Drujas (Démons), le royaume aux Drujas, le monde corporel aux Drujas [2]. »

Les *Ferver* des Perses ne correspondent ni aux *idées* de Platon ni à cette *forme* kabbalistique que les spirites modernes appellent le principe individuel [3].

Les spirites modernes ont voulu prouver l'existence de ce périsprit : 1° par l'impossibilité dans laquelle se trouverait un pur esprit, comme l'âme humaine, d'agir directe-

1. *Zohar*, 3e part. — V. Franck, p. 176.
2. *Farvardin-Yascht*, 12.
3. Franck, p. 176.

ment sur la matière grossière de son corps, — assertion absolument gratuite;

2° Par la nécessité d'admettre entre le corps et l'âme un lien qui appartienne par son origine à la matière et par sa subtilité à l'esprit, — assertion absurde d'une substance matérielle composée et inintelligente, et en même temps spirituelle, simple et intelligente;

3° Par l'assertion que ce *périsprit* est tiré de l'éther universel, —assertion doublement fausse, puisque ni l'existence ni la nature de cet éther universel n'ont jamais été prouvées, et, quand même elles auraient été établies, cet éther ne servirait aucunement à expliquer les phénomènes tant ordinaires qu'extraordinaires des rapports existant entre l'âme et le corps.

Les spirites se sont aussi efforcés de prouver l'existence de ce *périsprit* par des autorités de la Sainte Écriture, des Pères de l'Église et des décrets des Conciles; mais nous avons fait voir ailleurs[1] que chacune de leurs preuves est, ou erronée, ou controuvée, ou basée sur des falsifications et des interpolations de textes.

Quant au rapport qui existe entre le spiritisme et la franc-maçonnerie, il n'est plus difficile de l'établir, après les révélations de M. Léo Taxil sur les loges androgynes. Vu la connexion essentielle de cette branche de la magie diabolique avec les doctrines de la Kabbale, et les évocations dont nous venons de parler, il est absolument sûr que les sociétés spirites sont en relations amicales et familières avec les arrière-loges où se pratique le culte du Baphomet, du Serpent et de Lucifer.

1. *La lutte de l'enfer contre le ciel. Conférences sur les superstitions anciennes et modernes.* Port-Louis, 1890.

LIVRE V

SENS DÉCUPLE DE LA LÉGENDE

ET DES SYMBOLES MAÇONNIQUES

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1. Multiplicité des voiles employés pour cacher le vrai mystère de la franc-maçonnerie.

Ce serait une illusion de croire que, pour cacher ses mystères, la franc-maçonnerie n'emploie qu'un seul voile. Dans la maçonnerie écossaise, réputée la mère des autres, il existe 33 degrés, dans chacun desquels les adeptes doivent jurer de ne jamais révéler leurs secrets ni à des profanes ni à des frères d'un degré inférieur. Il existe ensuite les 90 degrés du rite de Misraïm, rite supérieur à l'Écossais par le nombre de degrés, mais inférieur en valeur intrinsèque. Nous laissons la considération de ce rite et des autres rites de côté. Le rite écossais est l'essence de la franc-maçonnerie.

Mais, disons-le encore, ceux qui sont initiés aux 33 degrés ne sont pas, pour cela, déjà initiés à tous les mystères. Les loges d'adoption de divers rites ont leurs mystères iniques, qui ne sont pas explicitement contenus dans ceux des 33 degrés.

Viennent encore les mystères voilés par tout le système maçonnique, les vrais mystères des Chefs inconnus. C'est là que se révèle, à l'insu de la presque totalité des francs-maçons, la Synagogue déchue. Et enfin, derrière la Synagogue se cache encore celui qui est de tout droit nommé le Chef de tous ces ouvriers des ténèbres, Satan.

Ajoutez à cela que, pour dérouter les profanes en dehors et en dedans des loges, il y a des explications multipliées des mystères. Les initiés s'y retranchent, lorsqu'un inquisiteur trop ardent tâche de parvenir au véritable et dernier secret.

La légende maçonnique d'Hiram et de la construction du Temple de Salomon est le zéro insignifiant qui contient, comme l'Ensoph kabbalistique, les dix Séphiroth, les dix sens divers dans lesquels on peut l'expliquer. En l'honneur des trois Séphiroth supérieures qui forment la partie intelligente de l'homme archétype, nous verrons le sens diabolique, kabbalistique et maçonnique; en commémoraison des trois Séphiroth suivantes, qui constituent la partie morale d'*Adam Kadmon*, nous expliquerons les sens théologique, philosophique et éthique; sur la base de la troisième triade des Séphiroth qui sont la partie physique de l'Homme primitif, nous donnerons les sens historique, politique et physique de la dite légende. Enfin, pour représenter dignement la dixième Séphirah, le Royaume aux pieds de l'Homme parfait, nous verrons le sens judaïque de la légende d'Hiram.

En vue d'une plus grande clarté, nous n'observerons pas cet ordre, mais suivrons la marche qui nous paraît la plus utile.

Il y a encore, en l'honneur des trois Séphiroth supérieures et des sept inférieures, les trois décors : le tablier, le cordon et le bijou, et les sept emblèmes : la batterie, l'ordre, le signe, le mot de passe, l'attouchement, le mot sacré et l'âge maçonnique.

Les mots sont presque tous des mots hébreux, l'hébreu étant une langue peu connue, dont l'étude n'est pas encouragée. Les couleurs aussi jouent un grand rôle dans les mystères maçonniques, et ont leur signification; de même la formation des loges, leurs autels et leurs décorations, les cérémonies des réceptions et des banquets, des baptêmes, des mariages et des funérailles du culte maçonnique.

Il est impossible de se défaire de l'impression qu'un tel amas de symboles et de voiles artificieux fait sur l'esprit des profanes et des maçons eux-mêmes. Le secret caché sous tant de voiles doit constituer ou un bien immense, puisqu'il n'est accordé qu'aux plus studieux et aux plus persévérants, ou un immense mal, puisque l'on a une peur extrême de le voir dévoilé et connu. Le divin Sauveur a dit : « La lumière est venue dans le monde, et les hommes

ont mieux aimé les ténèbres que la lumière, parce que leurs œuvres étaient mauvaises. Car quiconque fait le mal hait la lumière, et ne vient point à la lumière, de peur que ses œuvres ne soient accusées. Mais celui qui accomplit la vérité vient à la lumière, afin que ses œuvres soient manifestées, parce qu'elles sont faites en Dieu [1]. »

2. Forme symbolique de la légende maçonnique.

Le héros principal de la légende maçonnique est *Hiram*, nommé aussi *Hiram-Abi* (mon père Hiram), ou *Adon-Hiram* (le Seigneur Hiram). Il représentera, dans la légende, l'Architecte du temple de Salomon ; dans l'explication astronomique de la légende, le Soleil ; dans l'explication morale, l'Homme parfait ; dans l'explication politique, le peuple ; dans l'explication historique, le dernier Grand Maître des Templiers, J. B. Molay ; dans l'explication judaïque, le peuple Juif ; et dans l'explication diabolique, Satan, le Grand Architecte de l'Univers.

Il ne sera pas inutile de raconter, en faveur des profanes, la légende maçonnique telle qu'elle est communiquée aux récipiendaires des loges, afin de pouvoir mieux comprendre son explication multiple. Nous suivons le récit donné par Léo Taxil dans son livre *les Frères Trois-Points*.

C'était au temps de la plus grande puissance de Salomon, fils de David. Ce roi, renommé par sa sagesse, faisait élever un temple magnifique à la gloire de Jéhovah. L'architecte chargé de cette construction était Hiram. Quel était cet homme ?... D'où venait-il ?

En parlant des Ophites et de leur démonolâtrie dans la franc-maçonnerie, nous avons raconté l'origine et l'histoire de Caïn et de sa race jusqu'à Hiram, le constructeur du Temple de Salomon. Nous reprenons l'histoire de ce dernier au point où nous l'avons laissée interrompue.

Hiram, le fils de l'Esprit du Feu, des Génies du Travail, vit triste et solitaire au milieu des enfants d'Adam, et il n'a

1. Jean, III, 19, 21.

dit à aucun d'eux le secret de sa sublime origine. Tous le redoutent, et Salomon plus qu'aucun autre. La crainte qu'il inspire étouffe l'affection de tous les cœurs avant même qu'elle naisse; Salomon, qu'un secret instinct avertit de la grandeur mystérieuse d'Hiram, et qui se sent humilié devant lui, le hait de toute la force de son orgueil.

Envoyé au roi Salomon par le roi des Tyriens, adorateur de Moloch, Hiram, ce personnage aussi étrange que sublime, avait su, dès son arrivée, s'imposer à tous. Son génie audacieux le plaçait au-dessus des autres hommes; son esprit échappait à l'humanité, et chacun s'inclinait devant la volonté et la mystérieuse influence de celui qu'on nommait le *maître*.

La bonté et la *tristesse* étaient peintes sur son visage *assombri;* son large front reflétait à la fois l'Esprit de Lumière et le Génie des Ténèbres. Grand architecte et grand statuaire, Hiram n'avait jamais connu d'autre maître que la solitude, d'autres modèles que ceux que le désert lui avait fournis parmi les débris inconnus et les figures colossales et grandioses de dieux et d'animaux symboliques, espèces évanouïes, spectres d'un monde ancien et d'une société morte et disparue.

Son pouvoir était grand; il avait sous ses ordres plus de trois cent mille ouvriers, hommes de tous les pays, parlant toutes les langues, depuis l'idiome sanscrit de l'Himalaya jusqu'au langage guttural des sauvages lybiens. Sur un ordre d'Hiram, la multitude innombrable des travailleurs s'avançait de tous les points de l'horizon comme les flots d'une mer pressée, prêts à inonder les vallons et les plaines insuffisantes pour la contenir; ou bien encore, présentant à perte de vue l'aspect d'une mosaïque de têtes humaines, elle s'échelonnait en amphithéâtre jusqu'au sommet de l'horizon, aussi nombreuse que les étoiles du ciel ou que les grains de sable du désert.

Balkis [1], reine de Saba, vint à Jérusalem pour saluer le

1. Ce nom signifie *Séduction de Baal.* Il n'est pas biblique.

grand monarque et admirer les merveilles de son règne. Elle trouve Salomon tout vêtu d'or, assis sur un trône fait de bois de cèdre doré, les pieds posés sur un tapis d'or. Il lui semble voir d'abord une statue du plus précieux des métaux, avec un visage et des mains d'ivoire. Mais la statue, s'animant, s'avance au-devant de Balkis. Le roi la fait asseoir à ses côtés sur ce trône qui éblouirait tout autre que la Reine du Midi.

Balkis, après avoir offert à Salomon des présents somptueux, lui propose, à la mode orientale, trois énigmes. Le Sage, — c'est le nom que Salomon se fait donner, — ayant corrompu le grand prêtre des Sabéens, et obtenu de lui d'avance à prix d'argent les trois énigmes, en a fait préparer la solution par Sadoc, le grand prêtre des Hébreux. Aussi peut-il répondre à la reine aussitôt qu'elle a parlé.

Salomon promène Balkis à travers ses palais, dont il fait admirer les magnificences. Puis il la conduit au temple qu'il s'occupe d'élever au Dieu d'Israël. Quand ils sont arrivés aux fondations de l'autel, la Reine remarque un pied de vigne arraché de terre et jeté à l'écart. Un oiseau merveilleux qui accompagne toujours Balkis, une huppe appelée *Hud-Hud*[1], lui fait comprendre par ses cris plaintifs quel est ce signe méprisé, quel dépôt sacré cette terre recouvre, cette terre violée par l'orgueil de Salomon. « Tu as élevé ta gloire sur le tombeau de tes pères, dit Balkis au Roi ; et ce cep, ce bois sacré... — Je l'ai fait arracher, interrompt Salomon, pour élever ici un autel de porphyre et de bois

1. Térée, roi de Thrace, épousa Progné, fille du roi d'Athènes Pandion II, et en eut un fils, Itys; puis, quelque temps après, il fit violence à Philomèle, sœur de sa femme, lui fit couper la langue pour l'empêcher de révéler le crime et l'enferma dans une tour. Mais Philomèle ayant trouvé moyen d'instruire sa sœur de son malheur, toutes deux, pour se venger de Térée, lui servirent les membres d'Itys à un grand repas, puis elles lui révélèrent ce qu'elles avaient fait. Térée, en proie au désespoir et à la colère, fut métamorphosé en *huppe;* cet oiseau poursuivit sans cesse les deux oiseaux dont Philomèle et Progné prirent la forme en même temps, le *rossignol* et l'*hirondelle.* — Bouillet, *Dictionnaire d'histoire.*

d'olivier que je ferai décorer de quatre Séraphins d'or. — Cette vigne, poursuit Balkis, avait été plantée par Noé, le père de ta race. Un descendant de Noé n'a pu sans impiété faire arracher ce cep vénérable. C'est pourquoi le dernier prince de ta race sera cloué comme un criminel à ce bois qui devait être sacré pour toi. »

Cependant, le feu des yeux de la Reine du Midi a embrasé le cœur de Salomon, et il est devant elle comme un serviteur, comme un esclave devant le maître de qui dépend sa vie. D'abord l'orgueil de Salomon avait révolté Balkis; mais bientôt elle a été touchée de voir que le Roi est devenu par l'amour un autre homme, et, fière d'avoir changé ce cœur superbe et hautain, elle a fait au roi qui l'implorait la promesse de l'épouser. Mais, soit qu'elle visite le palais du Roi ou le Temple qui s'élève en l'honneur du Dieu des Hébreux, soit que Salomon lui montre quelqu'une des autres merveilles qui ont porté si haut sa gloire, chaque fois qu'elle demande le nom de l'ouvrier qui a conçu, qui a exécuté ces chefs-d'œuvre admirables, le Roi lui répond : « C'est un certain Hiram, personnage bizarre et farouche, que m'a envoyé le roi des Tyriens. »

Balkis veut qu'Hiram lui soit présenté. Salomon essaye de la distraire de cette idée. Mais, comme il lui fait voir des colonnes, des statues d'animaux et des statues de chérubins, comme il lui montre le trône d'ivoire et d'or qu'il s'est fait ériger en face de l'autel, comme il lui parle de la mer d'airain qu'il va faire exécuter, la Reine de Saba lui demande : « Qui a élevé ces colonnes? qui a ciselé ces statues? qui a dressé ce trône? qui va couler cette mer d'airain? » Salomon est toujours obligé de lui répondre : « C'est Hiram. » Balkis est donc impatiente de le voir, et Salomon, pour ne pas offenser la Reine, cède à ses désirs et ordonne qu'Hiram soit amené.

Quand Hiram, l'artisan de tant de merveilles, paraît devant la Reine de Saba, et qu'il élève sur elle, sans crainte comme sans vanité, son regard de flamme, Balkis se sent troublée dans tout son être. Après qu'elle a retrouvé quelque assu-

rance, elle questionne Hiram sur ses travaux, et défend cet ouvrier modèle, exemple de toutes les perfections, contre les critiques qu'inspire à Salomon une basse jalousie.

Comme elle demande à voir rassemblée sous ses yeux cette armée innombrable de maçons, de charpentiers, de mineurs, de fondeurs, de forgerons, de ciseleurs, de tailleurs de pierre, de sculpteurs que dirige Hiram, Salomon lui dit que tous ces ouvriers, venus de tous les pays et parlant toutes les langues, sont dispersés de tous les côtés et qu'il est impossible de les réunir.

Mais le Maître, après avoir rendu honneur à Balkis, se dirige vers l'entrée du Temple; il s'adosse au portique extérieur, et, se faisant un piédestal d'un bloc de granit, il jette un regard assuré sur la foule convoquée qui se dirige vers le centre des travaux. A un signe d'Hiram tous les visages se tournent vers lui. Le Maître alors lève le bras droit, et de sa main ouverte il trace une ligne horizontale, du milieu de laquelle il fait tomber une ligne perpendiculaire, figurant deux angles droits en équerre, signe auquel les Syriens reconnaissent la lettre T.

A ce signe de ralliement, la fourmilière humaine s'agite, comme si une trombe de vent l'avait bouleversée. Puis les groupes se forment, se dessinent en lignes régulières et harmonieuses; les légions se disposent, et ces milliers d'ouvriers, conduits et dirigés par des chefs inconnus, se partagent en trois corps principaux subdivisés chacun en trois cohortes distinctes, épaisses et profondes, où marchent : 1° les Maîtres; 2° les Compagnons; 3° les Apprentis. Au centre sont les travailleurs de pierre; à droite ceux qui travaillent le bois; à gauche, ceux qui s'adonnent à l'industrie des métaux. Ils sont là par centaines de milliers. La terre tremble sous leurs pas; ils s'approchent, semblables aux hautes vagues de la mer prêtes à envahir le rivage. Point de cris, point de clameurs; on n'entend que le roulement sourd et cadencé de leur marche, pareil au grondement d'un tonnerre lointain, précurseur de l'ouragan et de la tempête. Qu'un souffle de colère vienne à passer sur ces têtes, et ces

flots animés emporteront dans le tourbillon de leur puissance irrésistible tout ce qui voudrait faire obstacle à leur impétueux passage !

Devant cette force inconnue qui s'ignore elle-même, Salomon a pâli. Il jette un regard effaré sur le brillant mais faible cortège des prêtres et des courtisans qui l'entourent. Son trône va-t-il être submergé et broyé par les flots de cet océan humain ?... Non ! Hiram vient d'étendre le bras : tout s'arrête !... A un signe, cette armée innombrable se disperse ; elle se retire frémissante, mais obéissant à l'intelligence qui la domine et qui la dompte. — Eh quoi, se dit Salomon, un seul signe de cette main fait naître ou disperse des armées ?... Puis, comparant cette force occulte, cette puissance formidable à la sienne, le grand roi, qui croyait avoir reçu de son Dieu le savoir et la sagesse, comprit que ces dons étaient peu de chose auprès de ce qu'il venait de découvrir ; et alors, en son âme, il reconnut l'existence d'un pouvoir supérieur au sien, pouvoir auquel l'avenir, dont il avait la prescience, réservait peut-être une souveraineté plus grande que la sienne et plus universelle.

La Reine aussi, en voyant la puissance d'Hiram sur cette foule, comprend qu'il est plus qu'un homme. Balkis regrette l'engagement téméraire qui la lie à Salomon, et celui-ci surprend les yeux de la Reine fixés sur l'ouvrier.

Mais cette puissance d'Hiram, si grande qu'aucune entreprise ne semblait en dépasser l'étendue, éprouve un échec d'autant plus cruel que la Reine, venue pour assister à son triomphe, est témoin de son humiliation.

Un compagnon maçon, nommé Jubelas (ou Phanor ou Sterkin), un compagnon charpentier, nommé Jubelos (ou Amrou ou Oterfut), et un compagnon mineur, nommé Jubelum (ou Methousaël ou Abibala), ont réclamé le titre et le salaire des Maîtres, et Hiram leur a refusé cette augmentation de salaire à laquelle ils n'avaient pas droit. Pour se venger, le compagnon maçon a mêlé le calcaire à la brique dans les préparatifs de la coulée de la mer d'airain ; le compagnon charpentier a prolongé les traverses des poutres,

pour les exposer à la flamme; le compagnon mineur a pris dans le lac empoisonné de Gomorrhe des laves sulfureuses qu'il a traîtreusement mêlées à la fonte.

Un jeune ouvrier, nommé *Benoni* (fils de ma douleur), qui a pour Hiram l'amour dévoué d'un enfant pour son père, a surpris ce complot infâme, et il va le révéler à Salomon pour qu'il arrête la coulée de la mer d'airain. Mais Salomon, heureux de voir Hiram humilié devant la Reine, veut que rien ne soit interrompu.

L'heure solennelle a sonné. Les obstacles qui retenaient l'airain liquide sont écartés et des torrents de métal fondu se précipitent dans le bassin immense qui doit être le moule de la mer d'airain. Mais, ce moule trop chargé se déchire, et le liquide de feu ruisselle de tous côtés. Hiram croit que l'action du feu vitrifie le sable, et pour l'arrêter il dirige une colonne d'eau sur la base des contre-forts du moule. L'eau et le feu se mêlent pour se combattre; l'eau brûlante n'est plus qu'une vapeur qui se dégage de l'étreinte du feu en faisant jaillir dans les airs le métal fondu, et cette pluie retombe sur la multitude innombrable accourue pour voir ce spectacle, et sème partout l'épouvante et la mort.

Le grand artisan déshonoré cherche autour de lui et ne retrouve plus son fidèle Benoni. Dans sa douleur, il l'accuse, et ne sait pas que le pauvre enfant a péri victime de son dévouement, en essayant encore de prévenir cette grande catastrophe, après le refus de Salomon d'étendre son sceptre pour tout arrêter.

Hiram n'a pas quitté le théâtre de sa défaite et de sa honte. Accablé par la douleur, il ne prend pas garde que cette mer d'airain fondu que la vapeur a soulevée tout entière, et qui est encore agitée jusque dans ses profondeurs, peut à chaque instant l'engloutir. Il ne songe qu'à la Reine de Saba qui est là, qui se préparait à saluer un grand triomphe et qui n'a vu qu'un grand désastre.

Tout à coup il entend une voix étrange et formidable qui sort de l'abîme de feu et qui l'appelle trois fois : « Hiram! Hiram! Hiram! » Il lève les yeux et il voit au milieu du feu

une forme humaine, mais bien plus grande que les hommes qui vivent sur la terre. L'être surhumain s'avance vers lui en disant : « Viens mon fils, viens sans crainte; j'ai soufflé sur toi et tu peux respirer dans la flamme. » Enveloppé de feu, Hiram trouve, dans l'élément où un fils d'Adam aspirerait la mort, des délices inconnues. Un attrait mystérieux l'emporte, et, sans plus résister, il demande à celui qui vient de l'appeler et qui l'emmène ainsi : « Où m'entraînes-tu? — Au centre de la terre, dans l'âme du monde, dans le domaine d'Eblis et de Caïn, ou règne avec eux la liberté. *Ici expire la tyrannie jalouse d'Adonaï.* Ici nous pouvons, en nous riant de sa fureur, goûter les fruits de l'arbre de la science. Ici est le domaine de tes pères. — Qui suis-je donc? et qui es-tu? — Je suis le père de tes pères, je suis le fils de Lamech et le petit fils de Caïn, je suis Tubalcaïn. »

Tubalcaïn introduit Hiram dans le Sanctuaire du Feu, et là, il lui explique la faiblesse d'Adonaï et les basses passions de ce Dieu ennemi de sa créature et qui l'a condamnée à mourir pour se venger des bienfaits que les génies du Feu ont répandus sur elle. Hiram s'avance, et il se trouve en présence de l'auteur de sa race, de Caïn. L'ange de Lumière, qui a engendré Caïn, a laissé tomber un reflet de son ineffable beauté sur la face de ce fils dont la grandeur irrite la jalousie d'Adonaï. Caïn raconte à ce dernier-né de sa race ses fautes, ses vertus plus grandes que ses fautes, et ses malheurs qui, par la persécution d'Adonaï, ont égalé ses vertus.

Hiram voit tous ceux de la race de Caïn qui sont morts avant le déluge. Pour ceux qui sont morts depuis cet acte de vengeance impitoyable, tous sont là présents, et pourtant Hiram ne peut les voir, car la terre retient leurs corps; mais leurs âmes sont rentrées dans ce domaine de Caïn et d'Eblis, qui est l'âme du monde.

Et Hiram entend la voix de celui qui est né des amours de Tubalcaïn et de sa sœur Nohéma, et qui lui-même connut charnellement la femme de Cham et eut d'elle Chanaan, père de Nemrod : « Un fils naîtra de toi, que tu ne verras

pas et qui te donnera une innombrable postérité. Ta race, bien supérieure à la race d'Adam, sera par elle foulée aux pieds. Pendant de longs siècles, ta race emploiera tout son courage et tout son génie à combler de bienfaits la race ingrate et stupide d'Adam. Enfin, les meilleurs deviendront les plus forts. Ils établiront par toute la terre le culte du Feu. Tes enfants, se ralliant à ton nom, détruiront le pouvoir des Rois et tous les ministres de la tyrannie d'Adonaï. Va, mon fils, l'Ange de la Lumière et les Génies du Feu sont avec toi! »

Hiram est transporté du sanctuaire du Feu sur la terre. Tubalcaïn y est revenu avec lui pour un instant. Avant de quitter son petit-fils, il achève de relever son courage; il lui donne le marteau dont il s'est servi lui-même dans les travaux qui l'ont rendu si fameux, et il lui dit : « Par ce marteau qui a ouvert le cratère des volcans, et avec l'aide des Génies du Feu, tu vas réaliser l'œuvre que tu as conçue et faire admirer aux témoins de ta défaite la Mer d'airain. »

Après que Tubalcaïn a disparu, Hiram se sert du marteau précieux pour réparer son œuvre. Quelques instants ont suffi, et les premières lueurs du jour éclairent cette nouvelle merveille accomplie par le génie d'Hiram. Tout le peuple d'Israël célèbre sa gloire, et la Reine de Saba, dont les contradictions de Salomon ont irrité l'amour naissant, a le cœur inondé de joie.

Comme elle se promène, accompagnée de ses femmes, hors des murs de Jérusalem, un secret instinct conduit auprès d'elle Hiram, qui se dérobe à son triomphe et qui croit toujours chercher la solitude. Ils se font l'un à l'autre l'aveu de leur amour. *Hud-Hud,* l'oiseau qui est auprès de la Reine de Saba le messager des Génies du Feu, et qui en toutes circonstances a manifesté une grande aversion pour Salomon, Hud-Hud voyant Hiram tracer dans les airs le T mystérieux, vient voltiger au-dessus de sa tête et se pose avec complaisance sur son poing. A ce signe, *Sarahil* (défection de Jéhovah), la nourrice de la Reine, s'écrie : « L'oracle est accompli! *Hud-Hud* a reconnu l'époux que les

génies du Feu destinent à Balkis, le seul dont elle puisse sans crime accueillir l'amour. »

Ils n'hésitent plus, ils se prennent mutuellement pour époux et cherchent les moyens de dégager la parole que Balkis a donnée au roi des Hébreux. Hiram s'éloignera le premier de Jérusalem. Peu après, la Reine, impatiente de se réunir à lui en Arabie, trompera la vigilance de Salomon.

Mais les trois mauvais compagnons, dont la trahison a été déjouée par l'intervention des Génies du Feu, et qui épient sans cesse Hiram pour se venger de lui, surprennent le secret de ses amours. Ils se présentent devant Salomon. Jubelas lui dit : « Hiram a cessé de venir dans les chantiers, dans les ateliers et dans les usines. » Jubelos lui dit : « Vers la troisième heure de la nuit, un homme a passé devant moi, qui se dirigeait vers la tente de la Reine de Saba ; j'ai reconnu Hiram. » Jubelum lui dit : « Éloignez mes compagnons et ceux qui vous entourent, le Roi seul doit entendre ce que j'ai à dire. » Resté seul avec Salomon, Jubelum poursuit : « J'ai profité des ombres de la nuit pour me mêler aux eunuques de la Reine ; j'ai vu Hiram se glisser auprès d'elle, et quand je me suis esquivé, un peu avant l'aube, il était encore seul avec elle. »

Salomon s'entretient avec le grand prêtre Sadoc de ce qu'il vient d'apprendre, et ils cherchent ensemble le moyen de tirer vengeance d'Hiram. Mais celui-ci a demandé une audience à Salomon pour obtenir de lui son congé. Salomon l'interroge sur le pays où il veut aller en quittant Jérusalem. « Je veux retourner à Tyr, répond Hiram, auprès du Roi qui m'avait envoyé vers vous. » Salomon lui annonce qu'il est libre. Cependant Hiram doit encore, *avant son départ*, distribuer la paye aux ouvriers. Salomon lui demande qui sont ces trois compagnons, Jubelas, Jubelos, Jubelum : « Ce sont, dit Hiram, des ouvriers sans talent qui voudraient avoir le titre et le salaire des maîtres ; mais j'ai repoussé leur injuste réclamation. »

Salomon congédie Hiram, en protestant de l'affection qu'il lui gardera toujours ; et il rappelle les trois compagnons. Il

annonce qu'Hiram se retire, et ajoute : « Plusieurs maîtres sont morts, qu'il faut remplacer. Ce soir, après la paye, allez trouver Hiram, et demandez-lui votre initiation au grade de Maître. S'il vous l'accorde, s'il vous donne sa confiance, vous aurez aussi la mienne. S'il vous refuse l'initiation, demain vous comparaîtrez devant moi ; je l'entendrai justifier son refus, et je vous entendrai vous défendre contre lui ; et je prononcerai entre lui et vous, à moins toutefois que Dieu l'abandonne et marque par quelque signe éclatant, qu'Hiram n'a pas trouvé grâce devant lui. »

Hiram et Balkis vont se séparer pour se réunir bientôt. La Reine de Saba dit à l'époux de son cœur : « Soyez deux fois heureux, mon Seigneur et mon maître bien-aimé ; votre servante est impatiente de se réunir pour toujours à vous, et vous retrouverez avec elle en Arabie un fruit de votre amour qu'elle porte dans son sein. » Il s'arrache des bras de celle que ces paroles viennent de lui rendre encore plus chère.

Salomon, averti par la délation de Jubelas, de Jubelos et de Jubelum, veut hâter son mariage avec la Reine de Saba. Le soir, à la suite d'un souper, il la presse de céder à son amour. C'est le moment que Balkis attendait. Elle l'excite à boire, et Salomon s'y prête, espérant trouver dans le vin l'audace de faire violence à Balkis. Il est plein de confiance et d'espoir, voyant qu'elle-même a vidé sa coupe toute pleine d'un vin qui se change, quand on l'a bu, en une flamme ardente, embrasant tous les sens. Mais, attentive sur elle-même, elle n'a que feint de boire, pour le tromper. Bientôt Salomon est plongé dans le sommeil de l'ivresse, et la Reine en profite pour retirer du doigt du monarque l'anneau qu'elle lui avait donné en gage de sa foi. Un cheval d'Arabie est tout préparé ; il emporte Balkis loin de Jérusalem, au pays de Saba, où elle doit retrouver Hiram.

Hélas ! les trois mauvais compagnons virent plus qu'avec envie ceux que leurs talents et leurs vertus avaient mis au-dessus d'eux et qui étaient admis dans la Chambre du milieu. Ils résolurent de pénétrer dans ce lieu sacré et de s'y introduire de gré ou de force.

Comme ils ne pouvaient atteindre ce but sans avoir en leur possession le mot sacré des Maîtres, ils se concertèrent sur les moyens de l'arracher à Hiram. D'un commun accord, ils résolurent de l'intimider, afin de lui arracher par la crainte ce mot qu'ils n'espéraient pas obtenir de sa libre volonté. Ils étaient décidés à lui donner la mort, afin de se soustraire à la juste punition que devait attirer sur leur tête une si criminelle audace. N'espérant aucun pardon, ils tenaient à dérober à tout prix les indices accusateurs qui pouvaient les désigner aux autres ouvriers comme les meurtriers du Maître. Vaine illusion! Les outils employés par eux pour la perpétration de leur crime devaient révéler la classe d'ouvriers à laquelle ils apppartenaient.

Après avoir pris dans le silence et dans l'ombre toutes les dispositions qui devaient, d'après leurs calculs, faire réussir leur détestable entreprise, ils attendirent l'instant où, à la chute du jour, les ouvriers, ayant rempli leur tâche, quittaient l'atelier pour aller se livrer au repos, parce qu'alors le Maître, qui demeurait toujours le dernier, se trouverait seul, et par conséquent sans défense.

Le temple avait trois portes, l'une à l'Est, qui communiquait avec la Chambre du milieu et était réservée au Maître; une autre au Sud, et la troisième à l'Ouest. Cette dernière servait d'entrée commune à tous les ouvriers; c'était aussi par là qu'Hiram avait coutume de se retirer, avant d'avoir inspecté une dernière fois les travaux du jour.

Les trois complices se placèrent à chacune de ces portes, afin que si le Maître échappait à l'un, il ne pût éviter les autres. Jubelas s'embusqua à la porte du Sud, Jubelos à celle de l'Ouest, et Jubelum à celle de l'Orient.

Après quelques instants d'attente, Hiram sort de la Chambre du milieu pour visiter les travaux et s'assurer comme de coutume que ses plans ont été exécutés. Il dirige d'abord ses pas vers la porte du Sud, et aperçoit Jubelas armé d'une règle pesante. Le Maître lui demande pourquoi il n'a pas suivi les autres ouvriers et ce qu'il veut de lui. Le compagnon Jubelas lui répond avec la plus grande audace:

« Maître, il y a longtemps que vous me retenez dans les rangs inférieurs; je veux de l'avancement; admettez-moi au rang des Maîtres. — Je ne puis, dit Hiram, avec sa bonté ordinaire, je ne puis, à moi seul, t'accorder cette faveur; il faut aussi le concours de mes Frères; lorsque tu auras complété ton temps, et que tu seras suffisamment instruit, je me ferai un devoir de te proposer en conseil des Maîtres. — Je suis assez instruit, répond le téméraire, et je ne vous quitterai pas que je n'aie reçu le mot des Maîtres. — Insensé, répliqua Hiram, ce n'est pas ainsi que je l'ai reçu ni qu'il doit se demander; travaille, persévère, et tu seras récompensé. »

Jubelas insiste et va jusqu'à la menace. Hiram, sans se laisser intimider, lui répond avec fermeté qu'en vain il espère obtenir par ce moyen la faveur qu'il sollicite, et d'un mouvement de la main, il l'engage à se retirer. Au même instant, le Compagnon, furieux, veut lui asséner sur la tête un violent coup de règle. Le coup est détourné par un geste que fait Hiram, et la lourde règle, la règle de vingt-quatre pouces, portant à faux, atteint le Maître sur la gorge.

Hiram, justement inquiet, s'avance précipitamment pour sortir par la porte de l'Ouest; mais là aussi il est arrêté par Jubelos qui, d'une manière plus menaçante encore, lui demande le mot des Maîtres. Entrevoyant le danger qui s'aggrave, Hiram fait un pas en arrière, pour se retirer et gagner la porte de l'Orient; mais il ne fuit pas assez promptement pour éviter un terrible coup d'équerre que Jubelos lui porte au cœur. Ébranlé par ce coup, Hiram se dirige en chancelant vers la dernière issue du temple, par laquelle il espère s'échapper. Vain espoir! il est arrêté de nouveau par le dernier conjuré, Jubelum, qui lui demande aussi le mot de Maître. « Plutôt la mort, dit Hiram, que de violer le secret qui m'a été confié! » Au même instant, le scélérat lui assène sur le front un violent coup de maillet qui le renverse et l'étend à ses pieds.

Les trois meurtriers s'étant rejoints, se demandèrent réciproquement la parole de Maître; voyant qu'ils n'avaient

pu l'obtenir, ils furent désespérés d'avoir commis un crime inutile et ne songèrent plus qu'à en faire disparaître les traces. A cet effet, ils enlevèrent le corps, le cachèrent sous des décombres, et, dans la nuit, ils le portèrent hors de la ville et l'enterrèrent près d'un bois, plantant sur sa tombe une branche d'acacia.

L'absence d'Hiram aux travaux ne tarda pas à faire connaître aux ouvriers la terrible catastrophe; ils songèrent aussitôt à un crime et l'attribuèrent aux trois compagnons Jubelas, Jubelos et Jubelum, qui, depuis ce jour néfaste, manquaient à l'appel. Les Maîtres se réunirent donc dans la Chambre du milieu qu'ils tendirent de noir en signe de deuil.

Quand les fumées de l'ivresse se sont dissipées et que Salomon s'est retrouvé seul, abandonné par Balkis, il s'est d'abord laissé emporter par la colère et il menace Sadoc et son Dieu Adonaï. Mais le prophète Ahias de Silo arrête court cette fureur en rappelant à Salomon que le meurtrier de Caïn fut puni sept fois, et le meurtrier de Lamech septante fois sept fois. Salomon, pour détourner de lui cette condamnation, ordonne qu'on recherche le corps d'Hiram.

Il jugea neuf maîtres assez parfaits pour leur confier la poursuite des assassins d'Hiram. Quoique tous fussent animés d'une même ardeur, cependant il est à croire que nul n'aurait pu découvrir la retraite des meurtriers, si un inconnu ne l'eût indiquée à Salomon. Le roi y envoya sans délai les neuf zélés maîtres, et l'un d'eux, *Stolkin*, étant entré précipitamment dans la caverne, n'eut pas plutôt vu Jubelum (Abibala) qu'il lui porta au cœur un coup de poignard, dont le traître tomba mort sur place. Jubelum tué dans la caverne, au-dessous du buisson ardent, était le principal assassin d'Hiram.

Jubelas (Sterkin) et Jubelos (Oterfut) ses complices, ayant réussi à s'échapper de la caverne, se réfugièrent au pays de Geth. Ce pays étant tributaire du royaume d'Israël, Salomon écrivit sur-le-champ à Maaca, roi de Geth, afin

qu'il livrât les deux assassins aux personnes de confiance qu'il envoyait. En conséquence, le puissant monarque arma le même jour quinze maîtres des plus zélés, au nombre desquels étaient les neuf qui avaient été à la recherche de Jubelum (Abibala). Il leur donna des troupes suffisantes pour les escorter. Les quinze maîtres se mirent en marche le 15 du mois qui répond à notre mois de juin, et arrivèrent au pays de Geth le 28 du même mois. Ils présentèrent la lettre de Salomon au roi Maaca, et celui-ci, frissonnant à cette nouvelle, ordonna à l'instant qu'on effectuât une recherche sévère des deux meurtriers et qu'on les livrât sans retard aux envoyés du Très Puissant Souverain d'Israël; il ajouta, au surplus, qu'il se trouverait heureux que ses États fussent purgés de deux monstres semblables. On fit donc une minutieuse recherche, et l'on trouva ces scélérats dans une caverne nommée *Ben-Dicar* (Fils de transfixion), le quinzième jour de la recherche. *Zerbaël* et *Eligam* furent les premiers qui les découvrirent. On les saisit, on leur mit des chaînes sur lesquelles on grava le genre de supplice qui leur était réservé. Ils arrivèrent à Jérusalem le 15 du mois suivant, et ils furent conduits aussitôt à Salomon, qui, après avoir exhalé contre eux sa juste colère, ordonna qu'on les mît dans les cachots de la tour d'*Hézar* (lieu étroit), pour les faire périr, le lendemain, de la mort la plus cruelle; ce qui fut exécuté à dix heures du matin. Ils furent attachés à deux poteaux par les pieds et le cou, les bras liés par derrière. On leur ouvrit le corps depuis la poitrine jusqu'au bas du ventre; on leur arracha les..... et on les laissa de cette façon, exposés à l'ardeur du soleil, pendant l'espace de huit heures. Les mouches et les autres insectes s'abreuvèrent de leur sang. Ils éclataient en plaintes si lamentables qu'ils émurent leurs bourreaux de compassion, ce qui les obligea à leur couper la tête. Leurs corps furent jetés dans les fossés de la ville pour servir de pâture aux bêtes féroces. Salomon ordonna ensuite que les trois têtes d'Abibala, de Sterkin et d'Oterfut fussent exposées sur des pieux, dans le même ordre que ces misérables s'étaient apostés dans le temple

pour assassiner Hiram, afin de donner un exemple à tous ses sujets, et particulièrement aux ouvriers maçons. En conséquence, la tête de Sterkin fut placée à la porte du Midi, celle d'Oterfut à la porte d'Occident, et celle d'Abibala à la porte de l'Orient.

A l'époque où Salomon excita les trois mauvais compagnons contre l'architecte du Temple, il était un fervent adorateur d'Adonaï et il subissait, sans s'en douter, la secrète influence de cet ennemi juré des descendants de Caïn. Mais, depuis lors, Salomon répara noblement ses torts. Après avoir inhumé le corps d'Hiram sous l'autel même du Temple, Salomon, abandonnant le culte d'Adonaï, finit ses jours en brûlant l'encens devant Moloch, la divinité des Tyriens, génie du Feu, et l'un des lieutenants de l'Ange de la Lumière.

Cependant, la crainte assiège toujours le grand Roi sur son trône d'ivoire et d'or massif. Il conjure toutes les puissances de la nature de lui faire grâce. Mais il a oublié de conjurer le plus petit de tous les insectes, le ciron (le petit homme, l'ouvrier du Feu). Le ciron, patient dans l'accomplissement de la vengeance due au Génie du Feu, ronge, sans s'arrêter jamais, pendant deux cent vingt-quatre ans, le trône de Salomon, et ce trône, sous lequel la terre semblait fléchir, s'écroule avec un fracas épouvantable!

3. Vérité historique sur le récit maçonnique.

Avant de donner les différentes explications du roman maçonnique, il n'est que juste de rétablir la vérité sur les personnages et les actes des personnes que la franc-maçonnerie fait jouer dans ce drame. Les trois Livres des Rois et le second des Paralipomènes racontent les faits que la secte a honteusement pervertis pour l'enseignement symbolique de sa doctrine kabbalistique et l'exécution de ses plans révolutionnaires.

« Salomon résolut de bâtir un temple au nom du Seigneur, et un palais pour lui-même. Il choisit des porte-faix au nombre de soixante-dix mille, et quatre-vingt mille hommes

pour tailler les pierres dans les montagnes, et trois mille six cents pour être inspecteurs. »

« Salomon envoya aussi vers Hiram, roi de Tyr, et lui demanda de lui envoyer un homme habile, qui sût travailler en or, en argent, en cuivre, en fer, en ouvrages de pourpre, d'écarlate et d'hyacinthe, et faire toutes sortes de sculptures et de ciselures, pour l'employer avec les ouvriers qu'il avait auprès de lui, et que David avait choisis. Il lui demanda aussi des bois de cèdre, de sapin et des pins du Liban. »

« Hiram, roi de Tyr, écrivit à Salomon : « Je vous envoie « Hiram, homme intelligent et très habile, et qui est comme « mon père. Sa mère est de la ville de Dan, une femme « veuve de la tribu de Nephtali, et son père était Tyrien. Il « sait travailler en or, en argent, en cuivre, en fer, en « marbre, en bois, et même en pourpre, en hyacinthe, en « fin lin et en écarlate. Il sait encore graver toutes sortes « de figures, et il a un génie merveilleux pour inventer tout ce « qui est nécessaire pour toutes sortes d'ouvrages. Il travail- « lera avec vos ouvriers et avec ceux de David votre père. »

« Salomon commença donc à bâtir le temple, et Hiram étant venu le trouver, fit tous les ouvrages qu'il lui ordonna. Il fit deux colonnes de bronze, et fondit deux chapiteaux de bronze, en façon de lis, pour mettre sur le haut de chaque colonne. Et il y avait encore au haut des colonnes, deux réseaux pour couvrir deux cordons qui étaient aux chapiteaux et, au-dessus des rets, d'autres chapiteaux proportionnés à la colonne ; et autour de ce second chapiteau il y avait deux cents grenades disposées en deux rangs. Il mit ces deux colonnes au vestibule du temple, et ayant posé la colonne droite, il l'appela *Jakin ;* il posa de même la seconde colonne qu'il appela *Boaz*. Il fit aussi une mer de fonte toute ronde de dix coudées de diamètre. Cette mer était posée sur douze bœufs, trois desquels regardaient le Septentrion, trois l'Occident, trois le Midi et trois l'Orient. Hiram fit aussi des marmites, des chaudrons et des bassins, et il acheva tout l'ouvrage que le roi Salomon voulait faire dans le temple du Seigneur. »

Voilà tout ce que l'Écriture Sainte raconte d'Hiram de Tyr. Son origine de Tubalcaïn et de Lucifer, les signes mystérieux par lesquels il guidait les ouvriers, ses amours avec la reine de Saba, sa mort tragique et sa descente dans l'enfer, tout cela est fable et mensonge.

« La reine de Saba, raconte l'Écriture sainte[1], ayant entendu parler de la grande réputation de Salomon, vint à Jérusalem pour en faire l'expérience par des énigmes. Elle avait avec elle de grandes richesses et des chameaux qui portaient des aromates, et une grande quantité d'or et de pierres précieuses. Elle vint trouver Salomon, et lui exposa tout ce qu'elle avait dans le cœur. Et Salomon lui expliqua tout ce qu'elle avait proposé ; et il n'y eut rien qu'il ne lui éclaircît entièrement. Voyant toute la sagesse de Salomon et la maison qu'il avait bâtie, elle était toute hors d'elle-même, et dit à Salomon : « Ce qu'on m'avait dit dans mon « royaume de votre mérite et de votre sagesse est bien véri- « table, et j'ai reconnu qu'on ne m'avait pas dit la moitié de « ce que je vois de votre sagesse. » Ensuite, elle lui présenta six-vingts talents d'or, et une quantité prodigieuse de parfums et de pierres très précieuses. Le roi, de son côté, donna à la reine de Saba tout ce qu'elle put désirer et ce qu'elle demanda, et beaucoup plus qu'elle ne lui avait apporté. Et la reine s'en retourna dans son royaume avec toute sa suite. »

Le roman des amours de cette reine, son nom de Balkis, Sarahil, le nom de sa servante, l'oiseau *Hud-Hud*, etc... sont des inventions juives et rien autre chose.

4. Interprétation physique du roman maçonnique.

Afin de dérouter les esprits sérieux qui chercheraient à percer les mystères maçonniques, les auteurs de cette société secrète, c'est-à-dire les Juifs, ont donné à l'histoire d'Hiram, comme nous l'avons déjà fait remarquer, plusieurs interprétations différentes. La première et la plus vulgaire,

1. xe chapitre du IIIe livre des *Rois*, et ixe chapitre du IIe livre des *Paralipomènes*.

qui remplit presque tout le « cours philosophique » de Ragon, est l'application de la fable à la nature matérielle. Hiram doit représenter le soleil qui bâtit le temple de la nature en la fécondant de sa chaleur et l'éclairant de sa lumière. Comme centre du système des planètes, il est le Grand Architecte de l'Univers qu'il bâtit comme son temple. La voûte de ce temple signifie le firmament. La colonne lumineuse J est le symbole du solstice d'hiver auquel le soleil retrouve sa vigueur; la colonne sombre B est celui du solstice d'été auquel le soleil commence à décroître. Les trois derniers mois de l'année, octobre, novembre et décembre, sont les trois meurtriers Jubelas, Jubelos et Jubelum, qui l'un après l'autre portent des coups mortels à leur maître, le soleil. Les trois premiers mois de l'année, janvier, février, mars, sont représentés par Stolkin, Zerbaël et Eligam, qui vengent le meurtre du maître et ramènent le soleil. L'étoile flamboyante à cinq points signifie les cinq mois de production, et les pommes de grenade, la fertilité de la nature, produite par l'action tour à tour vivifiante et mortifiante des deux colonnes, ou des vicissitudes du Soleil. Les trois fenêtres sur le tableau de la loge sont les trois points du voyage journalier du soleil : le matin, le midi et le soir. Le pavé mosaïque avec ses pierres blanches et noires est l'image du jour et de la nuit. L'acacia signifie le passage de l'hiver à l'été, et, partant, le renouvellement de la vie et de la nature. L'équerre nous rappelle les quatre parties du monde, et l'épée flamboyante les rayons du soleil. Les douze colonnes du temple symbolisent les douze constellations du zodiaque; l'échelle mystérieuse à sept marches, les sept planètes. La lyre d'Apollon à sept cordes, le triangle et la flûte à sept tuyaux, sont des images de la mélodie produite par le mouvement des sept planètes, l'harmonie des sphères imaginée par Pythagore. Le crâne et les cornes du taureau qui enchâssent cette lyre, représentent la terre, notre vache laitière, au-dessus de laquelle s'entonne l'harmonie céleste. La pierre brute est la nature encore informe ou stérile et morte ; la pierre cubique, la nature formée, fer-

tilisée, produisant des épis, du blé, du vin. Le feu du soleil est l'élément vivifiant de l'univers; le serpent enveloppant un globe ou une baguette, est le développement de la vie éternelle représentée par le serpent en cercle, toujours existant en se dévorant toujours lui-même, etc., etc... Il nous paraît inutile d'expliquer plus au long comment une loge représente l'univers, et le Vénérable sur son trône, le soleil. Avec tant soit peu d'imagination, chacun peut continuer ce chapitre et faire une plus longue application des signes et décorations maçonniques à la nature matérielle et à ses diverses évolutions.

Mais ce qui est moins facile, c'est de trouver l'interprétation de la légende maçonnique en tant qu'elle touche la nature de l'homme.

Rien de ce qui vient de la doctrine de la Synagogue déchue et de l'enseignement de l'Ange déchu, ne saurait être moral dans l'acception ordinaire de ce mot. L'interprétation dont il s'agit ici, est en réalité tout ce qu'il y a de plus scabreux, de plus immoral; c'est tellement dégoûtant que nous n'osons pas l'imprimer en français. Encore ne le ferions-nous pas en latin, si le but et le sujet de ce livre ne nous y forçaient.

Cum homo constet corpore et anima, doctrina et praxis sectæ massonicæ, quoad partem hominis corporalem, nihilo differunt a mysteriis iniquissimis antiquitatis gentilis.

Hiram imaginem refert hominis corpore et anima perfecti. « Unde venit homo? » quærit Præses Consilii Supremi gradus trigesimi tertii[1]. En grádus *Tironis*, qui primus est totius ritus.

« Quapropter ejus tessera (mot sacré) significat *ctenon* seu uterum (*Boaz*).

« Quid est homo? » Ecce gradus secundus, sive *Socii*, cujus tessera (*Jakin*) significat *phallon* seu virgam.

« Quæ est destinatio hominis? » Habes tertium gradum, seu *Magistri*, cujus tessera *Mac-benac* (corruptio, filius corru-

[1] Paul Rosen, p. 281.

ptionis), significat putrefactionem. In hoc gradu completur studium de homine quatenus est materia.

«‹Conscientia sui ipsius docetur homo, se non esse effectum alicujus causæ. Ecce quartus gradus, sive *Magistri perfecti*, cujus tessera significat, creationis humanæ principium, finem et dominum esse *phallon*. »

Ex quo patet, priorem columnam, eamque umbrosam, quam *Boaz* vocant, designare materiam sive principium passivum muliebre, alteram vero, lucidam, quæ vocatur *Jakin*, principium activum virile, ex utriusque vero conjunctione, et mediante seminis putrefactione, oriri grana granati, fructus vitæ renovatæ, id est, novus homo, sicut avis phœnix fabulatur ex suis resurgere cineribus. Unde habes verbum symbolicum (mot de passe) quarti gradus, *ziza* seu *zizon*, quod hebraïce significat : flos seu virtus floris.

Quis non videt in hisce symbolis restitutam phallolatriam? Inde multiformis repræsentatio membri virilis, quæ in signis massonicis undequaque occurrit : Littera G, significans generationem, imagine obscena refert scrotum penemque, aut phallon in cteïde. Littera T junctionem exhibet membrorum utriusque sexus. Per litteram istam, tamquam per divinitatem, Hiram gubernat et circumducit totum vulgus operiarorum suorum. Hæc littera T triplicata, formans quasi duo T in littera H, eique impositum tertium T, trinam docet generationem, in mundo divino, spirituali et materiali; quadruplicata vero format crucem teutonicam, circa idem *Jod* vel unicum punctum, quod divinam suam potentiam generatricem in quatuor partes mundi exerit. Circinus incubans normæ, in eorumque medio littera G, obscœna est exhibitio actus conjugalis. Hæc in usum venit tanquam ordinarium vexillum massonicum. Si circini et normæ puncta angularia conjungas, habes Crucem sancti Andreæ, aliam ejusdem rei libidinosæ exhibitionem symbolicam a Massonibus adoptatam. Præcinctorium seu ventrale, quod virum laborantem significare dicunt, una cum appendice sua (tablier et bavette) idem ostendit ac littera G. *Tiro*, utpote adhuc impuber, appendicem adhuc sustentatam ge-

stare jubetur, *Socius* vero, utpote jam puber, eandem pendentem; quamobrem ille nondum admittitur ad conventus adoptionis, sive feminarum initiatarum; hic vero, ad secundum gradum admissus, mercedem suam recipit juxta columnam femineam B. Ad eumdem finem traduntur candidatis chirotecæ albæ « pro feminis quas præ aliis æstimabunt ». Perpendiculum mobile regulæ impositum donec in centro quiescat, eandem rem turpissimam exprimit. « Arbor medii » et « cubiculum medii » alia symbola sunt utriusque membri. Idem exprimit rosa cruci accubans. Iterum, pavimentum mosaicum quod alternis quadris albis et nigris constat. Ita gladius flammans designat phallon vivum seu virgam vibrantem. Duo triangula conserta marem ostendunt feminamque, sed præcipue Kabbalisticum Regem sanctum sanctamque Matronam. Supra ostendimus triangulum lineare exhibere formam entis infiniti, triangulum vero punctorum entis finiti, seu hominis in quantum est individua imago divinæ Trinitatis Kabbalisticæ. Porro, per duo triangula punctata, alterum alteri incubans et cum eo in uno puncto conveniens, efficitur figura quinque punctorum quam feminæ initiatæ nominibus suis appendere solent. Habes rationem cur in Conventibus feminarum, quos adoptionis vocant, « omnia fiant per quinque. » Phallolatria absque lupanaribus florescere nequit. In illis Fratres Sororesque « operari » oportet, sicut Tubalcaïn cum sorore Nohema laborasse a Massonibus narratur.

Sunt adhuc plurima nauseabunda ejusdem generis quæ conscribere tædet pudetque. Sit venia pro necessario dictis, ex quibus licet concludere, Sectam massonicam in secretioribus Conventibus libidinosam phallolatriam antiquitatis ethnicæ cum omnibus suis consuetudinibus abominandis redintegrasse, eique cum mulierculis inverecundis nostro adhuc sæculo operam dare impensam. Eheu! renovata sunt, modo forsan elegantiori, impudica festa bacchanalia, saturnalia, eleusinia, Bonæ Deæ, aliaque horrenda ejusdem generis; eaque ab initiatis utriusque sexus sedulo absconduntur sub cooperculo massonico ventralium. Proh pudor!

5. Valeur éthique de l'Histoire d'Hiram.

Hiram représente le Bien moral qui doit être l'instituteur de l'homme parfait selon la morale maçonnique, morale qui diffère radicalement de l'éthique rationnelle et plus encore de la morale chrétienne. Ignorant encore de sa dignité, dit la franc-maçonnerie, l'homme est comme une pierre brute qui, dans les loges, est ciselée et graduellement façonnée jusqu'à ce qu'elle soit devenue une pierre cubique à pointes. Le maître conduit ses disciples qui veulent bien entrer dans le temple de la vertu, d'abord à la colonne J, symbole de la Fermeté et de la Force; et de là à la colonne B, figure de la Stabilité et de la Sagesse. Ils montent ensuite l'échelle mystérieuse par les trois degrés des vertus théologales, la Foi, l'Espérance et la Charité, et les quatre degrés des vertus cardinales, la Prudence, la Justice, la Force et la Tempérance. Parvenu à la hauteur, ils descendent la même échelle de l'autre côté par les sept arts libéraux[1].

La superstition, l'ignorance et l'avarice sont les trois ennemis intérieurs, et le mensonge, la tyrannie et le fanatisme les trois ennemis féroces extérieurs qui attaquent et tuent l'homme, tandis que la Vérité, la Science et la Vertu sont ses trois sauveurs. Les pommes de grenades sont l'emblème de l'amitié qui relie les membres de la famille maçonnique, et la huppe dentelée est le symbole de leur union fraternelle. Les gants donnés à l'apprenti indiquent par leur blancheur que les mains d'un maçon doivent être pures de tout excès, et qu'il doit soigneusement éviter les plus légères souillures. Le tablier est l'emblème du travail : il rappelle au maçon que sa vie tout entière doit être consacrée au labeur. Le pavé mosaïque, formé de pierres blanches et noires, cimentées entre elles, symbolise l'union de tous les maçons, quelles que soient la couleur de leur peau, leur nationalité et les opinions politiques et religieuses

1. *La grammaire, la rhétorique, la logique, l'arithmétique, la géométrie, la musique et l'astronomie.* Ragon, p. 396.

qu'ils professent. L'équerre enseigne le respect dû aux règlements; la perpendiculaire, la rectitude du jugement; le niveau, l'égalité sociale; les trois lumières dans la loge, la Sagesse, la Force et la Beauté[1]; le maillet et le ciseau, l'intelligence et la raison qui ont été données à l'homme pour le rendre capable de discerner le bien d'avec le mal; l'étoile flamboyante, les cinq sens; la lettre G, géométrie, l'art de mesurer, qui conduit l'homme de vérités en vérités jusqu'à l'infini..., etc..., etc.... On n'a pas besoin d'une grande perspicacité pour adapter tous les symboles maçonniques à cette espèce de morale insignifiante. Cette explication joue néanmoins un grand rôle dans la franc-maçonnerie, pour donner le change aux esprits étroits qui ne voient que ce qu'on leur montre..

6. Sens templier de la tragédie d'Hiram.

Dans l'explication templière, Hiram devient Jacques Bourguignon Molay. Ses trois assassins sont le pape Clément V, le roi Philippe le Bel, et le dénonciateur Squin Florian[2], sur l'accusation duquel Philippe le Bel entreprit la destruction de l'Ordre des Templiers. Le grade de Kadosch, 30e degré, est une représentation dramatique de la mort de ce Grand Maître, accompagnée de terribles serments de vengeance contre « qui de droit ». La loge représente leur temple; l'aigle à deux têtes, le pouvoir temporel et spirituel qu'ils veulent acquérir; l'épée, la vengeance; le maillet, la destruction des Bourbons et des Papes.... et ainsi de suite.

Personne n'a plus un intérêt quelconque à venger la suppression de l'Ordre des Templiers et le supplice de son dernier Grand Maître; aussi cette continuation de l'Ordre n'est-elle qu'une feinte pour cacher d'autres personnages qui agissent et d'autres buts qu'ils visent et que nous avons déjà assez souvent indiqués. Hiram, l'architecte du temple

1. Les trois principales Séphiroth de chacune des trois triades kabbalistiques.

2. Ragon, p. 161.

de Salomon, n'est pas la personne pour laquelle on saurait enthousiasmer les esprits du temps nouveau. On lui substitue donc le Grand Maître des Templiers, dont le sort tragique est capable d'émouvoir les cœurs, et dont l'apostasie trouvera facilement des imitateurs, pourvu que la guerre contre le christianisme rapporte des avantages temporels.

Il nous suffit donc d'indiquer cette explication et de renvoyer le lecteur aux révélations des divers auteurs sur le grade de Kadosch[1].

7. Importance politique du conte maçonnique.

Personne ne croit plus aux assurances de la loge, qu'elle ne s'occupe pas de politique ; et il est inutile de réfuter encore une fois sa protestation qui manque entièrement et de sincérité et de vérité.

Hiram est le Chef ou Représentant de la franc-maçonnerie. La franc-maçonnerie elle-même est, quant aux buts et aux moyens, identique à l'ordre déchu des Templiers : elle l'enveloppe pour le soustraire à tout regard, elle s'en sert pour se faire valoir et se défendre.

Les trois ennemis mortels de la franc-maçonnerie sont ; la Monarchie, l'Église catholique et la Noblesse, — les ennemis de l'Ordre des Templiers, mais généralisés. Philippe le Bel représente tous les monarques, Clément V tout le clergé catholique, et le dénonciateur tous les privilégiés.

Les trois sauveurs sont : la Démocratie, le Naturalisme et le Socialisme.

Balkis est l'humanité ; les ouvriers d'Hiram sont le peuple et le prolétariat, qui obéissent aveuglément au Maître qui les guide par le « Tau phallisé », les passions. Les mots d'Ordre sont : Liberté, Égalité, Fraternité, — des mots sujets à une foule de sens divers.

Pour les maçons, Liberté signifie la destruction de toute autorité civile, ecclésiastique et domestique ; Égalité veut dire la destruction de toute dignité, de royauté, de sacerdoce et de noblesse ; Fraternité implique la destruction des liens

1. Eckert, Pachtler, Deschamps, Rosen, etc.

de la patrie, de la famille et de la propriété. On n'a qu'à lire les volumes du P. Neut, du P. Deschamps, du P. Pachtler, du Dr Eckert, de Claudio Jannet, de Léo Taxil, de Mgr Fava, et de tant d'autres auteurs, dont nous n'entreprendrons pas de répéter les preuves et documents aussi nombreux que concluants.

Salomon, entouré de Sadoc et de ses grands, représente les rois entourés des prêtres et de leurs courtisans. Balkis est le peuple qui admire encore les rois et s'attache aux prêtres, mais que Hiram, la franc-maçonnerie, convertit et enlève à ses anciens maîtres. Le meurtre d'Hiram est l'anéantissement des libertés et des droits du peuple par la monarchie, la religion et la propriété. La recherche du corps d'Hiram représente les révolutions, et le corps retrouvé, le rétablissement de la liberté du peuple, ou la république démocratique.

La construction du temple de Salomon sous la direction d'Hiram symbolise la préparation graduelle de la république universelle par la franc-maçonnerie. Les divers instruments des ouvriers maçons sont les emblèmes du travail politique et social des loges, divisé entre les divers grades et dirigé par les Chefs Suprêmes de la société secrète. Au grade de Rose-Croix revient la suprême direction du travail antireligieux; au grade de Kadosch ou de Templier, la suprême direction du travail politique et antinational.

Si l'on dit qu'une Société qui ne vise qu'à détruire ce qui existe ne saurait exister sur cette seule base négative, on voit déjà que la construction du temple de l'humanité, c'est-à-dire de la république universelle sous la souveraineté maçonnique, est la base positive des ouvrages de la franc-maçonnerie. Ce double ouvrage est symbolisé par l'épée et la truelle, qu'on met dans les mains des *Princes de Jérusalem*, au 16e degré, à l'imitation des Juifs rebâtissant les murs de la sainte ville : « Ceux qui étaient employés à bâtir les murs faisaient l'ouvrage d'une main, et tenaient leur épée de l'autre[1]. »

1. Esdras, IV, 17.

Chacun pourra faire à la politique maçonnique l'application de tous les autres nombreux emblèmes et symboles. On devine facilement que le temple est l'image du règne universel de la franc-maçonnerie ; que ses deux colonnes principales sont la Force et la Sagesse, c'est-à-dire la violence et la ruse ; que chaque pierre taillée est un maçon parfait ; que les murs et les douze colonnes sont les peuples de tous les côtés du monde, le peuple un et indivisé de la république universelle ; que la voûte sacrée est le Suprême Gouvernement maçonnique ; que le tablier est un symbole de l'ouvrage politique des frères-maçons ; que la lettre G, dans le sens de géométrie, indique la division de toute la terre en provinces ou districts ; que le pavé mosaïque est un symbole de toutes les nations qui composent la république universelle ; que la chambre du milieu est le siège du gouvernement suprême de l'autorité maçonnique, et l'arbre du milieu son suprême chef ; que le tronc de la veuve est la caisse de la franc-maçonnerie militante et révolutionnaire, que tous les maçons doivent alimenter jusqu'à ce que le royaume universel de la secte secrète soit établi et affermi, etc..., etc....

Ce chapitre met à découvert le vrai but de la franc-maçonnerie. Lisez entre les lignes des ouvrages maçonniques, cherchez à percer les voiles sous lesquels les frères cherchent à cacher le but négatif et le but positif de l'ordre maçonnique, et vous trouverez toujours la destruction complète des principes et des bases de l'ordre actuel politique, religieux, social et domestique, et la construction d'un royaume de la loge sous le nom de république universelle. Si le firmament est la voûte de leur temple, et si toutes les nations de la terre en sont le pavé, l'universalité de ce royaume auquel la franc-maçonnerie aspire, est clairement exprimée. Tous les pays du monde, peut-être à l'exception de la Patagonie et de l'Afrique centrale, sont déjà sous l'équerre et le compas maçonniques, divisés en provinces et obédiences, et doués de leurs Orients, Maîtres, Provinciaux, Chapitres et autres agences de gouvernement. C'est

le nouveau Pouvoir qu'un prophète chante dans le vers : *Et princeps nescit quod nova potentia crescit;* « Le Roi ignore qu'un nouveau pouvoir grandit[1]. »

Combien de fois les monarques ont-ils été avertis, mais en vain! C'est qu'ils ne peuvent saisir la tête de cette hydre. La tête! ce ne sont pas les Princes et autres Grandeurs qu'on connaît, et dont les noms sont le plus bel ornement extérieur du Temple de Salomon : ce sont les Chefs jusqu'ici introuvables. Qu'on les cherche à Berlin, à Rome et à Charleston! Peut-être y sont-ils encore.

8. Signification judaïque du drame d'Adoniram.

Dans les chapitres précédents, il restait toujours un certain nombre de symboles maçonniques plus ou moins inapplicables. Dans le présent chapitre, tout ce qui joue un rôle dans la Franc-Maçonnerie et dans sa légende, s'applique au peuple juif avec une étonnante facilité. En vérité, tout ce qui se trouve dans la franc-maçonnerie est foncièrement juif, exclusivement juif, passionnément juif, depuis le commencement jusqu'à la fin.

Quel intérêt ont les autres nations à bâtir le temple de Salomon? Le font-elles pour elles-mêmes ou pour les Juifs? Sont-ce ces nations ou sont-ce les Juifs qui en tirent un profit quelconque? Quel est leur avantage à s'entre-dévorer pour faire triompher partout les « Princes de Jérusalem » (16e), les « Chefs du Tabernacle » (23e), les « Princes du Tabernacle » (24e)? Les nations ont-elles convenu de s'abaisser toutes ensemble comme un escabeau sous les pieds des Juifs[2]? Pourquoi s'empressent-elles donc de mettre la Couronne (*Kéther*) sur la tête du Juif, et le Royaume (*Malkhuth*) de la terre sous ses pieds?

Il est si évident que la franc-maçonnerie n'est qu'un outil entre les mains des Juifs qui y tiennent la haute main, qu'on est tenté de croire que les maçons non-Juifs ont complète-

1. Hermann de Lehnin.
2. Psaume cix.

ment perdu l'intelligence, le jour où on leur a bandé les yeux pour les initier aux mystères maçonniques.

En nommant les Juifs, nous ne pensons nullement aux Juifs orthodoxes d'avant Jésus-Christ. Ceux-là se sont convertis en voyant accomplis en Jésus, le fils de David et de la Vierge Marie, toutes les prophéties, types et symboles messianiques de l'Ancien Testament, et réunis en lui tous les dons de la Sagesse, de la Science et de la Toute-Puissance divines. Nous parlons des Juifs hérétiques et de la secte kabbalistique, talmudique et pharisienne, dont les origines remontent jusqu'au temps de la captivité babylonienne, dont les branches tenaces survivent jusqu'à nos jours, et dont les chefs constituent ce qui se nomme *la Synagogue déchue.*

Hiram est la personnification du peuple juif et de la Synagogue déchue. C'est la synagogue qui bâtit son temple national, sous la figure du Temple de Salomon, Salomon étant le représentant du Roi de Juda, nommé aujourd'hui le « Prince de l'exil », et Sadoc le représentant du Grand Prêtre, connu aujourd'hui sous le nom de « Patriarche ».

Les trois ennemis qui ont tué Hiram et interrompu la construction du Temple sont : l'Église chrétienne, l'État chrétien et la Famille chrétienne. Les trois sauveurs sont la Kabbale, les Templiers et la Franc-maçonnerie. La « Veuve » est la synagogue, et les « Enfants de la Veuve » les enfants d'Israël dispersés dans le monde entier et les affiliés des loges. L'Homme par excellence est le Juif; l'Humanité, le peuple juif et les frères maçons.

La persécution d'Hiram, qui aboutit à son meurtre, symbolise la préparation du royaume du Christ qui s'accomplit par l'établissement de l'Église et la chute de la Synagogue. Les recherches du corps d'Hiram signifient les efforts des Juifs pour renverser l'Église et rétablir la Synagogue déchue, la Synagogue kabbalistico-talmudique. La découverte du corps d'Hiram préfigure le rétablissement de la royauté judaïque, *le Kéther-Malkhuth* d'Esther et de Mardochée. La mort atroce à laquelle ont été voués les trois assassins d'Hiram

est la punition réservée aux rois chrétiens, au clergé catholique et à la noblesse des nations chrétiennes; — en un mot, c'est l'extinction du Christianisme par le fer et le feu.

Salomon signifie bien le Roi d'Israël, mais le roi orthodoxe; à la Synagogue déchue il faut un roi kabbalistique. Ceci explique tout ce qui est dit dans la légende du roi Salomon, de sa participation au meurtre d'Hiram et de sa conversion finale au culte de Moloch, le Dieu-Feu.

Balkis est le peuple auquel le Roi offre son amour, mais qui, à la fin, se lie avec Hiram. Les ouvriers maîtres, compagnons et apprentis, commandés par Hiram et comprenant ses signes kabbalistiques, sont les francs-maçons, et, derrière eux, la populace toujours prête à suivre leur impulsion et leur direction. Éminemment juive et haineuse sont la réprimande que Balkis adresse à Salomon pour avoir arraché le vénérable cep de vigne planté par Noé, et la prédiction du crucifiement infâme du dernier de sa race.

Le temple est le royaume universel des Juifs, s'étendant de l'Est à l'Ouest et du Sud au Nord sous la voûte du firmament. Les douze colonnes sont les douze tribus d'Israël. Les colonnes J et B ne sont plus *Jakin* et *Boaz*, mais JUDA et BENJAMIN, les deux tribus fidèles; les dix autres colonnes symbolisent les dix tribus perdues. Le cordon à douze nœuds entrelaçant les douze colonnes, commence à la houppe dentelée attachée à la colonne de Juda et se termine a la houppe dentelée attachée à la colonne de Benjamin. Les pommes de grenade sont l'emblème de la fécondité des enfants d'Israël. La chambre du milieu et l'arbre du milieu signifient la Synagogue suprême, ou les Chefs d'Israël travaillant sous la présidence du Prince de l'Exil.

Les outils maçonniques, marteau, équerre, etc., symbolisent l'action multiforme de la Synagogue pour arriver à son but, le *Kéther-Malkhuth*.

L'histoire des Juifs est représentée au 15e degré, *le Chevalier d'Orient ou de l'Épée*, par Cyrus, rendant la liberté aux captifs et accordant à Zorobabel, âgé de soixante-dix ans, la permission de rebâtir le temple; au 16e degré, le *Prince de*

Jérusalem, par Darius, ordonnant aux Samaritains de se soumettre aux Israélites ; et au 17e degré, *le Chevalier d'Orient ou d'Occident*, par les Juifs s'unissant avec les Gnostiques, les Johannites et les Templiers. Au 18e degré, les Rose-Croix célèbrent la Pâque juive en dérision de la passion de Jésus-Christ. C'est principalement là que la haine juive se permet tous les sacrilèges possibles contre le divin Sauveur. Dans les grades suivants on esquisse à grands traits le royaume désiré des Juifs sous la forme de la Jérusalem céleste avec son Grand Pontife (19e degré) ; son Grand Patriarche (20e degré) ; son Chef du Tabernacle (23e degré); son Prince du Tabernacle (24e degré) et son Souverain Commandeur du Temple (27e degré).

9. Concept philosophique de la fable maçonnique.

La philosophie dit en d'autres termes ce qu'enseignent la théologie et la mythologie. Elle réduit leurs personnages à des êtres inanimés ou à de purs concepts. Elle se plaît à dépersonnifier par des idées abstraites ce qui bien souvent est un être vivant ou un individu.

Il nous suffira donc de donner au Saint Roi et à la Sainte Matrone et aux colonnes J et B, les noms d'Esprit et de Matière, ou, si vous voulez, d'Énergie active et de Substance passive, ou encore de Principe masculin et spontané et de Principe féminin et réceptif ; ou de Force et de Matière, etc., etc. C'est du pur panthéisme.

Les « Trois ennemis » qui s'opposent au développement du principe actif et intelligent, sont l'absence de vie, de forme et de mouvement dans la matière. Les « trois sauveurs » de l'esprit vivificateur sont l'Intelligence, la Volonté et la Force motrice.

Afin d'éviter la nécessité de reconnaître un Dieu personnel, le panthéisme nie la création *ex nihilo*, confondant toujours avec une obstination déraisonnable l'émanation des êtres du néant, qui est certainement une absurdité, avec leur création du néant effectuée par la toute-puissance de l'Être éternel. Les panthéistes préfèrent admettre l'absur-

dité d'un Être éternel et temporel, infini et fini, immuable et muable, divin et non-divin, plutôt qu'admettre l'existence d'un Dieu, à qui ils devront rendre compte de leur erreur volontaire avec toutes ses conséquences funestes.

Le Temple qui se bâtit sous leurs auspices est, selon leur philosophie, le Temple de la Sagesse. Hiram qui le bâtit est l'emblème de l'homme sage, appartenant à la race des enfants de la Sagesse ou de la Philosophie. Les hommes qui, en imitant les qualités de la matière, s'opposent à la construction du Temple de la Sagesse, sont ceux qui manquent d'intelligence, de volonté ou d'énergie, les superstitieux, les fanatiques et les ignorants; tandis que les vengeurs et amis d'Hiram sont les âmes d'élite, les intelligents, les vertueux et les résolus. Tous les emblèmes de la maçonnerie se laissent facilement expliquer en suivant ces idées générales. L'œil dans le triangle est l'intelligence de l'esprit; l'étoile flamboyante et les autres symboles du même genre désignent l'union de l'esprit avec la matière; le maillet et la truelle, l'activité de l'homme; l'épée, sa résolution de défendre son œuvre; le phénix, le renouvellement constant de la nature; le serpent en cercle, l'éternité du monde : se mangeant, il est le principe actif; mangé, le principe passif; Eblis, le principe intelligent et bienveillant, Adonaï, le principe inintelligent et malveillant, etc., etc.... Les lecteurs voudront bien eux-mêmes suppléer les lacunes de ce bref exposé.

10. Sens théologique de l'histoire d'Eblis et d'Hiram.

En recherchant le sens théologique de l'histoire d'Hiram et d'Eblis, nous ne voulons pas parler de la théologie chrétienne, mais de la théologie maçonnique ou plutôt kabbalistique. Il nous faut donc recourir à la source même, à la Kabbale, pour constater ce sens avec autorité.

De l'*Ensoph*, qui est l'Être éternel, inscrutable, émane tout ce qui a été, est et sera. Sa première manifestation est le *Kéther*, la Couronne des dix Séphiroth, « le principe de tous les principes, la sagesse mystérieuse, la couronne de

tout ce qu'il y a de plus élevé, le diadème des diadèmes ». Elle représente l'Infini distingué du fini, l'Être en lui-même, nommé dans l'Écriture Sainte *Ehiyhéh, Ego sum;* elle est le *point primitif* ou par excellence. Devant l'Ensoph, l'éclatante *lumière* du Kéther n'est que ténèbres.

Du sein de ce Kéther, de cette *unité absolue*, sortent parallèlement deux principes, l'un mâle ou actif, *Khokhma*, la Sagesse ; l'autre passif ou femelle, *Binah*, l'Intelligence. La *Sagesse* est aussi nommée le *Père*, car elle a, dit-on, engendré toutes choses ; l'*Intelligence*, c'est la *Mère*, ainsi qu'il est écrit : « Tu appelleras l'Intelligence du nom de mère [1]. »

De leur mystérieuse et éternelle union sort un *Fils* qui, prenant à la fois les traits de son père et ceux de sa mère, leur rend témoignage à tous deux : c'est la connaissance ou *la Science*, *Dajath* [2]. Celle-ci ne constitue pas de Séphirah spéciale.

Dans cette triade *Kéther*, *Khokhma* et *Binah*, nous ne pouvons pas retrouver les trois amis du bon principe, parce que ces amis vengeurs et rédempteurs supposent la perpétration du meurtre du bon principe. Or, dans le système kabbalistique, il n'y a pas de principe opposé ni à l'Ensoph ni à la Couronne, à moins de dire que, par la concentration de tout être dans la Couronne, naît de lui-même son opposé : l'*Abîme*. Cette supposition nous paraît juste, quoique nous ne l'ayons trouvée nulle part affirmée.

Après la description du *monde de l'émanation*, c'est-à-dire des dix Séphiroth, la Kabbale enseigne l'existence du *monde de la création*, habité par un seul ange, le *Métatrône*, ainsi appelé parce qu'il se trouve immédiatement au-dessous du trône de Dieu représenté par *Adam Kadmon*. Il a sous ses ordres des myriades d'esprits que la Kabbale a divisés en dix catégories, constituant le troisième *monde*, celui *de la Formation*. Le Métatrône, avec ses dix catégories

1. *Proverbes*, II, 3.
2. Franck, p. 140.

d'esprits, est la seconde série de onze avec laquelle nous avons déjà fait connaissance.

Samaël, l'Ange de la désolation (hébr. *Sammah*, désolation [1]), le chef suprême du monde, se trouve opposé au Métatrône.

Les trois premiers démons sous la dénomination de Samaël (Eblis) répondent aux trois premiers Esprits bons soumis au Métatrône. Les deux premiers démons sont le *Tohu* (l'Informe) et le *Bohu* (l'Inorganisé), c'est-à-dire l'absence de toute forme visible et de toute organisation; le troisième est le *Khoschek* (les ténèbres) qui au commencement couvraient la face de *Thehom* (l'abîme).

L'*Abîme* (en grec *Bythos)*, le *Tohu* et le *Bohu*, voilà dans la théologie kabbalistique les trois ennemis de la Lumière divine. Ils l'empêchent de se développer et de bâtir le Temple de l'Univers visible, *Olam Asia*, le monde de la Fabrication. Mais ils sont vaincus par les trois vengeurs et amis du Métatrône, les trois premiers bons Esprits.

Il n'y a pas de doute sur l'identité de Samaël, de Diabolos et d'Eblis, ce sont les noms hébreu, grec et musulman du même Prince des Ténèbres. Il se fait appeler aussi l'*Ange de la Lumière;* cela s'explique par le fait qu'il est le *Père du mensonge*.

Hiram, dans le sens théologique de la narration maçonnique, est le représentant de tous les hommes qui travaillent sous la direction du Prince des Ténèbres, qu'il s'appelle Eblis, Lucifer ou Ange de Lumière.

Il est inutile de compléter le parallèle théologique.

11. Idée kabbalistique du mythe maçonnique.

Les Juifs n'ont pas fait l'application de leurs doctrines secrètes à la franc-maçonnerie, ni jamais publié sur ce sujet leur programme politique. Tout ce que nous pouvons donc faire, c'est d'en conjecturer la teneur en nous basant sur les théories de la Kabbale et du Talmud. Mais un tel ou-

1. Ps. LXXII, 19.

vrage n'étant pas d'une grande valeur pratique, il nous suffira d'en indiquer les traits principaux.

Adam Kadmon, l'homme par excellence, est le Juif idéal, son idée divine et l'archétype du Juif historique. Or, puisque l'Ensoph se reproduit dans les différents mondes, et se révèle dans des êtres temporels qui portent son image, le Juif historique doit s'efforcer de ressembler le plus parfaitement possible à son prototype divin.

Se croyant doué d'une intelligence et d'une sagesse supérieures à celles des *Goïm*, ou nations en dehors et au-dessous de la sienne, le Juif se croit également leur supérieur, en fait de *grâce*, de *justice* et de *beauté :* d'après la Kabbale, il est issu du Saint Roi, dont ces attributs sont l'essence. Il est persuadé aussi de sa supériorité en fait de *force* et de *majesté*. Ne lui revient-elle pas de droit de la Sainte Matrone, source éternelle de sa nation éminemment privilégiée? Les âmes des Juifs ont le privilège d'être une part de Dieu même; elles sont de la substance de Dieu, de la même façon qu'un fils est de la substance de son père. C'est pourquoi une âme de Juif est plus chère et plus agréable à Dieu que toutes les âmes des autres peuples de la terre; car les âmes de ceux-ci viennent du diable et sont des âmes semblables à celles des animaux et des brutes[1]. Les Juifs seuls sont des hommes, les autres nations ne sont qu'une variété d'animaux[2].

Étant d'une nature si noble et si élevée, qui porte en elle l'expression des Séphiroth nommées, le Juif a droit aux deux Séphiroth *Kéther-Malkhuth*, au diadème royal : la *Couronne* sur sa tête et le *Royaume* sous ses pieds. « Dieu donna toute puissance aux Juifs sur les biens et le sang de tous les peuples. » Le Talmud tire les conséquences logiques de cette thèse et permet aux Juifs de voler, d'exploiter, de tuer les chrétiens comme ils voudront et pourront[3]. La franc-maçonnerie, qui est leur outil, est donc un moyen légitime pour atteindre ce but, et elle lui sert d'instrument

1. Rohling, *le Juif selon le Talmud*, p. 91.
2. *Ibid.*, p. 105.
3. *Ibid.*, livre III, chap. I à VIII.

principal pour réaliser la reproduction sur la terre de l'Homme primitif et idéal que la Kabbale place dans le ciel.

On le voit, Hiram est le Juif idéal de la Kabbale. Si le premier essai tenté pour le placer sur le trône de la terre ne réussit pas, si la révolution qui doit y conduire n'aboutit, dans le temps, qu'à une défaite et à un désastre pour le peuple juif, il n'y verra qu'une imitation de ces « créations qui ont échoué parce que Dieu n'était pas descendu avec elles pour y demeurer ». Ces créations avortées sont symbolisées par les sept rois d'Edom qui ont précédé les rois d'Israël[1]. A la chute de ces rois d'Edom, la Kabbale rattache la croyance à une sorte de révolution dans le monde invisible de « l'émanation divine[2] ».

Voici un texte de la Kabbale exprimant cette idée : « Avant que l'Ancien des anciens, celui qui est le plus caché parmi les choses cachées, eût préparé les formes des rois et les premiers diadèmes, il n'y avait ni limite ni fin. Il se mit donc à sculpter ces formes et à les tracer dans sa propre substance. Il étendit devant lui-même un voile, et c'est dans ce voile qu'il sculpta ces rois, qu'il traça leurs limites et leurs formes ; mais ils ne purent subsister. C'est pour cela qu'il est écrit : Voici les rois qui régnèrent dans le pays d'Edom avant qu'un roi régnât sur les enfants d'Israël. Il s'agit ici des rois primitifs et d'Israël primitif (idéal, céleste, intelligible). Tous les rois ainsi formés avaient leurs noms, mais ils ne purent subsister, jusqu'à ce qu'il (l'Ancien) descendît sur eux et se voilât pour eux[3]. »

Le monde terrestre étant formé à l'image du monde céleste et le Juif à l'image d'*Adam-Kadmon*, qui ne fut couronnée qu'après toutes les révolutions précédentes (après les rois d'Edom), le Juif ne se laissera jamais décourager par des défaites et par l'insuccès des révolutions qu'il aura déchaînées ; il espérera encore, il espérera toujours qu'une heure viendra, lui apportant le *Kéther-Malkhuth*, et faisant de lui

1. Genes., XXXVII, 31-40.
2. Franck, *la Kabbale*, p. 153.
3. *Ibid.*, p. 154.

une imitation réussie et parfaite d'*Adam-Kadmon*. Hiram ressuscitera toujours jusqu'au moment où ses assassins seront anéantis.

Que les religions, les États et les sociétés civiles des Edomites, ou non-Juifs, l'assaillent comme les trois mauvais compagnons; qu'ils lui infligent la mort, — toujours seulement apparente, — il trouvera toujours ses trois Sauveurs, sa philosophie, ses lois et ses alliés — soit gnostiques, soit manichéens, soit templiers, soit francs-maçons, soit socialistes, etc., etc..., toujours il recommencera la construction du temple, jusqu'à ce qu'il soit achevé et devenu une image parfaite du ciel.

La colonne lumineuse J figure le Saint Roi, et la colonne obscure B, la sainte Matrone; les pommes de grenade, les nombreux fruits de leur union; la voûte sacrée, l'Ensoph; le triangle lumineux, au-dessus du trône du Vénérable, les trois Séphiroth supérieures ou le Grand Architecte de l'univers; le soleil et la lune à ses côtés représentent une fois de plus le Saint Roi et la Sainte Reine; le double triangle entrelacé, l'union de ces deux saints personnages; le triple triangle entrelacé, les trois triades de l'Homme archétype. L'étoile flamboyante à cinq pointes avec la lettre G (génération) au milieu figure de nouveau l'union du Saint Roi et de la Matrone; selon une autre interprétation, cette étoile flamboyante qui compte dix angles représente les dix Séphiroth, cinq angles pointus et masculins et cinq angles obtus et féminins. L'épée flamboyante figure l'émanation de l'énergie génératrice de l'architecte divin. L'échelle mystérieuse représente les sept Séphiroth inférieures par lesquelles l'âme descend pour s'incarner, et par lesquelles elle remonte, à la mort du corps, après ses transmigrations, vers sa source, l'Intelligence. Le Tau et la croix teutonique figurent la force génératrice du Grand Architecte de l'Univers, soit dans les trois, soit dans les quatre mondes, le monde *Beriah* (Création) étant fréquemment omis, parce qu'il n'est habité que par le seul ange *Métatrône*. Le pavé mosaïque est le symbole des deux grandes divisions éternelles

de la Lumière ou de l'Esprit et des Ténèbres ou de la Matière. La lyre d'Apollon figure l'harmonie entre les sept Séphiroth inférieures, entre les sept planètes qui en sont une image, et entre les émanations de l'Ensoph en général. La couronne sur les bijoux maçonniques est la figure de la première Séphirah; le cercle et le serpent mordant sa queue sont celle de l'Ensoph. Le serpent développé est l'Ensoph se révélant dans l'univers. Le serpent d'airain est le grand architecte de l'Univers trônant sur le phallus, l'emblème de son pouvoir générateur. Le Pélican nourrissant ou trois ou sept petits signifie encore ou l'Ensoph donnant sa vie aux trois Séphiroth supérieures, ou l'Architecte de l'Univers la donnant aux sept Séphiroth inférieures; enfin, le Phénix ressuscitant des flammes est le même Ensoph se renouvelant éternellement.

En attendant, le Temple n'a que *trois fenêtres*, visibles sur le tableau de la loge, car, « par un procédé kabbalistique, il est démontré que le nom de Dieu comprend tous les côtés de l'univers, *à l'exception du Nord*, réservé aux méchants comme un lieu d'expiation ». « A la fin des temps ce côté rentrera comme les autres dans le nom ineffable. L'enfer disparaîtra, il n'y aura plus ni châtiments, ni épreuves, ni coupables. La vie sera une éternelle fête, un sabbat sans fin. » Du nom de l'archange du mal, du serpent venimeux qui s'appelle Samaël — Dieu Poison — on retranchera la première moitié, qui signifie poison; la seconde est le nom commun de tous les anges [1].

Lorsque la construction du Temple sera achevée et *tout le mystère expliqué* — *Parasch Kol* — (mot de passe du 32e degré), l'éternité sera rétablie. Le serpent circulaire aura avalé le bout de sa queue, lequel aura servi à nourrir son corps, la queue elle-même, et servira encore à le nourrir, une fois, cent fois, une infinité de fois, dans tous les siècles des siècles! *Kronos* avalera encore ses enfants, et *Brahme* l'Univers, comme l'araignée file ses fils et les réabsorbe!... Déception! Fraude! Mensonge!

1. Franck, *la Kabbale*, p. 162, note.

12. Explication diabolique de la parabole maçonnique.

De toutes les explications possibles de la fable allégorique racontée par la franc-maçonnerie à ses adeptes, la plus saisissante, la plus vraie et en même temps la plus férocement audacieuse et ouvertement sacrilège est l'explication diabolique. Comment s'imaginer contre la divine majesté une insolence plus hardie que celle-ci : Celui que toute l'humanité adore comme l'unique vrai Dieu, est le principe éternel du Mal! Celui qu'on appelle Satan, le Diable, Eblis, le Serpent, l'antique Dragon, l'Ange déchu, Lucifer, est le principe éternel du Bien! Nous sommes en présence de la réalisation du programme satanique que le prophète Isaïe, en comparant Balthazar à Lucifer, met dans la bouche de cet esprit hautain, qui fut le premier à s'élever contre Dieu, son Créateur. Le prophète dit : « Comment es-tu tombé du ciel, Lucifer, toi qui paraissais si brillant à l'Orient? qui disais en ton cœur : Je monterai au ciel, j'établirai mon trône au-dessus des astres de Dieu, je m'assiérai sur la montagne de l'alliance aux côtés de l'aquilon, je me placerai au-dessus des nuées les plus élevées, et je serai semblable au Très-Haut [1]. »

Eblis, nom mahométan équivalent à *Diabolos*, est la suprême divinité du mythe maçonnique. Il est le *bon* Dieu, le principe du Bien, l'ami des hommes, l'adversaire et le martyr de Jéhovah *Adonaï*. Celui-ci, notre Seigneur, est le *mauvais* Dieu, le principe du Mal, l'ennemi de l'homme.

Eblis se pose comme l'égal d'Adonaï et comme un être existant de toute éternité. Il se compare au phénix, qui se rajeunit toujours de nouveau dans le feu : le feu est bien son élément, mais il le meurtrit plutôt qu'il ne le ravive. Il se nomme l'*Ange de la Lumière, Dieu Feu, l'Intelligence*, la *Sagesse*, la *Beauté*, la *Force*, le *Grand Architecte de l'Univers*, il se nomme même *Jéhovah*. Il est en réalité Eblis, le Calomniateur : toute son œuvre consiste en mensonges et déceptions. Il était autrefois l'Ange de Lumière,

1. Isaïe, XIV, 14.

Lucifer; aujourd'hui, quoiqu'il en retienne encore le nom, il ne l'est plus dans le même sens du mot; la lumière surnaturelle lui est retirée; il ne lui reste que sa lumière naturelle, assez forte, sûrement, pour tromper la pauvre intelligence humaine, la plus petite, au dire de saint Thomas, de toutes les intelligences créées. Il est le *Dieu-Feu*, selon l'expression commune des anciennes religions païennes; la parodie du Saint-Esprit qui est le divin Feu de l'Amour unissant Dieu le Père et Dieu le Fils. Eblis est bien l'Intelligence d'Hermès le Trismégiste; il est aussi la Sagesse, la Beauté et la Force de la Kabbale. Il singe la Sainte Trinité, dont le Père engendra, par l'intelligence, le Fils éternel, son image, sa splendeur, sa beauté, et dont le Père et le Fils produisent le Saint-Esprit, leur amour commun et leur Force. Eblis n'est pas le créateur de l'univers; il nie la possibilité de la création, sachant bien d'ailleurs que sa négation est absurde; il se nomme le Grand Architecte de l'Univers, un architecte ne créant pas ses matériaux, mais ne faisant que les disposer dans un ordre préconçu par lui. L'ordre préconçu par ce grand architecte diabolique est le désordre dans le royaume de Dieu. Enfin, Eblis se nomme aussi Jéhovah, et, par abréviation, *Jao, Jvah* et *Jod*, non parce qu'il est en réalité ce que ce nom signifie, l'Être par excellence, mais parce qu'il s'arroge ce nom afin de pouvoir mieux tromper les hommes à courte vue ou de mauvaise volonté.

Le temple élevé par Satan en l'honneur de Jéhovah, c'est-à-dire de Satan lui-même, et à la construction duquel s'emploie Hiram, l'homme ensorcelé par ses tromperies, n'est pas le temple que Salomon, l'ancien roi des Juifs, a bâti en l'honneur du vrai Jéhovah avec les matériaux et les trésors préparés par David son père. Le vrai Jéhovah est pour Satan un « Dieu jaloux du génie communiqué à Caïn par Eblis, » un « Dieu injuste qui a noyé tant de milliers d'hommes dans les eaux du déluge[1] »; David ne lui est

1. Léo Taxil, II, p. 104.

qu'un roi « débauché » et Salomon qui avait contribué au meurtre d'Hiram, n'a recouvré son estime que dans sa vieillesse, alors qu' « il se convertit et brûla de l'encens à Moloch, le Génie du Feu ». Le temple du Grand Architecte de l'Univers, qu'Hiram lui bâtit, est le Royaume de Satan sur la terre.

Hiram est le représentant de tout homme de la race d'Eblis, le descendant des Caïn, le fratricide; des Lamech, le bigame; des Tubalcaïn et des Loth, les incestes; et il est l'ancêtre des Judas, le traître; des Juifs, les déicides; des Gnostiques, des Ophites, des Manichéens, des Albigeois, des Templiers et des Francs-Maçons, ses manœuvres. Il est même le représentant d'Eblis, de Satan, qui se donne pour Dieu. Au 33e degré, le Président enseigne au récipiendaire : « Au 13e degré, le mot de *Maître*, l'emblème de la régénération de la nature, vous est révélé comme étant aussi le nom de la *Cause Première*[1]. »

Si Eblis le Serpent a fécondé Ève pour lui faire enfanter Caïn, ce n'est pas dans un sens matériel qu'il faut le comprendre; ce serait absurde; mais dans un sens spirituel. La race d'Eblis, ce sont les hommes ennemis de Dieu, les amis de l'Ennemi de Dieu.

Les trois assassins d'Hiram sont : la *Superstition*, nommée aussi *Fanatisme* ou *Mensonge*, c'est-à-dire la religion; le Mosaïsme et surtout le Christianisme; la *Tyrannie*, nommée aussi *Ambition*, c'est-à-dire les gouvernements ou les rois justes, religieux, et surtout les rois chrétiens; et l'*Avarice*, nommée aussi *Cupidité* ou *Ignorance*, c'est-à-dire l'État, la famille et la propriété bien ordonnés sur la base du Christianisme.

Le meurtre d'Hiram est l'établissement dans l'humanité de l'ordre religieux, civil, domestique et moral. La religion révélée comprenant en elle-même tout l'ordre voulu de Dieu, est le meurtrier principal du pouvoir satanique sur la terre. Le Mosaïsme, n'ayant été qu'une préparation du

1. P. Rosen, p. 268.

Christianisme, n'entre guère dans l'armée des ennemis d'Eblis, mais la religion chrétienne est son ennemi capital, l'infâme qu'il faut écraser à tout prix.

Les trois vengeurs d'Hiram sont : la *vraie superstition* qui comprend l'athéisme, le panthéisme, les hérésies, la magie et la sorcellerie; la *vraie tyrannie*, qu'elle se présente sous la forme monarchique, ou aristocratique, ou démocratique; et la *vraie avarice* des usurpateurs, des usuriers et des Juifs. Formés en société, ces trois amis d'Eblis s'appellent : la *franc-maçonnerie*, expression la plus nette de l'alliance entre l'Ange déchu, la Synagogue déchue et un Ordre religieux chrétien déchu.

Pour être persuadé de ce que nous venons d'avancer, on n'a qu'à lire l'instruction qu'on donne au récipiendaire du 33ᵉ degré [1] : « Avant de passer en revue les corps d'armée dont le Rite Écossais dispose pour la lutte à outrance contre les ennemis de l'Humanité (comprenez : de la Franc-Maçonnerie ou des Juifs); avant de vous dévoiler le Secret suprême (comprenez : la Démonolàtrie) qui fait notre force et rend la maçonnerie éternelle (comme l'est le gouvernement de Satan), j'ai à vous prier, Frère, de ne jamais vous écarter de deux principes essentiels, sur lesquels repose toute l'organisation maçonnique. Le premier principe est que le pouvoir vient d'*en bas* (selon Jésus-Christ, le pouvoir vient d'*en haut!*) et qu'il est délégué au moyen du vote démocratique... Le deuxième principe est que, si vous jugez qu'un profane ne puisse, intellectuellement parlant, s'élever jamais à la hauteur du degré de chevalier Kadosch, il faut bien vous garder de l'initier, même au grade d'Apprenti, car jamais vous ne pourrez en faire un vrai maçon Écossais. »—« Le Grand Maître innocent, vous l'avez pressenti, est l'homme, l'*Homme qui est Roi et Maître de la grande nature* (Juif ou Lucifer), l'homme qui naît innocent puisqu'il naît inconscient (substitution fourbe d'un homme ordinaire à l'homme idéal de la Kabbale). *Notre Grand Maître*

1. Paul Rosen, p. 178 seq.

(qui ne saurait être un homme commun quelconque) était né (c'est-à-dire créé) innocent pour être heureux, pour jouir en toute leur plénitude de tous ses droits sans exception. Mais il est tombé sous les coups de trois assassins (c'est-à-dire la Sainte Trinité), de trois infâmes qui ont soulevé des obstacles formidables contre son bonheur et contre ses droits, et ont fini par l'annihiler (c'est-à-dire le précipiter dans l'enfer). Ces trois assassins infâmes sont (en figures) la *Loi*, la *Propriété*, la *Religion*... dont nous avons juré de tirer la plus éclatante des vengeances : ce sont des ennemis auxquels nous avons juré une guerre à outrance et sans quartier, une guerre à mort. De ces trois ennemis infâmes, c'est la *Religion* qui doit être le souci constant de nos attaques meurtrières; parce qu'un peuple n'a jamais survécu à sa religion, et parce que c'est en tuant la Religion que nous aurons à notre merci et la Loi et la Propriété; parce que c'est en établissant sur les cadavres de ces assassins la Religion maçonnique, la Loi maçonnique, la Propriété maçonnique, que nous pourrons régénérer la Société. Et, comme tous nos Secrets maçonniques sont impénétrablement cachés sous des symboles, ceux du grade suprême que vous avez atteint se trouvent cachés dans le symbole de notre grade. L'Aigle à deux têtes (l'une blanche : Esprit ou Lucifer, l'autre noire : Matière ou Dieu) vous commande la sagesse, c'est-à-dire que vous devez mettre de votre côté le plus de chances possible de succès, afin de vous consacrer ensuite efficacement à la réalisation matérielle de la double devise : Deus meumque jus : *A nous tous nos droits!* Ordo ab chao : *Au néant les ennemis de l'Ordre*[1] *!* »

Cette fureur et ce mélange de mensonges et de méchancetés, comment les expliquer autrement que par la haine inassouvie et la rage bouillante de cet Ange de Lumière qui demeure dans le feu et que nous appelons Lucifer? C'est lui qui a inspiré ces paroles, les dernières révélations du dernier degré de la franc-maçonnerie!

1. Paul Rosen, p. 296.

Il faut bien se persuader que le vrai mystère de la franc-maçonnerie n'est pas expressément révélé dans le cadre des 33 degrés, par ce qu'elle y appelle « Nos chefs ». Dans le Rituel du Maître du frère Ragon, édition officiellement reconnue, il est dit : « Aucun grade connu n'enseigne ni ne dévoile la Vérité ; seulement, chacun désépaissit le voile. Les grades pratiqués jusqu'à ce jour ont fait des *maçons*, et non de simples *initiés*. Le secret de la franc-maçonnerie est, par sa nature même, inviolable ; car le maçon qui le connaît ne peut que l'avoir deviné. Il l'a découvert en fréquentant des loges instruites, en observant, en comparant, en jugeant. Une fois parvenu à la découverte de ce secret, il le gardera, à coup sûr, pour lui-même [1]. »

13. Les deux Étendards.

La Kabbale et le Talmud étant originaires de Babylone, il est remarquable que, dans sa méditation « des deux Étendards », saint Ignace range les forces du royaume de l'enfer sous l'étendard du « Prince de ce monde [2] » assis sur son trône, au milieu d'une vaste plaine auprès de Babylone ; tandis que l'armée du royaume du ciel, sous le drapeau de Notre-Seigneur Jésus-Christ, se trouve dans une plaine auprès de Jérusalem. Il nous invite à demander la grâce de découvrir et d'éviter les pièges de Lucifer, et de bien connaître et d'imiter les vertus de Jésus-Christ. Ensuite, il nous représente le Prince des réprouvés, dans les plaines de Babylone (qui veut dire Confusion), sur un trône de feu, son élément, environné d'une fumée épaisse, c'est-à-dire de mensonges, d'allégories et de décors éblouissants et trompeurs, répandant l'effroi autour de lui par la difformité hideuse de ses traits (voir le Baphomet !) et ses regards terribles (entendre les cris de vengeance dans les loges) !

En second lieu, saint Ignace nous fait voir autour de Lucifer la foule innombrable de ses sectateurs et de ses

1. Léo Taxil, *Mystères*, p. 150.
2. Jean, XII, 31.

ministres. Là se trouvent réunis les pécheurs de tous les siècles (depuis Caïn jusqu'aux Communards, aux Socialistes allemands, aux Nihilistes russes, aux Lucifériens italiens); là sont les hommes esclaves des passions, les orgueilleux et les ambitieux (qui convoitent le pouvoir suprême dans le gouvernement du monde); les ravisseurs du bien d'autrui (la haute finance et les grandes entreprises trompeuses); les impudiques (les nombreuses loges d'adoption, les Harems des frères maçons); les homicides (les Carbonari et autres affiliés à la franc-maçonnerie), etc..... Le dessein de Lucifer est de séduire le genre humain tout entier, par l'établissement de la République universelle gouvernée par le maillet d'or du Suprême Chef de la franc-maçonnerie, et après l'avoir séduit, de l'entraîner dans son effroyable malheur, — non pour lui procurer des délices dans son élément de feu, mais pour se venger sur lui, la créature de Dieu, de l'éternelle punition que lui a infligée la divine justice. Cette vengeance de Lucifer sera la juste récompense de l'apostasie de ceux qui « ont mieux aimé les ténèbres que la lumière, parce que leurs œuvres étaient mauvaises [1]. »

Écoutons encore en esprit Lucifer s'adressant à ses ministres, leur ordonnant de tendre de tous côtés des pièges aux hommes pour les perdre. Il leur enseigne ses artifices et ses tentations : comment, d'abord, il prend les âmes par l'amour des richesses (pour être assisté, il faut être maçon!), puis comment il leur inspire l'ambition (pour parvenir au pouvoir, il faut entrer dans la loge!), et enfin l'orgueil, l'abîme sans fond, d'où sortent tous les vices comme de leur source. Combien de niais, d'insensés et d'insouciants, hélas! des deux sexes, se laissent prendre tous les jours à ces pièges! Combien qui s'y jettent en aveugles (les yeux d'abord bandés, et ensuite éblouis par le lycopode maçonnique), combien qui, peu contents de s'être laissé séduire, travaillent encore à séduire leurs frères!

1. Jean, III, 19.

Cet étendard de Lucifer, représenté ainsi par saint Ignace, n'est-il pas une image parfaite de la franc-maçonnerie? Et l'étendard de notre Roi Jésus-Christ n'est-il pas une image saisissante de l'Église chrétienne?

Dans une plaine riante, auprès de Jérusalem, cité des Saints, vision de paix, emblème du ciel, là, non pas sur un trône, mais humblement conversant avec ses sujets bien-aimés, Notre-Seigneur se trouve, attirant les cœurs par la beauté et le charme de ses regards, — de la vérité et des vertus qu'il enseigne,— par la paix et les consolations qu'il opère dans les âmes élues. Autour de lui sont rassemblés ses disciples et ses apôtres de tous les temps, les patriarches, les prophètes, les martyrs, les pénitents, les vierges;... là, pas un seul des vices, pas une seule des faiblesses qui déshonorent l'humanité;... là, au contraire, toutes les vertus poussées jusqu'à l'héroïsme. Quel est donc le dessein de notre Roi divin? Celui de ramener tous les hommes à la vertu, et par la vertu au bonheur du temps et à la gloire de l'éternité. Aussi veut-il que ses apôtres aillent dans tout le monde pour prêcher l'Évangile, pour inspirer aux âmes d'abord le détachement des richesses et ensuite l'humilité, source de toutes les vertus. Voyez le succès de l'apostolat chrétien : combien de pécheurs convertis et heureusement arrachés à l'enfer; combien de disciples conquis à la sainte pauvreté et à l'humilité évangéliques; combien de nouveaux apôtres formés pour le salut des âmes et la gloire de Dieu!

LIVRE VI

INTERPRÉTATION DES 33 DEGRÉS

DU RITE ÉCOSSAIS ANCIEN ACCEPTÉ

CHAPITRE PREMIER

LA DIVISION DES 33 DEGRÉS EN TROIS ONZAINES

1. Les divisions feintes des 33 degrés.

Les efforts faits par la franc-maçonnerie pour dérouter les regards inquisiteurs tant des adeptes que des profanes sont aussi ingénieux que nombreux. Outre la multiplicité de l'interprétation des symboles, nous constatons un nombre considérable de Rites divers et de divisions de leurs grades.

Le *Rite écossais d'Hérodom* est composé de 25 degrés, divisés en 7 classes. La première classe compte 3 degrés, la seconde 5 et la troisième 3 : en tout *onze*. La quatrième classe compte également 3 degrés, la cinquième 5 et la sixième 3 : encore une fois *onze*. La troisième onzaine n'a fait que commencer; car la septième et dernière classe compte de nouveau 3 degrés; mais la huitième classe, à 5 degrés, et la neuvième, à 3, ne lui ont jamais été ajoutées.

Le *Rite d'York* est composé de 30 degrés divisés en 4 séries : la première série, dite initiation, compte 3 degrés; la seconde, dite Royale-Arche, 4; et la troisième, dite de Royal-Maître, aussi 4; en tout *onze*. La quatrième série, dite de Chevalerie, compte 19 degrés. Ses trois derniers grades jouent le même rôle que les 3 grades supérieurs du Rite écossais ancien accepté.

Le *Rite de Zinnendorf*, appelé aussi *Rite Johannite*, supprime les grades intermédiaires sans grande importance,

mais il conserve les principaux grades d'Arrière-Loges. Il est composé de 7 degrés en 3 classes.

Le *Rite Éclectique* ne compte que 5 grades : les trois premiers, d'Apprenti, de Compagnon et de Maître, et les deux principaux grades d'Arrière-Loges, correspondant à ceux de Rose-Croix et de Kadosch.

Le *Rite de Swédenborg* est composé de 12 grades divisés en 4 classes. Un seul frère peut être revêtu du 12e grade, le Grand Maître de l'Ordre.

Le *Rite de Misraïm*, de 90 grades, se divise en 33 grades symboliques, 33 grades philosophiques, 11 grades mystiques et enfin 13 grades cabalistiques. Nous ne faisons que toucher légèrement au mystère du nombre satanique de *treize*. Les treize derniers degrés du Rite de Misraïm commencent par le grade de « Docteur du Feu Sacré », ce qui indique leur nature. Le 82e degré Chevalier du *Sadah Redoutable*, laisse entrevoir qui est ce « Tout-Puissant Redoutable ». Le 83e degré, « Sublime Chevalier *Théosophe* », démontre l'origine de la secte moderne des Théosophes. Enfin, pour être bref, le 86e degré, « Sublime maître de l'anneau Lumineux », fait pressentir, même aux profanes, l'air magique dans lequel se meuvent les initiés de ce rite monstrueux.

Le *Rite français*, tout comme le Rite Écossais Ancien Accepté, comporte 33 degrés ; seulement, un certain nombre de ces grades sont conférés par communication, c'est-à-dire sans épreuves. C'est un moyen excellent pour cacher le vrai sens des grades. Notre exposition des 33 grades démontrera la sagesse de l'Ordre de laisser avancer certains frères, ineptes aux vrais mystères, jusqu'aux derniers degrés dont ils n'apprennent jamais la vraie importance. Les 33 degrés du rite Français sont divisés en quatre séries ; la première comprend 3 grades *symboliques ;* la deuxième, 15 grades *capitulaires ;* la troisième, 12 grades *philosophiques*, et la quatrième, les 3 grades *supérieurs*. On verra plus tard que ce ne sont pas seulement les 3 premiers grades qui portent le caractère de grades symboliques ; que

les 12 grades philosophiques sont encore autre chose que des grades philosophiques; et que cette division en quatre séries n'a pour raison d'être que le but de masquer la vraie division des trois fois *onze* degrés de la vraie maçonnerie.

Le *Rite Écossais Ancien et Accepté* compte les 33 degrés orthodoxes; mais l'enseignement donné par le « ministre d'État » au récipiendaire du 33e degré feint encore une tripartition arbitraire des 33 degrés; il se divise en enseignement *primaire*, comprenant les 3 premiers degrés; enseignement *secondaire*, embrassant 15 degrés, et enseignement *supérieur*, s'étendant aux 15 derniers degrés[1].

Le « Président » du grade complète cet enseignement en faisant savoir au récipiendaire que les 6 premiers degrés sont consacrés à donner une réponse à la question : Quels sont les devoirs de l'homme envers lui-même? — que les 19 degrés suivants répondent à la question : Quels sont les devoirs de l'homme envers ses semblables? — et que les 8 derniers degrés doivent élucider la question : Quels sont les devoirs de l'homme envers son pays? « Six devoirs se rapportent à l'homme isolé, dix-neuf à l'homme social isolé, et huit à l'homme social dans la société[2]. »

La déception de ses propres membres ne finit, pour la franc-maçonnerie, pas même au 33e et dernier degré! La vraie division des 33 degrés en trois onzaines ne se trouve que dans les Instructions les plus secrètes en dehors des 33 grades, et « dans les symboles sous lesquels les vrais secrets maçonniques sont impénétrablement cachés ».

2. La vraie division des 33 degrés en trois onzaines.

Paul Rosen publie dans son livre, *l'Ennemie sociale*, face à face, l'instruction donnée au général Garibaldi et celle donnée à S. A. R. le prince de Galles. La sincérité éhontée de la première n'est égalée que par l'hypocrisie effrontée de la seconde.

1. Paul Rosen, p. 254.
2. *Ibid.*, p. 286.

N'ayant eu connaissance de ces documents qu'après avoir élaboré l'interprétation des 33 grades donnée dans le chapitre suivant, nous avons été content de retrouver dans la première, en langage ouvert, ce que nos recherches avaient découvert dans le sens caché des « symboles impénétrables ».

Voici un extrait de cette pièce à laquelle nous devons une des plus éclatantes lumières sorties des ténèbres de la franc-maçonnerie.

« La maçonnerie, n'étant autre chose que la Révolution en action, autre chose qu'une Conspiration permanente contre le despotisme politique et religieux, la maçonnerie ne s'est pas affublée d'elle-même de ces décors ridicules, au moyen desquels les princes et les prêtres jouent dans la société les rôles en évidence qu'ils ont usurpés et volés.

« Mais les princes et les prêtres ne pouvant vaincre une institution qui leur est hostile et qui leur est si redoutable, ont eu, à diverses époques, la perfidie de passer dans le camp ennemi, de se faire maçons eux-mêmes et d'introduire dans la maçonnerie ces usages, ces formules, ces titres, ces légendes absurdes qui devaient fausser l'esprit de l'institution, qui en dénaturaient les tendances, et qui, à la place de doctrines libérales et démocratiques, semblaient favoriser des principes religieux et aristocratiques.

« Nos chefs, en présence de ce danger, resserrèrent les liens des vrais membres de cette société secrète par excellence qui est la maçonnerie, et désirant s'assurer, sinon la protection, au moins la tolérance des puissants de ce monde, ils les laissèrent prendre part aux travaux maçonniques dont ils ne leur révélèrent que ce qu'ils voulurent bien leur révéler. Voyant sans sourciller la maçonnerie transformée en apparence en une société, aussi insignifiante que possible, de bienfaisance et de charité dont ces puissants de la terre croyaient tenir le haut bout, nos chefs leur laissèrent déclarer que la Politique et la Religion étaient complètement étrangères à la maçonnerie.

« Il y a donc lieu pour toi, Frère, de subir et d'accepter toutes ces absurdités ridicules qui sont pour notre institu-

tion le pavillon protecteur sous lequel elle peut, acceptée partout, travailler dans l'ombre et le secret au Sublime But qu'elle est destinée à atteindre, car il ne faut pas que tu l'oublies, dans notre Ordre, aucun grade ne dévoile complètement la Vérité ; il en désépaissit seulement le voile qui la cache aux regards curieux.

« Pour nous, investis du pouvoir suprême, pour nous seuls, elle le dépouille entièrement, et inondant notre intelligence, notre esprit et notre cœur, elle nous fait connaître, voir et sentir que :

« L'*Homme* est à la fois le *Dieu*, le *Pontife* et le *Roi de lui-même*.

« Voilà le secret sublime, la clef de toute science, le sommet de l'initiation.

« La *Franc-Maçonnerie*, synthèse parfaite de tout ce qui est humain, est donc le *Dieu*, le *Pontife* et le *Roi de l'Humanité*.

« Voici qui explique son universalité, sa vitalité et sa puissance !

« Quant à nous, grands chefs, nous formons le bataillon sacré du *Sublime Patriarche*, qui est à son tour le *Dieu*, le *Pontife* et le *Roi de la Franc-Maçonnerie*.

« Voilà, Frère, le troisième triangle, la troisième triple vérité qui donnera à ton intelligence, à ton esprit et à ton cœur l'ineffable bonheur de la possession absolue de la Vérité sans voiles ! Tout l'ensemble de l'organisation, du fonctionnement et de l'enseignement de l'Ordre apparaît maintenant à tes yeux, Frère, rayonnant de clarté ; et tu vois, tu comprends que tout notre enseignement se résume en ceci :

« Amener le triomphe de notre Vertu, de notre Morale et de notre Autorité dans l'Humanité tout entière.

« C'est pour cela que nos grades ont une triple classification, suivant qu'ils sont appelés à combattre ce que nos implacables adversaires, ce que nos ennemis mortels, ce que nos infâmes persécuteurs, les cléricaux, osent appeler leur Vertu, leur Morale et leur Autorité.

« Pour combattre leur abjecte Vertu nous avons les grades : 1° Apprenti ; 2° Compagnon ; 3° Maître ; 4° Maître secret ; 5° Maître parfait ; 6° Secrétaire intime ; 7° Prévôt et Juge ; 8° Intendant de Bâtiments ; 9° Élu des Neuf ; 10° Élu des Quinze ; 11° Chevalier Élu ; ce qui nous permet d'amener un profane depuis l'inconscience de l'Apprenti jusqu'à la mission du Chevalier Élu pour la défense de la Vertu maçonnique, pour la croisade de l'Homme, Dieu de lui-même...

« Pour combattre leur immonde Morale, nous avons les grades : 12° Grand Maître Architecte ; 13° Royal Arche ; 14° Parfait Maçon ; 15° Chevalier d'Orient ; 16° Prince de Jérusalem ; 17° Chevalier d'Orient et d'Occident ; 18° Rose-Croix ; 19° Grand Pontife ; 20° Vénérable Grand Maître ; 21° Noachite ; 22° Royal Hache....

« ... Enfin, Frère, pour combattre leur criminelle Autorité, nous avons les Grades : 23° Chef du Tabernacle ; 24° Prince du Tabernacle ; 25° Chevalier du Serpent ; 26° Trinitaire ; 27° Commandeur du Temple ; 28° Prince adepte ; 29° Grand Écossais ; 30° Kadosch ; 31° Grand Inquisiteur ; 32° Prince de Royal Secret ; 33° Grand Inspecteur Général...

« ... Les cléricaux, infâmes assassins de l'humanité, opposent, tu le vois, Frère, à notre Vertu, à notre Morale, à notre Autorité, leur Propriété, leur Religion et leur Loi, et ce sont ces trois ennemis mortels de la Franc-Maçonnerie que tu auras à combattre désormais comme chef d'armée :

« *La Loi*, parce qu'elle n'est pas l'harmonie parfaite entre les Droits de l'homme isolé et les Devoirs de l'Homme Social en Société, Droits qui nous sont acquis à tous dans leur intégrité, Devoirs qui ne sont que la conséquence immédiate du droit qu'a chacun de nous de jouir de tous ses Droits sans être empêché par personne ;

« *La Propriété*, parce que la Terre n'appartient à personne et que ses produits appartiennent à tous, dans la mesure des besoins réels du bien-être de chacun ;

« *La Religion*, parce que les religions ne sont que des

systèmes philosophiques dus à des hommes de génie, systèmes que les peuples ont adoptés sous condition expresse qu'ils viennent constituer un surcroît de bien-être pour eux.

« Ni la Loi, ni la Propriété, ni la Religion, ne peuvent donc s'imposer à l'homme ; et comme elles l'annihilent en le privant de ses droits les plus précieux, ce sont des assassins dont nous avons juré de tirer la plus éclatante des vengeances ; ce sont des ennemis auxquels nous avons juré une guerre à outrance et sans quartier, une guerre à mort.

« De ces trois ennemis infâmes, c'est la Religion qui doit être le souci constant de tes attaques meurtrières ; parce qu'un peuple n'a jamais survécu à sa Religion et parce que c'est en tuant la Religion que nous aurons à notre merci et la Loi et la Propriété ; parce que c'est en établissant sur les cadavres de ces assassins, la Religion maçonnique, la Loi maçonnique, la Propriété maçonnique, que nous aurons régénéré la Société....

« ... Repousse impitoyablement et combats à mort et à outrance, par tous les moyens que nous mettons à ta disposition, telle dynastie, telle institution, telle classe de la Société, telle influence politique, telle autorité gouvernementale, tel personnage princier, telle individualité marquante, qui, se posant, soit en adversaire de la Révolution sociale, soit en défenseur de l'idée ou de la société chrétienne, formerait par là même un obstacle ou un retard à l'accomplissement de notre mission sociale.

« Cette mission sociale que notre Chef Suprême nous a confiée, nous sommes bien près de l'avoir accomplie.

« Comme notre Dieu n'est ni substance, ni corps, ni âme, ni créateur, ni père, ni verbe, ni amour, ni paraclet, ni rédempteur, ni rien, nous avons asservi l'Église à la puissance laïque et renversé le pouvoir temporel du Pape en attendant le renversement de son pouvoir spirituel.

« Comme nous sommes les constructeurs du nouveau Temple du bonheur de l'Humanité, et comme pour le cons-

truire il faut commencer par démolir, par détruire l'état social actuel, nous avons supprimé l'enseignement religieux, nous avons supprimé le droit des gens.

« Après avoir renversé le pouvoir temporel du Pape, de notre ennemi infâme et mortel, par le concours de l'Italie et de la France, nous affaiblirons la France, soutien de son pouvoir spirituel, par le concours de notre puissance et de celle de l'Allemagne.

« Et un jour viendra où, après le partage intégral de l'Europe en deux Empires, l'Allemand d'Occident et le Russe d'Orient, la maçonnerie les joindra en un seul, avec Rome comme capitale de l'Univers entier.

« Notre Chef Suprême régnera seul sur le monde, et, assise sur les marches de son trône, la Franc-Maçonnerie partagera avec lui la Toute-Puissance.

« Si grand et éblouissant est ce but suprême que nous venons de faire luire à tes yeux, grands et patients sont les labeurs et les efforts nécessaires pour l'atteindre.

« Aujourd'hui que tu sièges parmi les Maîtres en Chef, tes travaux doivent augmenter d'intensité; et pour bien te préciser leurs tendances en assurant en même temps le succès et leur triomphe, nous allons te résumer nettement la Grande Lumière de l'initiation suprême.

« Tu es ton *Dieu*, ton *Pontife* et ton *Roi* de toi-même.

« Ta raison est la seule règle du Vrai, la seule clef de la science et de la politique.

« Tes appétits et tes instincts sont l'unique règle du Bien, l'unique clef du progrès et du bonheur.

« Tu dois comprendre et interpréter comme il suit notre sainte devise :

« Liberté, Égalité, Fraternité.

« *Liberté*, l'arme toute-puissante avec laquelle nous avons bouleversé le monde, veut dire :

« *Indépendance* sans limites et sans restrictions, soustraite à toute espèce d'autorité.

« *Indépendance de l'esprit*, qui ne saurait être gênée par aucune révélation ni limitée par aucun dogme.

« *Indépendance de la volonté*, qui ne se soumet à aucune puissance, qui ne reconnaît ni Roi, ni Pape, ni Dieu.

« *Indépendance de la personnalité*, qui a brisé toutes les chaînes qui la retenaient captives, chaînes physiques et chaînes morales, chaînes de la terre et chaînes du ciel, pour réaliser l'indépendance de l'humanité, par son émancipation absolue et complète.

« C'est avec la *Liberté* comme levier et les passions humaines comme point d'appui que nous renverserons à jamais les Rois et les Prêtres, ces ennemis implacables du genre humain, plus funestes pour l'humanité que les tigres pour les autres animaux.

« *Égalité*, le niveau tout-puissant avec lequel nous avons transformé le monde, veut dire :

« *Égalisation des propriétés*, car les droits de l'homme sur la terre commune, comme citoyen d'un seul et même monde, comme enfant d'une seule et même mère, sont plus anciens et plus sacrés que tous les contrats et toutes les coutumes, et que, par conséquent, ces droits il faut les rompre, ces coutumes il faut les abroger.

« *Égalisation des fortunes*, par l'équilibre proportionné des salaires, par l'abolition complète et radicale du droit d'héritage, par l'expropriation de toutes les Compagnies financières, par l'appropriation à la solidarité nationale de chaque peuple des banques, des canaux, des transports, des assurances et des mines.

« *Égalisation des individus*, par la solidarité, par la jouissance égale pour chacun à sa production solidaire. C'est avec l'*Égalité* comme levier et les appétits humains comme point d'appui que nous ferons disparaître à jamais l'Aristocratie d'Argent, bourreau implacable, exploiteuse insatiable du genre humain.

« *Fraternité*, la promesse toute-puissante avec laquelle nous avons établi notre pouvoir, veut dire :

« *Fraternité dans la Franc-Maçonnerie*, pour constituer un *État dans l'État* avec des moyens et un fonctionnement indépendants de l'État, inconnus à l'État.

« *Fraternité dans la Franc-Maçonnerie*, pour constituer un *État au-dessus de l'État*, avec une Unité, un cosmopolitisme, une universalité qui la font supérieure, dirigeante de l'État.

« *Fraternité dans la Franc-Maçonnerie*, pour constituer un *État contre l'État*, tant qu'existeront les armées permanentes, instruments d'oppression, principes de parasitisme, obstacle de toute fraternisation.

« C'est avec la *Fraternité* comme levier et les haines humaines comme point d'appui que nous ferons disparaître à jamais le Parasitisme et la Répression armée, ces fléaux inassouvis, ces épouvantails farouches du genre humain.

« Frère, voici le terme de ton instruction comme Chef de la Franc-Maçonnerie.

« Dis maintenant avec nous notre Serment Suprême :

« Je jure de n'avoir d'autre patrie que la Patrie universelle.

« Je jure de combattre à outrance, toujours et partout, les bornes-frontières des nations, les bornes-frontières des champs, des maisons et des ateliers, et les bornes-frontières de la famille.

« Je jure de renverser, en y sacrifiant ma vie, la borne-frontière où les humanicides ont tracé avec du sang et de la boue le nom de Dieu.

« Je jure de vouer mon existence tout entière au triomphe indéfini du progrès et de l'unité universelle, et je déclare professer la négation de Dieu et de l'âme.

« Et maintenant, Frère, que la Nation, la Religion et la Famille sont disparues à tout jamais pour toi dans l'immensité de l'œuvre de la Franc-Maçonnerie, viens dans nos bras, très Puissant, très Illustre et très Cher Frère, partager avec nous l'autorité sans limites et la jouissance sans bornes que nous exerçons sur l'Humanité. »

Ces extraits suffisent pour donner à notre interprétation des 33 degrés une confirmation officielle.

Satan se révèle toujours comme un singe de Dieu.

Dans un sens vrai et hautement mystique, la révélation

divine nous dit : *Vos dii estis* et *sacerdotium regale*; « Vous êtes des dieux », et « un sacerdoce royal [1] ». Satan s'empare de ces textes et dit à l'homme : « Tu es ton Dieu, ton Pontife et ton Roi. »

Voici donc l'idée-mère des 33 degrés, divisés en trois onzaines : « L'Homme-Dieu, l'Homme-Pontife, l'Homme-Roi », l'Homme, conduit à sa suprême dignité essentielle, spirituelle et temporelle, l'Homme vrai ou parfait et le gouvernement spirituel et temporel parfait. C'est l'incorporation de l'Homme dans le Grand Architecte, dans son Sacerdoce et dans sa royauté.

Ce sont les trois sacrements du Baptême, de l'Ordre et de la Confirmation dans le royaume des ténèbres, la contrefaçon des trois sacrements de l'Église de Dieu, qui impriment un caractère indélébile.

1. Ps. XLVI, 10.— Jean, X, 34. — Pierre, II, 9.

CHAPITRE II

INTERPRÉTATION KABBALISTIQUE DES 33 DEGRÉS ÉCOSSAIS

PREMIÈRE ONZAINE

1. La 10e Séphirah. *Le Royaume.* — L'Apprenti.

L'idée générale exposée et les détails de chaque Grade en particulier doivent nécessairement s'expliquer et se corroborer mutuellement. Aussi entrons-nous de suite dans les détails que nous connaissons après les révélations faites par Léo Taxil, Paul Rosen, et plusieurs adeptes de la franc-maçonnerie même, comme Ragon, Clavel, Carlile et autres. Nous nous contentons de l'interprétation kabbalistique, base des autres interprétations.

Le vaste *Royaume* duquel veut sortir et au-dessus duquel doit s'élever, pour le dominer, l'« Homme » élu, le futur maçon, est le monde profane, l'humanité non initiée, assise dans les ténèbres de l'ignorance et assujettie à la tyrannie des Rois et des Prêtres.

La Kabbale enseigne que la matière première, de laquelle le monde a été formé, est le *En Kadmon*, « le *non-être*, dans lequel il n'y a aucune distinction, aucun mode d'existence [1] ». On ne peut donc pas en apporter un *Mot de passe* quand on veut devenir un « Homme ». Le Rite écossais n'en a pas. Le Rite français a tort de demander aux Apprentis un Mot de passe. *Tubalcaïn* ne signifie rien en passant du monde profane à une loge d'Apprentis.

Le *Mot sacré* du 1er degré est *Boaz* [2]. *Boaz* signifie sta-

1. Franck, p. 161.

2. *Booz*, qu'on trouve souvent, surtout dans les livres anglais, est une erreur.

Booz était le nom de l'arrière-grand-père de David. La colonne faite par Hiram s'appelait *Boaz*.

bilité, fermeté, immobilité; c'est le caractère de la matière passive.

Pour la plupart, les *Mots sacrés* désignent l'essence des degrés maçonniques, et servent à en donner l'idée-mère.

En s'écartant de l'Écriture Sainte, comme elle le fait toujours quand elle en voit l'utilité, la franc-maçonnerie (ou Élie Ashmole, qui composa ce grade en 1646) a donné à la colonne *Boaz* une couleur sombre, et à la colonne *Jakin* une couleur resplendissante. La colonne *Boaz* représente le principe passif, matériel, féminin, mauvais, et la colonne *Jakin*, le principe actif, spirituel, masculin, bon.

La colonne *Boaz* est noire, l'autre blanche : le *blanc* et le *noir* juxtaposés sont les couleurs de Satan[1].

En donnant au premier degré le mot sacré *Boaz*, et au second celui de *Jakin*, qui signifie Rectitude, Direction, l'auteur de ces grades a voulu symboliser par ces mots, comme par ces deux colonnes qui doivent soutenir le temple de Salomon, les deux principes éternels que la Kabbale enseigne, la matière et la force, principes féminin et mâle, dont l'exemplaire éternel est représenté par le Saint Roi et la Sainte Reine ou Matrone.

Souvent on parle de *trois colonnes*, la Sagesse, la Force et la Beauté : alors vous avez les principaux représentants des trois Triades kabbalistiques.

Le récipiendaire étant donc considéré comme de la matière première encore tout à fait informe, c'est-à-dire un *Profane*, le cérémonial de sa réception signifiera qu'il est créé un nouvel homme, un Homme kabbalistique, comme le païen est créé, dans l'Église chrétienne, enfant de Dieu par le baptême.

Vu le caractère antichrétien de la franc-maçonnerie, nous devons nous attendre à l'antithèse et à une parodie du baptême chrétien.

Dans le *cabinet de réflexions* on prend la détermination d'entrer dans la franc-maçonnerie, comme un homme qui

1. Léo Taxil, *Mystères*, p. 367.

réfléchit avant de se faire baptiser. La loge dans laquelle le récipiendaire va entrer[1] est évidemment une imitation d'une église chrétienne : les colonnes, le sanctuaire, l'autel, le prêtre, le diacre et le sous-diacre, représentés par le Vénérable et les deux surveillants, la Divinité dans le triangle lumineux sous le baldaquin, etc... Le triangle lumineux signifie les trois *Séphiroth* supérieures, l'*Anti-Dieu,* le « Grand Architecte de l'Univers », dont l'*Épée flamboyante* représente un rayon lumineux et puissant à la disposition du Vénérable. Le *Triangle* avec le *Soleil* et la *Lune* sont encore une autre représentation des Séphiroth, une nouvelle trinité qui comprend explicitement toutes les autres trinités. Les trois termes de cette trinité sont les centres des trois Triades déjà nommées : la *Couronne,* parmi les Séphiroth métaphysiques; la *Beauté,* parmi les attributs moraux, et la *Royauté* (ou plutôt la *Base*), parmi les attributs inférieurs. Ces trois Séphiroth constituent ce qu'on appelle la *Colonne du milieu,* parce que, dans les figures représentant les dix Séphiroth (*voir planche B*), elles sont placées au centre, l'une au-dessus de l'autre, en forme de ligne droite ou colonne. La *Couronne* s'appelle l'Ancien des jours, la *Beauté,* le Roi Saint, et la *Royauté,* la Reine ou la Matrone. « Si l'une est comparée au *Soleil,* l'autre est comparée à la *Lune,* parce que toute la lumière dont elle brille, elle l'emprunte de plus haut, du degré qui est immédiatement au-dessus d'elle[2]. »

Où sont les francs-maçons auxquels les Juifs aient jamais donné cette explication des trois luminaires qu'ils voient dans leurs loges?

Tout le *Tableau de la loge* s'explique par les doctrines kabbalistiques, gnostiques, manichéennes, etc..., et par les symboles ordinaires de la loge. Vous y voyez les *deux colonnes,* représentant le Saint Roi et la Matrone, les deux

1. Voyez-en le plan dans le livre de Léo Taxil : *les Mystères de la Franc-Maçonnerie,* ouvrage que nous citerons dans nos explications de ce livre VI, en en donnant simplement les pages.

2. Franck, *la Kabbale,* p. 149.

forces mâle et femelle, l'Esprit et la matière, les deux principes du Bien et du Mal : *Jakin*, la Droiture, et *Boaz*, la Stabilité, officiellement expliquées, par les autorités principales de la maçonnerie, comme signifiant le *Phallus* et le *Ktéis*, ou le *Lingam* et le *Yoni*. Au-dessus de ces colonnes se trouvent des *Pommes de grenades*, symboles de la fertilité des deux forces génératrices et du grand nombre d'Hommes élus qui formeront le *Royaume kabbalistique*. Entre les deux colonnes vous voyez les cinq degrés, ou cordes, qui unissent les deux colonnes. Nous avons déjà donné la signification nauséabonde du nombre *cinq;* c'est l'union conjugale entre le Saint Roi et la Sainte Reine, par laquelle sont produits tous les mondes et en particulier l'humanité; cette humanité est représentée par le *pavé mosaïque* au-dessus des cinq cordes : les pierres noires sont les individus selon le sexe de la colonne *B*, et les pierres blanches, des individus mâles.

A la réception d'un Apprenti, la colonne *B* est seule éclairée; parce que le premier degré symbolise la matière seule. A la réception d'un Compagnon, les deux colonnes sont illuminées.

Vous voyez entre les deux colonnes, à la hauteur des chapiteaux, un *compas* ouvert enjambant une *équerre* renversée; c'est le symbole maçonnique ordinaire de la divinité panthéistique, de la Force génératrice unie à la Matière passive. A gauche de la colonne *B* se trouve la *pierre brute*, qui est encore à former, et à droite de la colonne *J* la *pierre cube*, un cube coiffé d'une pyramide. Ces deux pierres signifient soit la matière informe et la matière formée, soit le *Tohu Bohu* et l'Univers, soit l'Humanité profane et l'Humanité kabbalisée, soit le gouvernement profane et le gouvernement de la loge, etc...

Là se trouvent encore le soleil et la lune, le *maillet* et le *ciseau* entrelacés et la *perpendiculaire* et le *niveau*, trois autres symboles du culte phallique.

Le principal emblème de ce culte impudique est le *tablier* maçonnique qui est commun aux frères et aux sœurs ma-

connes. L'Apprenti, qui représente la Matière, porte la *bavette*, en forme triangulaire, levée; le Compagnon, qui représente la Force, la porte baissée; le triangle féminin a la pointe en haut, le triangle masculin en bas. Combien de maçons connaissent la signification ignoble de la bavette levée et de la bavette baissée? Combien ignorent qu'ils se sont engagés dans le culte restauré du Phallus? Combien savent la vraie signification du mot *travail*?

Les *trois fenêtres* par lesquelles entre la lumière du Soleil-Dieu, sont déjà expliquées plus haut : il n'y a pas de fenêtre au côté du nord. La même idée est exprimée par les *trois Étoiles* de la loge, les *flambeaux* près de l'orateur et des deux Surveillants.

Le cordon ayant douze nœuds, ou lacs d'amour, qui se nomme la *houppe dentelée* et aboutit au-dessus des deux colonnes de la loge, signifie le lien qui lie les douze tribus d'Israël; les deux flots touffus symbolisent la vitalité des deux tribus qui sont encore restées intactes et sans mélange avec les autres races humaines, les Juifs modernes.

La voûte du Temple parsemée d'étoiles, indique le Temple que la maçonnerie entend bâtir, ayant le firmament pour toit, et n'étant autre chose qu'un règne général qui doit embrasser tout l'univers — la République universelle, sous le sceptre des Juifs, « le Grand Œuvre », auquel les Juifs travaillent avec un zèle effréné et une persévérance toute surnaturelle.

Un visiteur retardataire d'une loge dit au Vénérable : « Le Maître de ma loge vous *salue par trois fois trois*. » C'est un salut kabbalistique au nom des trois Triades, qui équivaut au « Salut dans l'unité paisible des nombres sacrés[1] ! » Il dit aussi que dans sa loge « on élève des temples à la vertu, et l'on y creuse des cachots pour le vice » (p. 34), ce qui signifie qu'on y travaille à l'établissement du règne universel de la franc-maçonnerie et à la destruction de tout autre règne profane.

1. Léo Taxil, II, 408.

Avant d'être reçu, le récipiendaire doit faire son testament, comme s'il était sur le point de mourir au monde et d'entrer dans une nouvelle vie. En effet, le *baptême maçonnique* est un enrôlement dans un nouveau royaume, le Royaume de Satan. Pour signifier cette nouvelle naissance, le profane est dépouillé de tout ce qu'il a sur lui, même de ses vêtements, autant que les circonstances le permettent. Ses yeux sont couverts d'un « épais bandeau », et on lui passe une corde au cou pour le conduire : c'est le symbole de sa « docilité absolue » et de sa « constance à toute épreuve », c'est-à-dire du complet abandon de son jugement et de sa volonté propres, absolument requis pour pouvoir le mener jusqu'au dernier degré de l'esclavage intellectuel et moral sous le dur sceptre judaïco-diabolique. Notons de suite que même dans le 33e degré, le masque maçonnique n'est pas encore levé de ses yeux et la liberté ne lui est pas encore rendue. Au delà des 33 grades il pourra voir clairement, lorsqu'il sera arrivé au dernier degré du Lucifériansme; et alors, il ne lui sera plus possible, humainement parlant, de rebrousser chemin. Ce ne sera que par une grâce toute spéciale de Dieu qu'il pourra encore se délivrer des chaînes infernales auxquelles il s'est volontairement condamné. Sans ce secours, il sera sûrement entraîné dans le Royaume infernal d'Eblis, préfiguré et commencé dans ce monde par la franc-maçonnerie, comme le Royaume céleste de Dieu est préfiguré et commencé dans ce monde par l'Église catholique. Les deux baptêmes, le maçonnique et le chrétien, sont le premier pas que l'homme fait en cette vie vers sa destinée éternelle. Ce n'est donc pas sans raison que le « Vénérable » nomme le « Profane » qui vient solliciter l'admission dans l'ordre nocturne, un « Téméraire » et un « Audacieux » (p. 35). Il est vrai, le Vénérable dira que le dénuement et la privation de métaux représentent l'homme dans l'état de nature, et que le bandeau est le symbole de l'aveuglement, de l'ignorance et de la superstition des croyances et mœurs chrétiennes; mais on sait aussi que le Père du mensonge nomme le Bien le Mal, et le Mal le Bien. C'est dans ce sens qu'il

faut aussi comprendre les maintes déclarations d'apparence morale et rationnelle que le Vénérable fait dans le cours de ses instructions. Le mensonge enveloppe le récipiendaire, et symboliquement il le lance dans une « caverne » dont il ne connaît ni la profondeur ni les ténèbres. Car c'est alors qu'on lui fait invoquer « le Grand Architecte de l'Univers », dont le Vénérable donne ici une définition panthéistique : « Il est un et infini; il existe par lui-même; il se révèle en tout et partout, et il est TOUT » (p. 69), en ajoutant néanmoins, avec une rare inconséquence, la prière que « son empire s'étende », — comme si l'empire du « Grand Tout » pouvait être amoindri ou étendu par qui que ce soit ou en quoi que ce soit. Il s'agit donc de l'Empire d'*Eblis* dont on parlera au 3e degré.

Sur cette prière, le candidat « se confie — le téméraire — à la main inconnue qui va diriger ses pas! » Certes, ce n'est pas cette foi criminellement aveugle que l'Église demande aux fidèles. Le récipiendaire, après trois « voyages » le purifiant par l'air, l'eau et le feu, est trois fois interpellé en ces termes : « Qui va là? » Les trois demandeurs, les deux Surveillants et le Vénérable, qui lui frappent un, deux et trois coups de maillet sur l'épaule, représentent probablement les mêmes Séphiroth par lesquelles l'âme doit rentrer dans la Source éternelle d'où elle était sortie, c'est-à-dire les Séphiroth qui constituent la *Matrone*. Si cette explication est trop mystique, elle n'en est pas moins la seule plausible en présence de la doctrine kabbalistique et de la déclaration du Vénérable, que la croyance en la métempsycose est une erreur.

L'épreuve purificatrice du feu, qui consiste à envelopper le récipiendaire trois fois dans d'innocentes flammes de lycopode, et l'épreuve du versement de son sang, font assez clairement connaître l'engagement qu'il prend. A la dernière, celle du fer rouge, le Vénérable donne une explication assez importante pour que nous la relevions. Il dit : « Tout profane qui se fait recevoir franc-maçon cesse de s'appartenir; *il n'est plus à lui...* » Un sceau chargé de carac-

tères hiéroglyphiques, après avoir été rougi au feu, est appliqué sur le corps de tout frère nouvellement reçu et y imprime une marque ineffaçable. On voit de suite la singerie de la doctrine chrétienne, que le sacrement de baptême imprime à l'âme un caractère indélébile. Si le chrétien est marqué par le baptême du caractère d'enfant de Dieu, le franc-maçon se fait marquer du caractère d'esclave de Satan. Mais Dieu seul peut imprimer à l'âme un caractère indélébile. Affirmer que celui de la franc-maçonnerie est également indélébile, c'est un mensonge qui peut porter le récipiendaire au désespoir. L'initiation est bien *un pacte implicite ou explicite* avec le démon; mais ce pacte — heureusement pour les maçons déçus et repentants — peut être toujours résilié. Une déclaration qu'on renonce à cet engagement criminel suffit pour effacer sa valeur juridique, et l'absolution du péché, donnée par un simple prêtre selon les lois de l'Église, lave l'âme de toute souillure encourue par cet acte si téméraire.

La charité qu'on demande au récipiendaire pour une pauvre *Veuve et ses enfants*, n'est pas destinée à une pauvre femme; la « Veuve » est la mère d'Hiram, et ses « enfants » sont les « frères » d'Hiram; car au 3e degré on fait la demande : « Pourquoi dites-vous : *A moi les enfants de la veuve?* — *Réponse.* Parce que tous les maçons se considèrent comme les frères d'Hiram, qui était fils d'une veuve [1]. » On comprend donc ce que signifie le *tronc de la Veuve* et la « Bienfaisance » maçonnique.

Dans le sens judaïque, la *Veuve* est *Jérusalem* ou la *Synagogue.*

Les *trois pas,* les *trois coups,* l'âge de *trois ans,* le *triple baiser fraternel,* la *batterie,* l'*acclamation,* etc..., se rapportent aux trois Séphiroth de la troisième Triade kabbalistique, parce que l'Apprenti représente la matière ou la Sainte Matrone, comme le Compagnon le Saint Roi, et le Maître la première Triade.

1. Léo Taxil, II, p. 125. Voyez III *Rois,* VII, 14. « Hiram qui était fils d'une femme veuve de la tribu de Nephtali. »

Le récipiendaire est solennellement averti de la teneur du serment à prêter, et il lui est dit qu'il faut qu'il le prête de sa pleine liberté. Le pacte est donc bien conclu de la part du profane. En échange, la franc-maçonnerie lui donne « la Lumière ». Si c'est une vraie lumière, le contrat est bilatéral; mais si cette « lumière » n'est qu'une tromperie, le pacte est essentiellement nul et dérisoire. Or quelle « lumière » donne-t-on au profane? Est-ce la lumière de la foi? Certes non. Matériellement, c'est la lumière du lycopode soudainement enflammé et éblouissant les yeux du néophyte, délivrés du bandeau qui les avait couverts jusqu'à ce moment; spirituellement, c'est la lumière sinistre de « l'Ange de Lumière », de Lucifer. On est initié à la démonolâtrie.

Est-ce un contrat licite, valable, honnête? Non.

Les *glaives* des frères sont tous dirigés vers la poitrine du néophyte, ressemblant alors au soleil, duquel émane un cercle de rayons. Il devient un soleil *individuel*, une imitation finie du soleil soi-disant *infini* de Lucifer. Ce sont les rayons spirituels partant de tous ces soleils individuels qui l'entourent et qui ont été formés l'un après l'autre, d'après l'archétype, le *Dieu-Soleil* des anciennes initiations. Après avoir reçu la « lumière », le récipiendaire répète son premier serment, et jure, en sus, « d'obéir fidèlement aux Chefs (à lui inconnus) de l'Ordre, en tout ce qu'ils lui commanderont de conforme et de non contraire à ses secrètes lois », également encore inconnues au néophyte!

La franc-maçonnerie, on le sait, blâme les Jésuites de ce qu'ils jurent une obéissance aveugle. Les Jésuites, comme les religieux des autres Ordres, connaissent leurs supérieurs ; ils leur jurent obéissance en tout ce qui n'est pas contraire à la loi de Dieu qu'ils connaissent. Ils ne jurent donc pas une obéissance aveugle; ils ont, en émettant le vœu d'obéissance religieuse, les yeux grandement ouverts. Mais ceux-là mêmes qui les accusent faussement, se rendent coupables de jurer une obéissance vraiment aveugle répugnant directement à la saine raison, à la conscience, à

l'honnêteté, à la prudence, au plus simple bon sens. Pourquoi les profanes s'y laissent-ils prendre? C'est un serment illicite, invalide, qui ne lie personne en conscience, et que chacun peut violer sans offenser Dieu.

Remarquez en outre que ce serment d'obéissance aveugle n'est pas contenu dans le premier serment, prêté avant, puis immédiatement après l' « illumination » : ce premier serment n'oblige qu'au silence et à l'amour des frères ; le second, cet abominable serment d'obéissance aveugle, ce n'est qu'après l'illumination, après le renouvellement du premier serment, et sans en avoir donné préalablement connaissance au néophyte, qu'on l'exige de lui. Le néophyte a donc tout droit de se refuser à le prêter. Mais où est le néophyte qui s'y soit jamais refusé ?

La création, réception et constitution solennelle du récipiendaire en Apprenti-Maçon conclut formellement le pacte entre le néophyte, d'un côté, et la secte, la Synagogue et Satan, de l'autre.

Le triple baiser, le tablier avec la bavette relevée, les *gants* destinés « à la femme qu'il estimera le plus », la communication des signes secrets, des Mots convenus et des Attouchements mystérieux complètent alors la formalité.

Le *Signe d'Ordre :* « Porter à plat la main droite sous la gorge, légèrement vers l'artère carotide de gauche, les quatre doigts serrés et le pouce écarté en forme *d'équerre* », est encore la représentation de la matière ou de la Sainte Matrone, dont le néophyte se signe comme le chrétien de la croix. Le *Signe de Reconnaissance :* retirer la main vers l'épaule droite, simulant l'acte de se trancher la gorge, et laisser tomber la main le long du corps, est un renouvellement tacite des serments maçonniques ; c'est en même temps la formation d'une seconde équerre dont on se signe, à l'imitation des Chrétiens se signant de trois croix, sur le front, sur la bouche et sur la poitrine, en l'honneur de la Sainte Trinité : le Père, principe intelligent, est censé résider sur le front ; le Fils, Parole de Dieu le Père, est placé sur les lèvres, et le Saint-Esprit, principe d'Amour

mutuel entre le Père et le Fils, demeure dans le cœur.

L'*attouchement* se rapporte généralement à un fait qui est indiqué par quelques traits caractéristiques. Au premier degré, on se prend la main droite, l'on pose son pouce sur la première phalange de l'index du frère, et l'on frappe trois petits coups dans le creux de la main. Chacun peut s'en donner une signification selon son point de vue.

Le *Catéchisme*, qui suit l'initiation, est une pièce très instructive, enseignant d'une manière admirable comment il faut dérouter les esprits désireux de se renseigner sur les mystères maçonniques. Il n'y a que les vrais initiés qui comprennent les sous-entendus, dans les explications que le catéchisme donne sur les différents symboles.

Le premier pas est fait. Le profane, presque toujours un chrétien, s'est donné corps et âme à une société dont il ne connaît ni l'origine, ni le dernier but, ni les vraies doctrines, ni les moyens d'action, ni la vraie valeur morale. Il s'est engagé, par plusieurs serments délibérément prêtés, dans une nouvelle religion dont la divinité adorée ne s'appelle pas *Dieu*, mais « le Grand Architecte de l'Univers », divinité mystérieuse, tantôt invoquée personnellement, tantôt définie comme le grand *Pan* impersonnel du Panthéisme païen. Il a été incorporé à cette société qui se cache hypocritement sous des apparences philanthropiques; il a donné son adhésion, il a formellement lié sa volonté, sa vie à une œuvre qu'il savait bien n'être ni chrétienne ni morale, et dont il pouvait, dont il devait soupçonner l'immoralité, pour ne pas dire l'esprit vraiment satanique.

Il n'y a que le premier pas qui coûte. A moins que l'Apprenti n'écoute la voix de sa conscience, il descendra de degré en degré sur la pente qui aboutit à l'intérieur le plus caché du Royaume de Lucifer.

Celui qui tirera tout le profit de cet esclavage, c'est le Juif kabbalistique, qui s'est prêté à Satan pour accomplir son œuvre de haine contre le Christ crucifié et Jéhovah Adonaï; qui erre dans le monde, courant sans cesse après l'idéal du *Khéter-Malkhuth* de l'Univers que le Ten-

tateur fait miroiter devant ses yeux et ne lui donne jamais, parce qu'il ne le possède plus lui-même, depuis qu' « un plus fort que lui est survenu, a triomphé, a emporté toutes les armes dans lesquelles il se confiait, et a distribué ses dépouilles [1] ».

La guerre de l'Enfer contre le Ciel s'est concentrée et organisée dans la franc-maçonnerie. L'Apprenti s'est fait enrégimenter.

La grande armée des Frères Apprentis constitue, kabbalistiquement, la *matière* sur laquelle l'Esprit est destiné à travailler,—la pierre brute de laquelle on forme les pierres cubiques appelées à servir à la construction du Temple,—le ROYAUME sous les pieds d'ADAM-KADMON, —la *dernière des Séphiroth* constituant l'*Homme archétype*.

Le premier degré de la franc-maçonnerie, le grade d'Apprenti, représente donc la Séphirah *le Royaume*, et signifie le principe matériel, l'élément corporel de l'homme.

2. La 9e Séphirah. *La Base.* — Le Compagnon.

Le *Mot sacré Jakin* étant interprété officiellement par le *Phallus*, l'idée-mère du second degré est évidente ; ce degré est le complément du premier. Tout le cérémonial caractéristique de ce degré tourne autour de l'*Étoile flamboyante*, de la lettre *G*, du nombre *cinq* et de la gloire du *travail*.

Nous avons déjà plus que suffisamment expliqué ces symboles. Il ne nous reste qu'à citer plusieurs phrases du discours du Vénérable, dont le double sens devrait faire rougir tout homme honnête qui permet qu'on les lui adresse.

« Le travail est le gardien de la vertu, a dit Hésiode ; et ce poète a raison, même contre la Bible. La Bible indique le travail comme un châtiment, tandis qu'il n'est qu'une heureuse nécessité, un besoin salutaire de l'organisation de l'homme, basé sur la nature, *la divine nature qui produit sans cesse* et ne se repose jamais... Tout travail mérite

1. Luc, XI, 22.

salaire... Le salaire maçonnique... signifie que l'initié n'attend pas sa récompense dans l'avenir, mais qu'il la reçoit ici-bas, et se trouve satisfait. » Satisfaction sensuelle !

« L'*Étoile flamboyante*... est la figure sacrée qui nous rappelle la cause mystérieuse de tant de merveilles, le Grand Architecte des mondes. » — « Tout le monde incline la tête pour saluer l'Étoile flamboyante. » Voilà donc l'idolâtrie et la phallolâtrie bien prononcées.

Le voile tombe lorsque le Vénérable déclare au récipiendaire qu'il a maintenant cinq ans : « âge qui nous rend apte à visiter les loges d'adoption, où tout se fait par cinq ». (P. 88.)

Le *Mot de passe, Schibboleth*, qui signifie : épi de blé, et symbolise autre chose, a servi de Mot de passe lors de la guerre entre Éphraïm et Galaad. Ceux de Galaad « se saisirent des gués du Jourdain, par où ceux d'Ephraïm devaient passer à leur pays, et lorsque quelqu'un d'Éphraïm, fuyant la bataille, venait sur le bord de l'eau, et disait à ceux de Galaad : Je vous prie de me laisser passer, ils lui disaient : N'êtes-vous pas Éphratéen. Il leur répondait que non, alors ils lui répliquaient : Dites donc *Schibboleth,* qui signifie un épi. Mais comme il prononçait *Sibboleth,* parce qu'il ne pouvait pas bien exprimer la première lettre de ce mot, ils le prenaient aussitôt et le tuaient au passage du Jourdain [1]. »

Les francs-maçons se servent donc, pour deux raisons, de ce mot comme *Mot de passe.*

Le *Signe* de l'ordre et l'*Attouchement* de ce degré s'expliquent facilement par l'ignoble idée-mère qui a inspiré l'ensemble de ce degré.

En jetant l'œil sur la figure kabbalistique d'*Adam Kadmon* on verra quelle place y occupe la neuvième Séphirah, la *Base* ou le *Fondement*. Le grade de Compagnon s'explique alors entièrement par la Kabbale ; et il n'est autre chose qu'une réhabilitation de l'ancien culte phallique. Toutes les

1. *Juges*, XII, 6.

impudicités des anciens mystères païens y sont reproduites théoriquement, pour être exercées pratiquement dans les loges androgynes, dites d'adoption.

La force génératrice étant considérée dans les anciens mystères comme l'attribut principal, voire même l'essence de la divinité, la franc-maçonnerie, en rétablissant cette erreur abominable, a dégradé et dégrade encore ses adeptes au-dessous du niveau des anciens initiés, aux yeux desquels la vérité et la sainteté du christianisme n'avaient pas brillé. Jetons le voile sur ces infamies ! Nul honnête homme, nulle femme pudique ne peut entrer dans les loges.

Le second degré représente la Séphirah *la Base*, et signifie le principe générateur, la force virile du corps humain.

3. La 8e Séphirah. *La Gloire*. — Le Maître.

Le Président du Conseil suprême du 33e degré enseigne que le mot sacré du 3e degré, *Mac Benac*, signifie « Putréfaction [1] ». Ce mot hébreu *mac-ben-mac*, veut dire : « pourriture, fils de pourriture ». Le Talmud cherche à abaisser la nature humaine plutôt qu'à l'ennoblir : « D'où viens-tu ? — D'une goutte de matière en putréfaction. — Où vas-tu ? — Au milieu de la poussière, de la corruption et des vers [2]. »

Le Président du 33e degré dit : « D'où vient l'homme ? » Voilà le grade d'Apprenti, le 1er degré du Rite. Aussi son mot sacré signifie-t-il : le *Ktéis*, l'*Uterus*. Qu'est-ce que l'homme ? Voilà le grade de Compagnon, le 2e degré. Aussi son mot sacré signifie-t-il : le *Phallus*. Quelle est la destinée de l'homme ? Voilà le grade de Maître, le 3e degré. Aussi son mot signifie-t-il : la « *Putréfaction* ».

Tout le monde sera maintenant bien persuadé que la franc-maçonnerie n'est au fond qu'un plagiat, qu'une reproduction de l'immonde Talmud et de la Kabbale panthéistique des Juifs. De la pourriture de l'épi est produit le blé, qui lui-même est d'une nature putrescible. L'idée-mère de

1. Paul Rosen, p. 281.
2. Franck, p. 172.

ce 3e degré est donc l'enchaînement de la mort et de la vie corporelles, de la destruction et de la réformation. La corruption est en même temps la mère et la fille de la vie. On conçoit pourquoi le *tablier* du Maître n'a *pas de bavette* : ni la pourriture ni le fils de la pourriture ne sauraient en faire usage. Nous sommes en présence du *Sivaïsme* indien. Siva, la troisième personne de la trinité indienne, est en même temps le Dieu-Destructeur, terrible, et le Dieu-Réformateur, aimable.

Il faut bien comprendre l'enseignement du Président 33e : « Les religions primitives envisageaient la Cause première sous le triple aspect de la création, de la destruction et de la conservation, résultat de la conception primordiale que tout ce qui commence dure jusqu'à sa fin. Or, en démasquant la triple conception de la Cause première des religions primitives, le catholicisme n'a pas eu la main heureuse. Il a inventé un Dieu le Père, Créateur, un Dieu le Fils, Conservateur, mais il a oublié de donner un président à la destruction. Du président de la destruction il a fait le prince des ténèbres, le démon... La Trinité catholique est donc insoutenable [1]. »

La franc-maçonnerie kabbalistique fait rentrer « le Président de la destruction » dans sa Trinité, et déclare le démon « semblable au Très-Haut », Jéhovah Lucifer égal à Jéhovah Adonaï. Elle l'appelle « *son* Maître », et lui dédie le 3e degré dans son système hiérarchique.

L'idée de ce grade est exprimée par la représentation du meurtre, de la sépulture et de la résurrection du récipiendaire. Ce Frère lui-même est le représentant non seulement de Jacques Bourguignon de Molay, mais aussi du Juif déchu et de l'Ange déchu. Plusieurs traits de la cérémonie et de l'histoire d'Hiram ne trouvent pas d'application à l'histoire du dernier grand maître des Templiers, ni à celle des Juifs; ils devront être rapportés à la chute de Lucifer. D'autres ne pourront s'appliquer qu'aux Juifs ou à Jacques Molay.

1. Paul Rosen, 287.

Nous avons déjà dit que le maître Hiram et ses trois assassins désignent, dans l'explication diabolique, Lucifer et les trois personnes de la Sainte Trinité. Ce n'est qu'à eux que peuvent avoir trait les trois coups que, dans le drame maçonnique, les deux Surveillants et le Vénérable portent sur la gorge, le cœur et le front du récipiendaire, et à la suite desquels il tombe. Les chrétiens se signent à ces trois endroits, en l'honneur de la Sainte Trinité, du Père qui engendra le Fils par son Intelligence personnelle, le Fils qui est la Parole proférée par le Père, et le Saint-Esprit qui est leur Amour mutuel.

Saint Michel terrassa Lucifer par cette parole : « Qui est semblable à Dieu? » parole qui lui fut inspirée par la Sagesse divine qui est le Fils. Ayant perdu la bataille dialectique, pour ainsi dire, Lucifer fut privé de la charité divine que lui retira le Saint-Esprit, duquel elle procède. Le Juge suprême, Dieu le Père, confirma et acheva le jugement, en précipitant l'Ange révolté du ciel au fond de l'enfer. Voilà les trois coups portés par la Sainte Trinité à l'Ange révolté.

La *Règle* signifie, dans ce conte, la droiture du jugement, l'*Équerre*, l'union par amour, et le *Maillet*, la puissance suprême. De l'enfer, Lucifer ne ressuscitera jamais pour rentrer dans le ciel ; il ne le veut pas ; mais il lui est laissé le pouvoir de tenter les hommes ; il peut devenir leur maître, non par une force supérieure qu'il ne possède pas, mais *par la propre volonté de ceux* qui consentent à sa domination et s'enrôlent dans son armée.

Suivons Léo Taxil, page 102. Le *mot sacré* n'est pas *Mahabone*, ce qui n'a pas de sens, à ce que nous sachions. Carlile dit que c'est le nom du Chef des Quinze qui retrouvèrent deux des meurtriers[1]. Mais ce nom est communément donné comme Zerbaël ou Éligam. *Moabone*, au contraire, comme dit le Rite écossais, a un sens parfait selon l'idée kabbalistique de ce degré. *Moab* était le fils incestueux de Lot et de sa fille aînée[2], et *One* (*Aon*) signifie force,

1. Carlile, *Manual of freemasonry*, p. 247.
2. Genèse, XIX, 37.

richesse. Lot est une figure de l'Ensoph hermaphrodite et sa force est reproduite en Moab, comme celle de l'Ensoph en la première Séphiroth, ou celle du *Bythos* hermétique dans l'*Intelligence*, que nous avons déjà reconnue être Lucifer.

L'*acacia* qui intervient dans la cérémonie de réception est un symbole de l'innocence d'Hiram, de Jacques Molay, du Juif, de Satan. Le mot grec *akakia* veut dire innocence. Tout criminel endurci proteste de son innocence. Il est de même un symbole d'*indestructibilité*, si l'arbre d'acacia est réellement identique avec celui de *Sétim* dont parle la Bible. Le bois de Sétim est beau, il noircit insensiblement et devient semblable à de l'ébène. Moïse le choisit pour la construction du Tabernacle, pour les madriers, les colonnes du portique d'entrée, l'Arche d'alliance, la Table des pains de proposition, l'autel des parfums et des holocaustes, et les colonnes de la cour du vestibule. Le Vénérable Bède dit qu'à cause de l'indestructibilité de ce bois, le Tabernacle était une vraie figure de l'Église militante et plus encore de l'Église triomphante.

Les Juifs, en composant les rites de leur société secrète, n'ont pas oublié les belles qualités de ce bois. Ils ont fait pousser un acacia sur le tombeau de leur maître Hiram, pour symboliser l'indestructibilité de leur race.

Le Compagnon qui se fait recevoir Maître doit jouer le rôle de l'assassiné et du ressuscité. Le Très Respectable dit : « Cet heureux jour nous ramène la lumière que nous croyions à jamais perdue. Notre Maître a revu le jour; *il renaît dans la personne du Frère N.* »

Cette renaissance est une *multiplication* de la personne du Maître! Voilà le mystère du 3e degré, la formation d'un fils de Lucifer.

Nous invitons les maçons à bien y réfléchir. Dans la religion chrétienne, on nous enseigne que le Fils de Dieu nous a rachetés par son précieux sang, pour faire de nous des *enfants de Dieu* et ses *frères*, non par nature, mais par adoption. Le Fils de Dieu se *multiplie* en nous; il nous élève par

la grâce sanctifiante, au-dessus de notre nature, « afin que nous devenions participants de la nature divine », et puissions dire : « Notre Père qui êtes aux cieux[1] ».

Lucifer, « le Maître » de la franc-maçonnerie, singeant en tout Dieu et son Église, se *multiplie* en ceux qui, par leurs serments maçonniques, deviennent « Maîtres » comme lui. Cette *multiplication* est le vrai sens de la huitième Séphirah qui s'appelle *Gloire*. « Il serait assez difficile, dit M. Franck (p. 146), de trouver dans le sens de ces deux mots le *Triomphe* et la *Gloire*, la 7e et la 8e Séphiroth, s'ils n'étaient suivis de cette définition : « Par le *Triomphe* et la *Gloire*, on comprend l'*extension*, la *multiplication* et la *force*; car toutes les forces qui naissent dans l'univers sortent de leur sein[2]. »

On questionne le Maître à l'entrée du Temple : « Comment avez-vous été admis Maître ? » Il répond : « Par cinq coups distincts », par le travail du *Saint Roi* et de la *Matrone*, symbolisé par l'attouchement du 3e degré.

La multiplication, voilà les nombreux grains des pommes de grenades qui sont la *gloire* des deux colonnes *J* et *B!* Voilà le *Schibboleth!* Voilà les nombreux épis sur la tige du blé ressuscité de la pourriture! Voilà la résurrection du Maître souvent répétée dans les nombreuses loges maçonniques! Comprenez maintenant l'exclamation en commun des frères Compagnons qui, en levant la main, s'écrient : « *Gloire* au *Travail!* » (p. 87). Le travail du Saint Roi et de la Matrone vous le connaissez; sa *gloire?* regardez la multiplication des Maîtres, créés à l'image de celui qu'ils nomment « *Notre Maître* qui êtes au Feu! »

C'est Lucifer dont se signent les francs-maçons, en faisant le *signe de détresse*. On renverse sur la tête ou à la hauteur du front, les deux mains dont les doigts sont entrelacés, et on s'écrie : A moi les enfants de la Veuve! Les deux avant-bras forment une ligne droite, la base du triangle mystique

1. II Pierre, I, 4.
2. Zohar, III, 296.

renversé sur soi; les parties supérieures des deux bras font les deux côtés de ce triangle et sont censées se joindre au cœur.

Le chapeau haute-forme moderne sur la tête des Maîtres, nommé « Triangle », pèche contre le symbolisme autrefois observé, lorsque le chapeau révolutionnaire avait en réalité la forme d'un triangle. La *voûte d'acier* est un toit triangulaire formé par les glaives des Maîtres, sous lequel ils font passer leurs grands hommes d'honneur. Le *signe d'horreur* se réfère à la découverte du cadavre d'Hiram. Le *mot de passe Tubalcaïn*, qui signifie *possession mondaine*, rappelle l'histoire apocryphe que l'Orateur raconte de la descente d'Hiram dans l'abîme du feu, après le désastre de l'airain liquide. Tubalcaïn, sortant de l'enfer, appelle Hiram humilié : « Viens, mon fils, viens sans crainte; j'ai soufflé sur toi, et tu peux respirer dans la flamme. » Le Maître reçoit l'assurance que dans le domaine d'Eblis, enveloppé de feu, il trouvera des « délices inconnues! » Avec « leur Maître », les « Maîtres », qui sont sa race, passeront, au moyen de ce mot de passe, dans le domaine d'Eblis, « où règne la liberté », et où, comme le leur a promis le Père du mensonge, ils trouveront des « délices inconnues » (p. 140). — L'enfer, un lieu de délices! Le mot de passe français *Ghibblim* est le nom des charpentiers « de Ghibblos qui apprêtèrent le bois et les pierres pour bâtir » le temple de Salomon[1].

Somme toute, la Kabbale juive de Babylone fournit la plus parfaite interprétation des mystères maçonniques. La profondeur à laquelle il faut descendre pour découvrir, au milieu d'un tas de symboles déroutants, le vrai sens de ces mystères, justifie entièrement notre opinion : la franc-maçonnerie est le résultat pratique d'un *Pacte occulte* entre l'Enfer et la Synagogue déchue; ce pacte a pour premier but l'assujettissement de l'Univers à la domination de la Synagogue; pour second but l'anéantissement complet du christianisme, et pour dernier but, inconnu peut-être aux Juifs

1. III *Rois*, v, 18.

eux-mêmes, la corruption totale du genre humain et le triomphe de Lucifer sur Jéhovah; sur Jéhovah, dont l'Archange déchu usurpe le nom pour en usurper aussi le Royaume.

Messieurs les Maîtres du 3e degré doivent savoir qu'en s'enrôlant au nombre de ceux qui portent en eux l'image de leur « Maître » par excellence, ils sont volontairement entrés comme membres dans la contrefaçon de l'Église du Christ. En se donnant la main « *en griffe de Maître* » et en se laissant *frapper au front* par le maillet du Maître, ils ont reçu, selon l'expression de saint Jean, « le caractère de la Bête à la main droite et au front[1] »; ils se sont volontairement faits sa *Gloire* kabbalistique.

4. La 7e Séphirah. *La Force.* — Le Maître Secret.

Pour l'obtention du 4e degré, il est prescrit que « *neuf* mois pleins doivent être écoulés depuis la date où l'aspirant a reçu le grade de Maître maçon[2] » — neuf mois depuis la conception jusqu'à la naissance. Si l'âge du *Maître Secret* est 81 ans, cela signifie que, pendant 8 et 1 mois — ou, selon la nature spirituelle, pendant 9 fois 9 ans — le nouveau Maître est resté dans le secret de la *Chambre du milieu*, avant d'éclore comme une fleur de sa semence.

Le mot de passe de ce degré est *Ziza*, fleur, ou *Zizon*, force de la fleur.

Le mot *Ziza* signifie aussi une *lame*. Or, on lit dans le livre de l'Exode, ch. XXVIII, v. 36, l'ordre donné par Jéhovah à Moïse : « Vous ferez aussi une lame (*Ziza*) d'un or très pur, sur laquelle vous ferez graver par un ouvrier habile ces mots : *La Sainteté est au Seigneur*. Vous l'attacherez avec un ruban de couleur d'hyacinthe à la tiare, « sur le « front du Souverain Pontife ». Cette lame avait la largeur de deux doigts, et atteignait d'une oreille à l'autre. Rabbi Elieser, fils de Josi, prétend en avoir vu une avec cette inscription : *Kodesch lajéhovah* : « sacré à Jéhovah ».

1. Apoc., XIII, 17.
2. Paul Rosen, p. 119.

Le président du 33e degré, en donnant au mot sacré *Ziza* cette signification : « le Principe, la Fin et le Seigneur de la création humaine est le Phallus, » fait comprendre que cette lame d'or était un phallus, c'est-à-dire une représentation du membre viril, une chose sacrée et la divinité elle-même. C'est là, en effet, la vraie doctrine maçonnique! *Ziza*, le phallus, ou *Zizon*, la force du phallus, est une chose adorable!

Dans ce 4e grade, la maçonnerie kabbalistique célèbre la 7e Séphirah, le *Triomphe*, qu'elle explique, comme nous venons de l'apprendre, par *Extension de la Force*. L'épi sort de la terre-mère et fleurit. La vie physique est complète; elle existe avec tous ses instincts. Quel est donc le principe, quelle est la clef qui a pu ouvrir le sein de la nature pour faire naître cet être nouveau? La *clef* qui pend, en bijou, du cordon du « Trois fois puissant » et de ses frères du même 4e degré, est facilement expliquée si l'on considère les paroles de l'Orateur du 33e degré : « Le mot sacré du 4e degré signifie que le Principe, la Fin et le Seigneur de la création humaine est le phallus[1]. »

La *clef* c'est le phallus, ce sont les appétits et les instincts de l'homme, comme il a été dit à Garibaldi[2]. Il faut leur obéir.

Le front du nouveau-né est orné d'une couronne d'olivier et de laurier, couronne non fermée, parce que la fleur, *Ziza*, ne vient que d'éclore. Au milieu du tablier du Maître secret sont deux branches, l'une de laurier et l'autre d'olivier, formant une couronne non fermée, et au milieu la lettre *Z*, initiale du mot sacré. Le *cordon* est large de *onze* centimètres, le nombre connu de la Kabbale. La *Bavette*, dont nous connaissons déjà la signification, porte sur elle un *œil* ou peint ou brodé.

L'interprétation de cet œil, qui ne signifie pas l'omniscience divine, est donnée par l'Orateur de la loge : « Le

1. Paul Rosen, p. 281.
2. Voir p. 286.

4e degré nous montre que dans l'œuvre de la génération, l'homme n'est que l'assistant, le coopérateur, l'exécuteur d'un principe élevé qui est en lui et non en dehors de lui.

« La *conscience*, c'est la voix de la nature ; c'est de la nature seule que nous devons suivre les inspirations, car elle ne nous pousse que vers les choses utiles à l'humanité. *L'homme n'a donc pas d'autre maître que lui-même!* et il a toujours droit *d'obéir aux instincts!* Prendre pour la voix de sa conscience le reproche intérieur qui se produit quelquefois à la suite d'une éducation dont les superstitions et les préjugés ont été la base, c'est se tromper grossièrement. Une conscience qui lutte contre les tendances naturelles n'est qu'une conscience faussée. »

D'après cette doctrine, *les poussées des instincts* sont *la voix de la conscience*. Nous avons appris du Zohar kabbalistique que l'âme humaine, déjà avant son émanation d'*Adam Kadmon*, possède une triple nature dérivée de la Trinité des Séphiroth. Elle est Esprit (*Nischmah*), Ame (*Ruakh*), et Esprit plus grossier (*Nephesch*), ce dernier « immédiatement en rapport avec le corps, et cause directe de ce qu'on appelle dans le texte les mouvements inférieurs, c'est-à-dire les actions et les instincts de la vie animale[1] ».

Les instincts étant le plus haut développement de la nature physique de l'homme, on en traite dans ce 4e degré, qui complète la considération de l'Homme comme être physique.

Nous ne nous étonnons nullement de voir traiter par la franc-maçonnerie les instincts animaux du corps humain comme *la voix de la conscience*, *dont nous devons suivre les inspirations;* car le premier moyen pour corrompre l'homme est la luxure; et la franc-maçonnerie a pour premier but de corrompre l'humanité pour arriver à la dominer. Elle enseigne que « ce que les profanes nomment *Vertu* est précisément le *Vice*, et réciproquement » (p. 189).

Puisque dans ce grade l'on entame la question de l'âme humaine liée à la matière, il est opportun d'introduire en

1. Franck, p. 174.

même temps le grand principe du dualisme manichéen.

Les trois *mots sacrés : Jod, Adonaï* et *Jvah* (*Jhvh*) indiquent, le premier, la Divinité suprême, l'*Intelligence* hermétique (Lucifer), préconisée comme le principe du *Bien;* le second, l'*Adonaï* de la Bible, calomnié comme le principe du *Mal;* et le troisième, le *Tétragrammaton,* le nom de quatre lettres, c'est-à-dire *Jhvh,* les consonnes du nom de *Jéhovah* sans les voyelles.

L'interprétation judaïque de ce degré jette une vive lumière sur la connexion entre les Juifs et la franc-maçonnerie. L'Orateur de ce grade enseigne au candidat que *Jvah* n'est pas la vraie prononciation du nom de la Divinité, et que seul le grand prêtre juif avait le droit de prononcer le vrai nom, le dixième du mois Tichri. Ce jour-là, les Juifs célèbrent leur fête des Tabernacles, en commémoraison de leur voyage dans le désert, où ils habitaient sous des tentes. Esdras institua cette fête joyeuse après le retour des Israélites de leur captivité babylonienne; il dit au peuple : « Allez sur les montagnes et apportez des branches d'*olivier* et des plus beaux arbres, des branches de myrte, des rameaux de palmier et des arbres les plus touffus, pour en faire des couverts de branchages,... en forme de tentes[1]. »

Observez donc la double interprétation. Dans le sens physique de ce degré, c'est l'âme qui entre dans le corps; dans le sens judaïque, c'est le peuple juif qui entre dans l'humanité, comme son esprit vivificateur.

Les quatre dernières Séphiroth de l'homme primitif correspondent donc exactement aux quatre premiers degrés de la première onzaine maçonnique. Il est à présumer que les autres Séphiroth se retrouveront dans les autres degrés, jusqu'à ce que, au onzième degré, « l'Homme vrai » maçonnique soit une parfaite image de l'Ensoph.

La nature physique de l'homme est complète, la seconde Triade, la nature morale, sera représentée par les trois degrés suivants.

1 II *Esdras*, VIII, 15.

5. La 6e Séphirah. *La Beauté.* — Le Maître Parfait.

L'astuce qui a présidé à la confection du 5e degré de la franc-maçonnerie est aussi étonnante que profonde. Souvent on passe par ce degré « intermédiaire » comme un des moins importants, et on le confère « par communication » (p. 105), les chefs occultes jugeant inutile de le conférer à certains adeptes. Et c'est cependant ici que se trouve le talon d'Achille du système philosophique de la Kabbale et de la franc-maçonnerie.

Nous avons déjà remarqué que tous les systèmes panthéistiques pèchent dans leur enseignement sur le passage du fini à l'Infini, ou *vice versa*. Ce passage, pour eux, est aussi difficile à trouver que la quadrature du cercle. Rendre l'Infini fini, c'est représenter par un nombre fini combien de fois le diamètre d'un cercle est contenu dans sa circonférence; rendre le fini infini, c'est calculer en nombre exact la circonférence du cercle qui correspond à son diamètre. L'un et l'autre sont mathématiquement impossibles.

« Mais la franc-maçonnerie prétend posséder la solution de ce problème impossible. » (P. 200.)

Cette prétention et la figure kabbalistique de l'Homme archétype nous donnent la vraie explication de ce grade de *Maître parfait*. En effet, la première triade des Séphiroth représente les attributs de l'intelligence divine; la seconde, ceux de la volonté, et la troisième, les attributs physiques, les deux premières ressortissant de l'*Esprit* et la troisième de la *matière*. Il nous faut donc chercher dans les confins des deux premières triades et de la troisième, le passage que la philosophie kabbalistico-maçonnique voudrait établir entre l'Esprit et la matière, entre l'Infini et le fini. Cette tentative se trouve dans le 5e degré.

Le monde matériel, fini, est généralement représenté par un carré, — les quatre parties du monde, — et l'Infini par un cercle, sans commencement et sans fin.

Or, quand nous montons des quatre premiers degrés maçonniques, symbolisant le monde matériel, au cinquième

où commence le monde spirituel, nous y trouvons la matière idéalisée et représentée par « quatre colonnes blanches, élevées à chaque angle de la salle, à distance égale. Soixante-quatre lumières éclairent le temple, seize à chaque angle; mais on peut les réduire à seize en tout, quatre dans chaque coin. » (P. 199.) Voilà la *beauté idéale* du monde matériel, qui, lorsqu'on descend de la hauteur de l'Ensoph, commence là où finit la Beauté du monde spirituel.

La 6e Séphirah, la dernière de la seconde triade, nommée *Tiphéreth*, Beauté, est représentée dans le 5e degré, le grade de Maître parfait.

Remarquons de suite que la Kabbale désigne comme « Symbole matériel de la Beauté la poitrine ou le *cœur*[1] » de l'Homme archétype. « Le récipiendaire du 5e degré, dans la cérémonie d'initiation, est conduit à un petit mausolée, placé à droite en entrant dans la salle; là on lui révèle que le *cœur* du maître Hiram repose dans l'urne qui surmonte le monument. » (P. 200.) Cette coïncidence est une nouvelle preuve de l'identité du personnage d'Hiram avec l'Homme archétype, le Juif idéal et Lucifer; elle justifie une fois de plus notre hypothèse sur la base kabbalistique de la franc-maçonnerie. Partout nous retrouvons le Juif.

« Ce mausolée construit en un lieu caché, dit le Rite, est l'emblème de la réserve dans laquelle les francs-maçons doivent tenir les hautes vérités qu'ils possèdent... Jusqu'à présent, on s'est contenté d'apprendre aux adeptes qu'il n'y a pas eu création, dans le sens véritable du mot, mais seulement génération. Maintenant, l'affilié reçoit cette confidence : c'est que l'existence de l'humanité ne saurait être temporelle, mais qu'elle est parfaitement éternelle. Arrière les religions qui prétendent qu'à un moment donné le monde pourra finir! En vain affirme-t-on qu'un Dieu pourra interrompre la vie de l'univers ; on oublie que la *divinité comporte deux principes* (nous sommes au milieu du Manichéisme), et que le Mal, en définitive, doit être vaincu par le Bien. Or, il

1. Franck, p. 145.

est évident qu'un Être surnaturel, Adonaï, décrétant la fin du monde, n'est pas le Bien, et il est indiscutable que l'Être surnaturel (Lucifer), opposé à ce principe malfaisant, ne laissera pas s'accomplir une aussi monstrueuse iniquité! » (P. 202.)

Les Maîtres parfaits intelligents, tant soit peu versés dans la philosophie, comprendront immédiatement que la quadrature du cercle, dont la franc-maçonnerie prétend posséder le secret, consiste tout bonnement dans le dogme manichéen, évidemment absurde, de la dualité de la Divinité. Selon Manès, ni la matière ni le principe du mal n'ont été créés dans le temps, mais ils existent de toute éternité. La matière est éternelle; le carré est rond! Il existe un Dieu mauvais; le cercle est carré! la Divinité devient, par une suite de générations, le monde matériel; voilà la quadrature du cercle. C'est là tout le secret que les « Maîtres parfaits » apprennent, en écoutant, soit le Président de ce degré, Adonhiram, le fils d'Abda, le surintendant des tribus de Salomon [1], soit le surveillant Zabad, fils de Nathan [2], soit même son Introducteur, le « frère Serebia [3] », enfin, tous des Juifs. Voilà la perfection en la Maîtrise maçonnique !

L'*attouchement* en ce grade consiste en ceci qu'on se porte mutuellement la main gauche sur l'épaule droite, ce qui forme avec les omoplates des deux « Maîtres parfaits », un *carré*, tandis que leurs mains droites, prises mutuellement, en tenant les pouces écartés, forment avec ces pouces un triangle. Le triangle et le carré ensemble symbolisent les deux mondes, le spirituel et le matériel.

Le même mystère est caché sous le nombre sept qui joue son rôle dans l'âge : « huit ans, par un et sept » : l'unité divine de l'Ensoph révélée par le monde spirituel et le monde matériel, le triangle et le carré.

Le monde matériel est encore signifié par la *Marche :*

1. III *Rois*, IV, 6.
2. I *Paralip.*, II, 36.
3. II *Esdras*, IX, 5.

« former un carré par quatre pas ensemble », et par la *Batterie* : « quatre coups lents ».

Sur le *tablier* du « Maître parfait » vous voyez trois cercles concentriques, au milieu desquels est une pierre carrée portant la lettre J. C'est évidemment une représentation des trois mondes supérieurs, l'*Azilah*, le *Bériah* et le *Yézirah*, qui renferment le quatrième, l'*Asiah*, dans sa quadrature matérielle. La lettre J signifie *Jéhovah*, le Grand Architecte de l'Univers, au centre de tout ce qui existe.

Le *Bijou* montre le monde visible, représenté par le *quart d'un cercle*, puisque, dans cette philosophie kabbalistico-panthéistique, le monde visible est la quatrième partie du Grand Tout, qui est un cercle. Ce quart de cercle est gradué, ou ornementé de onze pierres précieuses. Le *compas* ouvert sur ce quart de cercle est la Force divine qui embrasse et vivifie la matière. La matière informe, n'étant que la moitié de la matière ou du monde visible, est représentée par la *moitié d'un carré*, c'est-à-dire une *équerre*. Le symbole ordinaire des maçons est la moitié d'un carré, ou une *équerre*, le principe féminin, enjambé par un *compas*; le principe masculin, la Force divine, qui s'ouvre au quart pour vivifier la matière; mais qui est capable de s'ouvrir davantage : en effet, elle l'a fait, auparavant et de toute éternité, pour donner l'existence aux autres mondes.

C'est le mensonge panthéistique.

Ce que nous venons de décrire est la seconde partie de l'initiation au cinquième degré. La première doit se référer au complément de la triade morale de l'Homme archétype. Entre les deux, c'est à remarquer, les noms des trois assassins changent. Les adversaires dans le royaume physique d'Eblis, Jubelos, Jubelas, Jubelum (ou d'autres noms fantastiques), sont des ennemis dans le monde visible : la Loi, la Propriété, la Religion. Mais dans le royaume spirituel ce seront des esprits. Leurs nouveaux noms, Sterkin, Oterfut, Abibala, semblent appartenir à un lexique de magiciens et de sorciers, le dernier excepté, comme nous le verrons.

Le *mot de passe, Acacia*, est décrit par le « Trois fois Puissant et respectable Maître » qui préside au 5e degré, comme « l'arbre de vie qui, de la sépulture d'Hiram sur le mont Liban, s'élance pour défier le mauvais génie de la destruction ». Dans l'argot maçonnique le sens occulte de ce mot de passe semble être le suivant : L'acacia, l'arbre de l'immortalité, est planté sur la sépulture d'Hiram. Cette sépulture symbolise l'ensevelissement de Satan dans l'Enfer après son expulsion du mont Liban ou Paradis. Au temps de la création du nouveau monde, matériel et visible, l'acacia s'est élancé de l'Enfer dans le Jardin des délices et est devenu l'Arbre de la Connaissance du Bien et du Mal. Il devait défier Jéhovah-Adonaï en séduisant l'Homme, le maître de ce quatrième monde.

La franc-maçonnerie, mensongère en tout, a identifié l'acacia avec l'Arbre de la Connaissance du Bien et du Mal dont parle la Bible. Il est inutile de démontrer ici la fausseté de ce rapprochement. Nous avons touché ce point pour démontrer une fois de plus que, dans ce grade, il s'agit, selon la Kabbale, du passage de la sphère spirituelle à la sphère matérielle, ou, selon la franc-maçonnerie, du passage de la sphère matérielle à la sphère spirituelle. La révolte de Lucifer, antérieure à la création du monde visible, doit se perpétuer après cette création que symbolise le 5e degré. L'Ange déchu de la Lumière surgira de sa tombe pour se venger de Jéhovah-Adonaï en entraînant le Roi de la Terre dans sa révolte contre Dieu. L'acacia symbolise le pont qui conduit de l'Enfer au Paradis terrestre. Lucifer se posera comme un second Dieu, « semblable au Très-Haut » ; il se nommera le principe du Bien, et nommera Adonaï le principe du Mal ; il séduira l'Homme et le portera à se dire Dieu.

Le *mot sacré* est, pour cette fin, une « revendication ». « *Jéhovah* signifie : Je suis celui qui suis. Autrefois ce nom était donné à Adonaï par les peuples abusés. Aujourd'hui, la franc-maçonnerie, revendiquant pour l'*Humanité* cette formule sacrée, affirme l'existence immortelle de l'espèce

humaine, sous la sauvegarde du principe du Bien (Lucifer). En même temps, l'initié retient ce nom qui est celui de la *Divinité complète en ses deux principes* (dans le sens manichéen), et c'est à la collaboration de ces deux principes que l'Humanité doit d'avoir été engendrée ; car il n'est que trop visible que l'homme est un composé de Bien et de Mal. » (P. 202.)

Le *Maître* maçonnique n'est *parfait* que lorsqu'il reconnaît à Lucifer le droit de revendiquer pour lui-même la divinité, l'égalité avec Dieu. Le mot *Égalité* a plus d'un sens !

Comprenez maintenant l'enseignement du Président du 33e degré : « Les travaux du 5e degré ont pour but de démontrer que l'homme, être fini, ne pourrait dérober à la nature ses secrets les plus cachés, ni créer les sciences et les arts, si *son intelligence* n'était pas une *émanation directe de la Cause première*, et d'en tirer la conséquence immédiate que nous sommes tous libres, tous frères, tous égaux et tous co-propriétaires des fruits et des productions du monde entier [1]. »

La déification de l'âme humaine, voilà l'idée-mère des 5e, 6e et 7e degrés. Aussi lisons-nous dans l'enseignement du Président du 33e degré [2] que leurs trois mots sacrés signifient, au 5e : « L'Homme se reproduit dans l'Humanité par les trois manifestations de la Force, de l'Intelligence et de l'Amour humain ; » au 6e : « l'Ame universelle révélée par l'immensité » ; et au 7e : « Issue directe de la Cause première ».

6. La 5e Séphirah. *La Miséricorde*. — Le Secrétaire Intime.

La Kabbale enseigne que la 5e et la 6e Séphiroth se nomment *Miséricorde* ou *Grâce* et *Justice;* la première, un principe actif ou mâle, la seconde un principe passif ou femelle. « Mais il est facile de voir, par le rôle qu'elles

1. Paul Rosen, p. 255.
2. *Idem*, p. 281.

jouent dans l'ensemble du système, que cette grâce et cette justice ne doivent pas être prises à la lettre; il s'agit bien plutôt de ce que nous appellerions *l'extension et la concentration de la volonté*. En effet, c'est de la première que sortent les âmes viriles, et de la seconde les âmes féminines. Ces deux attributs sont aussi nommés les deux bras de la Divinité; l'un donne la vie et l'autre donne la mort. Le monde ne saurait subsister s'ils restaient séparés; il est même impossible qu'ils s'exercent séparément, car, selon l'expression originale, il n'y a pas de justice sans grâce [1]! »

Nous trouverons la *justice* bien prononcée dans le 7e degré; mais nous ne voyons pas assez, dans les fragments du Rituel du 6e degré, révélés par Léo Taxil, comment le 6e degré symbolise la *Miséricorde*, appelée aussi *Grâce*, *Amour*, ou *Grandeur*. La dispute entre Hiram, le roi de Tyr, et Salomon, au sujet des villes données en récompense pour les bois fournis, avec tous les incidents racontés dans la légende du grade, montrent moins la miséricorde et la grâce, qu'une complète absence de ces deux attributs dans les deux rois et les autres personnages du drame.

Peut-être voulait-on cacher la doctrine kabbalistique de la divinité de l'âme humaine sous le nom du secrétaire intime de Salomon, *Johaben*, qui sert de mot de passe à ce degré. Ragon dit que ce nom signifie *Fils de Dieu*, et devrait s'écrire *Jhaoben* [2]; mais nous ne connaissons pas la forme *Jhao*, et nous ne trouvons dans la Bible ni le nom de *Johaben* ni celui de *Jhaoben*, tandis que le nom de *Joha* y est connu. « *Josias*, après avoir renversé les autels et les bois profanes et purifié le temple du Seigneur, envoya *Joha*, fils de Joachaz, son secrétaire, pour rétablir la maison du Seigneur son Dieu [3]. » Ce nom signifie, dit-on : *Qui vivifie*. En ajoutant *ben*, fils, *Johaben* doit signifier *Fils du Vivifiant*. La doctrine cachée sous le nom de ce secrétaire de Salomon serait donc que l'âme de l'homme, nommée *Ruakh*,

1. Franck, p. 145.
2. Ragon, *Initiations*, p. 200, note.
3. *Paralipomènes*, XXXIV, 8.

le siège du Bien et du Mal, du bon et du mauvais désir, en un mot, de tous les attributs moraux [1], est dérivée ou émanée de celui qui donne la vie : c'est-à-dire, l'âme humaine est une révélation partielle de l'âme universelle qui se révèle par l'immensité. C'est là l'interprétation que le Président du 33e donne au mot sacré de ce 6e degré.

L'*attouchement* de ce degré, se prendre la main et dire alternativement, en la retournant : *Berith, Neder, Schelemoth*, paraît indiquer le contrat qu'on se jure mutuellement selon les règles de la *justice*, ces mots signifiant *alliance, serment, rétributions*.

Le pacte avec Satan est rarement conclu avec Satan en personne apparaissant sous une forme quelconque. « Le plus ordinairement, dit Gœrres, l'initiation aux infâmes mystères a lieu au moyen de sociétés secrètes et avec certaines formalités, sans que le diable ait besoin d'intervenir personnellement[2]. » L'auteur confirme son assertion par un fait remarquable. Un jeune homme accusé de magie se convertit et raconta comment il avait été séduit : « Les *Maîtres* qui s'étaient chargés de moi me conduisirent à l'église un dimanche, et là ils me firent renoncer à Dieu, à la foi, au baptême et à l'Église, et rendre hommage au *Petit-Maître*; c'est le nom qu'ils donnent au diable. Puis ils me donnèrent à goûter d'un liquide renfermé dans une outre ; et à peine en eus-je pris, que je sentis dans mon intérieur les images magiques se présenter à moi et se rattacher aux pratiques du pacte que je venais de contracter. » Dans la franc-maçonnerie, le pacte se fait au 6e degré, la communion mystique au 12e degré.

Faute d'un rituel complet de ce degré, nous n'avons pas réussi à y découvrir d'une manière convaincante son rapport avec la Séphirah qui s'appelle *Miséricorde* ou *Grâce*. Nous ne voyons pas davantage pour quelle raison la Séphirah Justice est représentée au 7e, au lieu du 6e degré. L'inver-

1. Franck, p. 174.
2. Gœrres, *Mystique diabolique*, l. VII, ch. IV, 2.

sion de ces deux attributs est cependant justifiable, puisque la Kabbale déclare qu'ils ne peuvent exister l'un sans l'autre et que l'Expansion ou Générosité doit nécessairement précéder sa restriction, son endiguement qui se fait par la *Justice*. Quoi qu'il en soit, il n'y a pas à douter que le 7e degré se rapporte d'une manière évidente à la Séphirah *Justice*.

De ce fait, nous pouvons supposer que l'expansion illimitée de la *Grâce*, de la générosité, de la magnanimité, qui doit être l'essence de ce 6e degré, est très bien représentée par la munificence royale du roi de Tyr, canonisé par la franc-maçonnerie; ce prince avait fourni à Salomon des matériaux et de l'argent en si grande abondance, que les vingt villes de Galilée, reçues par lui en récompense, lui parurent un dédommagement absolument insuffisant.

7. La 4e Séphirah. *La Justice*. — Le Prévôt et Juge.

Des Prévôts et Juges furent préposés par Salomon aux ouvriers du Temple pour leur rendre la *Justice* en cas de dissension ou dispute. Leur nom *Harodim* est tiré de la Bible[1] et signifie *Commandeurs*.

Le Rituel maçonnique rapporte que les *Harodim* furent au nombre de 3 600; la Bible dit 3 300, nombre que les Kabbalistes auraient dû retenir comme s'harmonisant avec leur système maçonnique basé sur 3 fois 11.

Tito, le nom du chef des *Harodim*, vient du grec *tio*, honorer ou venger, et signifie le *Juste* ou le *Vengeur*. *Alioreph* (Dos de Dieu?) et *Ahoïah* (Frère de Dieu?) sont ses assistants, l'un, nous le supposons, pour la punition des injustes, l'autre pour la rémunération des justes. Les membres disent en entrant : *Chivi;* les Injustes! Le Président répond : *Ki;* un Stigmate! Dans ce grade, dit l'Orateur, « on est en possession de la science obtenue par un accord mutuel (*Berith*) portant sur la fidélité mutuelle et l'appui mutuel (*Néder*), et rendant les initiés aptes à rendre justice à leurs frères (*Schelemoth*) ». (P. 205.)

1. III *Rois*, v, 30.

La *clef* mystérieuse paraît être une allusion à la prophétie d'Isaïe (XXII, 22) : « Je mettrai sur son épaule (d'Éliacim) la clef de la maison de David ; il ouvrira sans qu'on puisse fermer, et il fermera sans qu'on puisse ouvrir. » Les Prévôts et Juges portent le *cordon* en sautoir, sur les épaules ; le *bijou*, une clef en or, y est suspendu à la pointe (p. 320). La « clef de la maison de David » est peut-être la clef du Temple que David et Salomon ont bâti, l'un en préparant les matériaux et l'argent pour la construction, et l'autre en exécutant l'œuvre préparée.

La clef mystérieuse est bien grande, parce que, comme dit Forerius[1], « les grandes clefs, comme celles des villes, étaient portées par les ministres claviculaires sur les épaules, à l'instar des bâtons portés par les licteurs devant les juges, et les sceptres devant les rois ». Les clefs dénotent l'industrie, la dextérité et la sagesse dans le gouvernement, comme les Pontifes et les Rois les doivent posséder ; car la clef doit être introduite dans la serrure avec dextérité, et être tournée prudemment pour que la porte puisse s'ouvrir. Ainsi l'art des arts est le gouvernement des âmes, dit saint Grégoire. Les francs-maçons nommeront cet art « l'Art royal ».

Cependant, remarquons l'addition faite par l'Orateur à la préconisation de la grande *clef* : « C'est la clef du lieu où sont renfermés les restes sacrés du maître Hiram. Avec cette clef, le récipiendaire pourra se rendre au mausolée qu'on lui a montré au 5e degré. » (P. 204.) Le vrai maître Hiram, Lucifer, a bien une volonté, représentée dans le second triangle de Séphiroth, mais il n'a pas de corps, étant un pur esprit. « Les restes sacrés », en dehors de la volonté, ce sont son Intelligence, sa Sagesse et sa Couronne. La clef mystérieuse ouvre donc la porte au mausolée des attributs supérieurs de ce « Maître » qui, selon la franc-maçonnerie kabbalistique, est le principe du Bien, co-éternel avec *Adonaï*, le principe du mal. Au 7e degré, on donne au récipien-

1. Cornelius a Lapide, *In Isaiam*, c. XXII, v. 22.

daire la clef mystérieuse qui doit conduire à la connaissance parfaite de la Cause première ; au 8e degré, on entr'ouvre la porte du mausolée et l'on fait voir au candidat téméraire la première lueur de la lumière qu'Éblis porte sur son front : l'*Intelligence*, cette intelligence d'un esprit déchu qui est l'opposé de l'intelligence soumise à la lumière divine. La clef mystérieuse du 7e degré est le prélude du 8e degré.

8. La 3e Séphirah. *L'Intelligence.* — L'Intendant des Bâtiments.

Les 8e, 9e et 10e degrés répondront, si notre conjecture est juste, à la Triade supérieure des Séphiroth kabbalistiques dans leur ordre inverse, à l'*Intelligence*, à la *Sagesse* et à la *Couronne*.

Or, l'Orateur du 8e degré dit : « Toute protection officielle est nuisible aux ouvriers de l'*Intelligence*; et cette *intellectualité par ordre*, le 8e degré est appelé à la battre en brèche. » (P. 206.) Nous trouvons dans cette déclaration une nouvelle confirmation de la justesse de notre découverte et de la fausseté de la vanterie maçonnique : « Tous nos secrets maçonniques sont *impénétrablement* cachés sous des symboles[1]. »

En outre, remarquons bien le but kabbalistique de ce 8e degré : combattre « la protection officielle » de l'intelligence, « l'intellectualité par ordre ». Il n'est pas difficile de percer le voile de ces expressions. La foi religieuse, la divine révélation, voilà bien l'ennemi visé. Les vérités révélées protègent l'intelligence humaine des errements auxquels elle est sujette depuis que la désobéissance de notre premier parent a rompu les liens qui la liaient à la vérité divine. La foi dissipe les ténèbres ; elle augmente la clarté de l'intelligence humaine, comme le soleil augmente la lumière faible et limitée d'une bougie. Le fait même d'une révélation divine est un commandement de Dieu d'accepter les vérités révélées : elles ne sont pas un éteignoir de la lumière de la raison humaine, mais des auxiliaires très précieux pour

1. Paul Rosen, p. 297.

arriver à des connaissances certaines, tant dans la sphère surnaturelle que dans la sphère naturelle. Combattre cette « protection officielle » venant de Dieu lui-même, cette « intellectualité par ordre », cette obéissance de la foi, est le but principal de ce degré qui honore la Séphirah de l'Intelligence kabbalistique.

Le Président du 33e degré donne la signification suivante aux 5e, 6e et 7e degrés, dans lesquels se retrouve la Triade soi-disant morale de l'*Homme archétype*, de sa volonté, ou de « l'âme, *Ruakh*, qui est le siège du Bien et du Mal, du bon et du mauvais désir [1] » : 5e « *L'homme se reproduit dans l'humanité par les trois manifestations : de la Force, de l'Intelligence et de l'Amour humain* » (les représentants des trois triades) ; 6e « *l'âme universelle révélée par l'immensité* » (le Ruakh), et 7e : « *Issue directe de la Cause première* » (divinité de l'âme humaine).

Son explication du mot sacré du 8e degré est : « Résidence et immanence de la Cause première ». Voilà la doctrine de la Kabbale : l'Esprit intelligent de l'Homme (le *Nischmah*) est une étincelle du feu divin de la première Triade des Séphiroth. « Chacune des trois âmes, (*Nischmah*) l'Esprit intelligent, (*Ruakh*) l'âme morale et (*Nephesch*) le principe animal, a sa source dans un degré différent de l'existence divine. La *Sagesse* suprême, appelée aussi l'Éden Céleste, est la seule origine de l'*Esprit*. L'*âme* vient de l'attribut qui réunit en lui la *Justice* et la *Miséricorde*, c'est-à-dire de la *Beauté*. Enfin, le *principe animal*, qui jamais ne s'élève au-dessus de ce monde, n'a pas d'autre base que les attributs de la *Force* [2]. »

Ainsi « *les ouvriers de l'intelligence* » *maçonnique* dans le 8e degré sont littéralement *les représentants de l'Intelligence kabbalistique*.

On montre au récipiendaire un triangle renversé sur lequel brillent, momentanément illuminés, les trois *Jods*

1. Franck, p. 174.
2. *Id.*, p. 175.

hébreux avec trois voyelles différentes : *Ja, Je, Ji.* C'est le nom de Jéhovah abrégé, « Celui qui était, qui est et qui sera » (*Hajah, Ehejeh, Jihejeh*), le passé, le présent et le futur du verbe *être*, c'est l'Éternel. Pourquoi faire tant de mystères autour d'une chose si simple? Est-ce parce que le grand nombre, sinon la totalité des maçons non Juifs, ne savent pas l'hébreu, et qu'on fait usage de cette circonstance pour les habituer au mystérieux et leur imposer l'inconnu? Oh! non, ce triangle est renversé et signifie une « divinité » renversée. Nous y trouverons Jéhovah Lucifer, ennemi de Jéhovah Adonaï.

Le triangle dénote les trois Séphiroth supérieures. L'éternel Éblis existe en elles, comme il existe dans les neuf Séphiroth symbolisées par les neuf rayons de la lumière de lycopode qu'on fait éclater autour du triangle. La « *résidence de la Cause première* » se trouve éminemment dans les Séphiroth supérieures, son « *immanence* » dans tout l'univers; voilà la doctrine panthéistique de la Kabbale et de la franc-maçonnerie enseignée dans le 8e degré.

L'*Intendant des bâtiments* représente *l'entendement de l'architecte.*

Après le meurtre d'Hiram, la direction de la construction a été pervertie. La colonne *Jakin* (direction) a souffert une distorsion. *Ai*[1] joint à *Jakin,* donne le mot sacré *Jakinaï,* dérangement de la direction. *Ben-Chorim*[2], le fils des libres ou nobles, le noble Hiram, doit être remplacé par un *Hakar,* un indigène, mais fils d'un étranger[3], c'est-à-dire par le récipiendaire, qui est reçu comme un nouveau *Juif* ou un petit *Jéhovah* vivant. Voilà toute l'idée de ce grade : l'étranger, le non-Juif judaïsé et divinisé, est admis à l'intendance du Temple à bâtir.

Suivons l'initiation[4] :

La salle est éclairée par vingt-sept lumières (les trois

1. Du verbe *Avah,* distordre.
2. Ecclésiaste, x, 17.
3. Lévit., xxv, 47.
4. Paul Rosen, p. 357, et Léo Taxil, *Mystères,* p. 205.

triangles dans les trois mondes); quinze sont placées devant le Président, le trois fois Puissant (c'est lui qui se multiplie et se répand dans les trois mondes par le nombre cinq, signifiant toujours la génération); sept se trouvent devant le premier Surveillant (représentant les sept Séphiroth inférieures issues immédiatement des supérieures), et cinq sont placées devant le second Surveillant (symbolisant la cause immédiate du Saint Roi et de la Sainte Matrone en union).

Le Président siège à l'Orient (Lucifer) sur un trône, avec couronne (première Séphirah) et manteau royal. « Le point indivisible, la première Séphirah, n'ayant point de limites et ne pouvant pas être connu, à cause de sa force et de sa pureté, s'est répandu au dehors et a formé un *pavillon* qui sert de voile à ce point indivisible. Ce pavillon, quoique d'une lumière moins pure que le point, était encore trop éclatant pour être regardé; il s'est à son tour répandu au dehors, et cette extension lui a servi de *vêtement* : c'est ainsi que tout se fait par un mouvement qui descend toujours; c'est ainsi que s'est formé l'univers[1]. » Le *pavillon* est l'Homme archétype, le *vêtement* est le monde des esprits et de la matière. Voilà le Manteau royal du trois fois Puissant. Le président est protégé par un dais au fond duquel se trouve son écusson, le triangle, avec les trois *Jod : Ja, Je, Ji*[2], symbolisant son éternité (affectée).

Dans l'initiation, il est question de suppléer à la perte d'Hiram par la nomination de quelques directeurs des ouvriers. Le récipiendaire frappe à la porte par la *Batterie* d'Intendant des bâtiments, *cinq coups* égaux (comme montant des régions du Saint Roi et de la Matrone et envoyé par eux, car c'est par eux que l'âme descend ici-bas, et c'est par eux qu'elle remonte et est rendue au sein de Dieu)[3].

En attendant le Tuileur, le récipiendaire se met à l'ordre

1. *Zohar*, cité par Franck, p. 159. — Cfr. Psaume CIII, 2 : « Vous êtes revêtu de la lumière comme d'un vêtement. »

2. « Qui est, qui erat et qui venturus est. » Apocal., I, 4.

3. Franck, p. 150.

de l'Intendant des bâtiments, en portant ses deux pouces à ses deux tempes, les mains perpendiculaires au corps et formant l'équerre avec les pouces. Ce sont les principes du triangle intellectuel ornant la tête d'*Adam Kadmon.* Le Tuileur arrive et met aussi les pouces, comme il est dit, sur ses deux tempes. Le récipiendaire recule de deux pas en disant *Ben* (Fils), le Tuileur avance de deux pas et dit *Chorim* (des nobles); *on entre dans la noblesse judaïco-maçonnique.* Le candidat, comme ébloui, met ses deux mains sur ses deux paupières en disant *Ben-Chorim* (Fils des nobles), et le Tuileur en fait de même. Le récipiendaire est *surpris* de la splendeur qui se révèle sur la personne d'un *Intendant des bâtiments.* Il fait le *signe de surprise.* C'est comme si le candidat demandait : Qui êtes-vous? et le Tuileur répondait : Un membre de la haute noblesse. Le Tuileur entrelace ses mains qu'il élève jusqu'à son front, pour les laisser retomber sur sa ceinture, élevant alors les yeux au ciel. Le récipiendaire l'imite en disant : *Hakar*, mot que le Tuileur répète. C'est le *signe d'admiration.* Considérez les trois triangles : le premier est encore imparfait ; les deux pouces aux deux tempes sont le commencement du triangle qui encadre la tête, et représente les Séphiroth supérieures que le 8e degré commence à symboliser. Le signe d'admiration dessine deux triangles, l'un représentant la Triade morale, ayant sa base en haut au-dessous du front, et sa pointe au cœur ; l'autre symbolisant la Triade physique, ayant sa base à la ceinture, et s'entrelaçant avec le triangle au-dessus de lui.

Le produit de cette union du Saint Roi et de la Reine est un *Hakar*, un indigène de la Judée, mais fils d'un étranger, une personne enfin, admise parmi les Juifs et jouissant de leurs droits de citoyen. Moïse a statué sur les droits des *Hakars*[1].

Ce mot de passe est humiliant pour les francs-maçons non Juifs; mais ils ne le comprennent guère.

Ensuite, le Tuileur et le candidat portent, chacun en même

1. Lévitique, xxv, 47.

temps, leur main droite sur leur cœur et leur main gauche sur leur hanche gauche, et ils se balancent trois fois avec les genoux. Est-ce le mouvement du berceau du nouveau-né Juif? Est-ce un simple signe de vie? En tout cas le récipiendaire dit : *Chai*-vivant! et le Tuileur répond : *Jah*, abréviation de *Jéhovah*, ou peut-être de *Juda*. Car c'est un nouvel aide que le peuple élu a reçu, un Juif adoptif qui donnera son vaillant appui à ce pauvre peuple opprimé!

Le Tuileur frappe ensuite sur le cœur de l'initié; celui-ci lui rend ce coup qui signifie le meurtre d'Hiram; et le récipiendaire dit : *Jakinaï* : la colonne d'airain est tordue; la *direction* a été *disloquée!* Il faut réparer le mal et suppléer à la perte d'Hiram. Le candidat qui doit venir en aide au Juif passe sa main droite sous l'aisselle gauche du Tuileur et saisit de sa main gauche son épaule droite, en lui disant : *Juda*, Vive le Juif!

On fait alors monter *sept* marches au récipiendaire : les *sept marches d'exactitude* qu'il faut avoir passées avant de venir à la huitième, sur laquelle se tiennent les *Intendants des bâtiments*. On illumine au moyen d'une lampe à alcool et d'un peu de lycopode les trois *Jod* coupés à jour au milieu du triangle en tôle, et on fait éclater neuf rayons lumineux sortant de derrière le triangle. Le président explique au nouveau noble Juif qu'il vient de voir le symbole mystérieux et divin du *Bon Principe* (Lucifer-Éblis), mais qu'il n'en comprendra le sens que plus tard, le jour où il se sera rendu digne de cette révélation. S'il avait fait attention à la légende d'Hiram qu'on lui a racontée au 3e degré, il devinerait ou saurait déjà que le *Bon Principe* est celui que les chrétiens nomment *Satan*, et que la grande araignée noire, la franc-maçonnerie, l'enveloppe de plus en plus, lui, le récipiendaire, de ses fils diaboliques.

9. La 2e Séphirah. *La Sagesse*. — Le Maître Élu des Neuf.

Avant de lire le Rituel du 9e degré, nous nous sommes dit qu'il traitera sûrement de la *Sagesse*, puisque ce degré doit correspondre à la seconde Séphirah. Et voilà que nous

trouvons déposée sur l'autel, à côté d'un poignard et d'autres choses, une Bible ouverte au *Livre de la Sagesse*, et que nous apprenons que le titre du Président est le *Très Sage*.

Notre conclusion est que ce degré enseignera la corruption de la sagesse, comme le précédent a enseigné la corruption de l'intelligence.

Salomon, qui joue un si grand rôle dans les légendes bizarres de la franc-maçonnerie, est détesté par les Juifs kabbalistiques, et ne gagne leur estime que lorsque dans sa vieillesse il a offert de l'encens au dieu Moloch. Dans le 9e degré, il brille par son manque de sagesse et de prudence, tandis que le roi de Tyr, qui était un adorateur du Dieu-Feu, reprend sagement son collègue de Jérusalem, et représente dignement par sa sagesse kabbalistico-maçonnique la Séphirah *Sagesse*.

Le Rituel de ce grade offre peu d'emblèmes mystérieux qui méritent une explication. Le poignard, le maillet et le cordon noir, instruments de vengeance contre les traîtres, les neuf flammes noires disposées en rayons divergents, les taches de sang sur les tabliers et les gants, la tête de mort au-dessus d'un tibia et d'un poignard entrecroisés, le bijou qui est un poignard, les bougies jaunes dans des chandeliers de bois teint en noir; tout cela, dans une salle ornée de tentures noires sur lesquelles sont dessinés des têtes de mort, des tibias croisés et des flammes rouges, fait voir qu'il s'agit ici de ce qu'indiquent clairement les mots sacrés *Nekam, Nekar, Nekah*[1].

La *sagesse maçonnique* se révélera par sa prudence en se vengeant, et par son obstination à poursuivre son but selon l'adage des Templiers : *Vincere aut mori;* « Vaincre ou mourir! »

Le Maître Élu des Neuf (des neuf Séphiroth ou des neuf premiers degrés maçonniques) doit venger le meurtre (*at*) du grand homme que Salomon avait commis à la direction

1. *Nekam*, vengeance ; *nekam-berith*, vengeance de l'alliance ; *nekar*, percussion; *nekah*, innocent. (Lévit., XXVI, 25.)

(*Jakin*) de ses ouvrages. Le « Roi de Tyr » et les autres membres de ce degré maçonnique jurent vengeance sur un mannequin représentant l'enfant laissé par Hiram comme un gage sacré. Qui est cet enfant? c'est la personnification, le représentant de la race d'Éblis, des Pneumatiques, des Juifs, des francs-maçons.

Voici maintenant la sagesse de Salomon : Le récipiendaire est rapporté par « l'Intime » et soupçonné d'être le meurtrier d'Hiram. De suite, Salomon, saisissant son poignard, décide qu'il doit être sacrifié aux mânes du Respectable Maître Hiram. Mais le roi de Tyr, qui symbolise la sagesse maçonnique, reprend Salomon et propose qu'on écoute l'accusé avant de l'exécuter.

Le récipiendaire est emmené avec toutes les précautions nécessaires, le poignard de l'Intime toujours sur son cœur. Il explique le sang qui souille ses mains par la lutte qu'il a eue avec trois animaux, un lion, un tigre et un ours, apprivoisés par Abibala (*abi*, mon père, *bala*, tuer), le principal meurtrier d'Hiram. Ils gardaient la caverne où s'était retiré l'assassin, et il les a tués. Le lion, le tigre et l'ours représentent probablement les rois, les armées et les peuples subissant l'influence de la religion. Il dit qu'une caverne, un buisson ardent, une fontaine jaillissante et un chien pour guide lui ont indiqué la retraite du principal meurtrier d'Hiram.

Puisque Abibala représente le meurtrier le plus détesté de la maçonnerie kabbalistique, la Religion, nous croyons trouver dans le *buisson ardent* la Loi mosaïque[1], dans la *fontaine jaillissante* la Loi chrétienne[2], dans la *caverne* une désignation dédaigneuse du paradis terrestre, du temple juif ou des églises catholiques[3], et enfin, dans le *chien qui*

1. Exode, III, 2. « Le Seigneur apparut à Moïse dans un *buisson ardent*. »

2. Jean, IV, 14 : « L'eau que je lui donnerai deviendra en lui une *fontaine* d'eau *jaillissante* jusqu'à la vie éternelle. »

3. I *Rois*, XIV, 11 : « Les Philistins dirent : Voilà les Hébreux qui sortent des *cavernes* où ils étaient cachés. »

guide, les Templiers, nommés par les Juifs talmudiques des chiens, comme tous les chrétiens[1].

Les règles de la sagesse kabbalistique sont bien dessinées dans le Rituel de ce degré. Le récipiendaire, le genou droit en terre, met la main droite sur le Livre de la Sagesse, et la gauche sur le compas et le maillet. Salomon lui pose prudemment son poignard sur le front, et le frère Intime une épée nue sur le dos. Librement, au milieu de ces menaces, le nouveau Maître Élu des Neuf prête le serment et « jure, pour venger la vérité trahie et la vertu (luciférienne) persécutée, d'immoler en sacifice aux mânes d'Hiram, les faux frères qui pourraient révéler aux Profanes quelqu'un de nos secrets ». Certes, si les secrets maçonniques étaient innocents, ils ne craindraient pas tant la lumière : « car quiconque fait le mal hait la lumière, et ne vient point à la lumière, de peur que ses œuvres ne soient accusées[2] ».

Salomon dit au récipiendaire : « Le châtiment de la trahison doit toujours avoir pour voile les épaisses ombres de la nuit. Va donc! Consomme ton ouvrage à la faveur des ténèbres! » (P. 215.) On conçoit pourquoi le récipiendaire, pour obéir à ce commandement ou à tout autre, doit marcher à reculons, les yeux toujours bandés, conduit par l'Intime jusque dans la chambre obscure ou chambre de la Caverne, et là, frapper à coups de poignard le mannequin représentant la Religion. Afin d'être plus clair encore, le Président apprend au Candidat que tout ce qu'il vient de faire est « une image des obligations qu'il contracte » ; il lui donne une paire de gants pour lui enseigner que « l'innocence seule a du chagrin sans remords ». Voilà comme on « apprend à ce grade l'art de punir les traîtres » ; « on ne doit pas les frapper au grand jour »,... « mais d'une façon discrète, sans que les exécuteurs de la vengeance se connaissent les uns les autres ». « La vengeance est un acte de

1. Pontigny, *le Juif selon le Talmud*, p. 107.
2. Saint Jean, III, 20.

vertu dès qu'elle est ordonnée par un pouvoir légitime (maçonnique). La conscience d'un maçon est inflexible; et le Grand Architecte de l'Univers (Lucifer) est notre seul juge. » Aussi le récipiendaire a-t-il accompli son acte de vengeance lorsque « le jour allait paraître : l'astre qui l'éclairait était *Lucifer*, l'Étoile du matin ». (P. 219.)

La représentation est achevée. Salomon frappe *sept* coups de maillet sur l'autel : il n'appartient pas aux vrais initiés. Le Roi de Tyr, le vrai Kabbaliste, saisissant son grand poignard, complète le nombre mystérieux en frappant encore deux coups. Le récipiendaire, représentant un des neuf Maîtres envoyés pour punir le meurtrier; la batterie du grade : 8 coups et 1; et l'âge : huit ans et un accomplis, n'ont plus besoin d'interprétation. Le tablier tacheté de rouge, doublé et bordé en noir, le bras tenant un poignard ensanglanté, brodé sur la bavette, et le bijou, un poignard à lame d'argent, s'expliquent eux-mêmes.

Le Mot de passe, *Begohal Kol*, dans le mépris de tous, nous rappelle la parole du prophète Ézéchiel adressée au peuple juif : « On vous a jeté sur la terre nue au jour de votre naissance, comme une personne pour qui l'on n'avait que du *mépris (begohal)*[1]. »

Paul Rosen donne un second Mot de passe. Le Tuileur fait semblant de plonger un poignard au cœur du candidat, et dit *Bikkoreth*, dans le meurtrier; et l'autre répond *Nekah*, innocent. On sait déjà ce que cela signifie.

La vraie Sagesse est, dans ce grade, caricaturée et réduite à une prudence vraiment diabolique, nécessaire à la secte maçonnique pour accomplir ses meurtres dont le grand nombre n'est plus un secret et dont les victimes les plus choisies doivent être les prêtres et les traîtres.

10. La 1re Séphirah. *La Couronne.* — L'Illustre Élu des Quinze.

Le sens kabbalistique du nombre *Quinze* nous est déjà connu. La « Couronne », Lucifer, veut voir sa génération

1. Ezéchiel, XVI, 5.

(cinq) établie dans les trois mondes, dans l'univers. Au 10e degré, la franc-maçonnerie doit représenter la première des dix Séphiroth, la *Couronne*, dans l'un ou l'autre des sens que nous avons indiqués.

La Couronne est le symbole de la domination suprême, de la victoire complète sur tous leurs ennemis.

Pour bien comprendre ce 10e grade, il faut se rappeler l'instruction du Président du 33e degré : « Ces trois assassins infâmes sont : la Loi, la Propriété, la Religion... De ces trois ennemis infâmes, c'est la Religion qui doit être le souci constant de nos attaques meurtrières, parce qu'un peuple n'a jamais survécu à sa religion, et parce que c'est en tuant la Religion que nous aurons à notre merci et la Loi et la Propriété; parce que c'est en établissant sur les cadavres de ces assassins, la Religion maçonnique, la Loi maçonnique, la Propriété maçonnique, que nous pourrons régénérer la Société [1]. »

Le représentant parfait du pouvoir suprême de Lucifer se fera initier au 11e degré. Avant de devenir un tel représentant, il doit mériter sa couronne, en tuant, après *Abibala* qui symbolise la Religion, *Sterkin* et *Oterfut*, les deux autres assassins d'Hiram, qui symbolisent la Loi (les Rois) et la Propriété. Le 9e degré est destiné à symboliser la destruction de la Religion; le 10e, celle de la Loi et de la Propriété. Le récipiendaire y recevra sa *couronne* civique des Élus de la race d'Éblis, lorsqu'il leur aura apporté les deux autres têtes : il sera acclamé et glorifié : « Gloire à lui! Reconnaissance éternelle au vengeur d'Hiram! » (P. 223.)

La tenture de la salle du 9e degré était brodée de flammes rouges : la rage vengeresse trempant la main dans le sang. Dans le 10e degré ces flammes seront remplacées par des larmes rouges et blanches, larmes de rage sanguinaire et larmes de joie de la victoire. Dans le 11e degré, ces larmes feront place à des cœurs enflammés, symboles de l'union

1. Paul Rosen, p. 297.

cordiale des Sublimes Chevaliers Élus, représentants de la Puissance Suprême. On allume d'abord un flambeau à cinq branches à l'orient, d'où part la lumière : la génération « dans le ciel »; ensuite un autre flambeau au sud : la génération « dans l'air du milieu »; et enfin un troisième à l'occident : la génération « sur la terre ». Le Temple, l'Univers, est illuminé par quinze lumières.

Le récipiendaire, après avoir prêté son serment, apporte les têtes des deux autres assassins ; à sa main droite, celle de *Sterkin*, à la gauche, celle d'*Oterfut*. La tête de Sterkin, traversée d'un poignard au-dessous de la mâchoire, symbolise la décapitation des monarques; celle d'Oterfut, la ruine de la propriété.

Le roi *Maaca* de Geth, dans le territoire duquel les deux meurtriers s'étaient cachés, est un personnage biblique, et le fait que les esclaves de Séméï s'étaient réfugiés sur son territoire est mentionné dans la Bible[1]; mais il n'y a aucune relation entre ces faits et la légende maçonnique. Cet usage de noms et de passages de l'Ancien Testament est une preuve que le système maçonnique est une invention juive, et naturellement au profit des Juifs. Cette observation se trouve confirmée par la signification des noms suivants : *Ben-Dicar*, fils du poignardement, nom de la carrière du refuge des deux scélérats; *Zerbaël*, feu dévorant de Dieu, et *Eligam*, frémissement de Dieu, noms des deux premiers des quinze Maîtres qui les découvrirent, et *Hérar*, détention, nom de la prison où ils furent enfermés. Enfin, les trois têtes des assassins d'Hiram sont un signe de la victoire finale de l'initié; il a mérité sa *couronne;* il s'est montré digne d'être rangé parmi les vaillants adversaires de la Religion, de la Loi et de la Propriété, parmi les dignes émules de Satan, qui s'est imposé lui-même une *Couronne*, pour se dédommager de la *couronne* perdue le jour néfaste où trois augustes personnes, « des infâmes assassins », l'ont condamné à la perte de la gloire céleste.

[1] III *Rois*, II, 39.

11. *L'Ensoph.* — Le Sublime Chevalier Élu.

Nous n'entrons pas dans le sens physique de ce degré, que Léo Taxil déclare être tellement indécent et écœurant qu'il n'a pas le courage d'en parler. Le sens kabbalistico-judaïque, qui nous intéresse à un degré cent fois plus élevé, serait peut-être difficile à reconnaître, si nous n'avions pas l'idée générale qui jusqu'ici nous a guidés sans erreur.

Quelle peut donc être, dans le 11e degré, la représentation de l'*Ensoph*, de l'Infini, après le développement physique, moral et intellectuel de l'homme qui s'est présenté à notre observation dans les dix premiers degrés?

Le Président du 33e degré explique son mot sacré, *Adonaï*, par « Représentant de la Puissance ». Ce n'est pas la traduction du nom Adonaï, mais, comme presque toujours, c'est l'idée-mère du grade.

Le représentant individuel de la Puissance est le *Juif*, l'homme par excellence, l'Homme *parfait*.

Dans les questions de l'Ordre on demande : « Êtes-vous Sublime Chevalier Élu? — *Rép.* Mon nom peut vous le prouver. — *D.* Quel est-il? — *Rép. : Émerok.* — *D.* Que signifie ce nom? — *Rép.* Homme vrai en toute circonstance. » (P. 324.)

Nous avons déjà donné la signification du mot *Émerok :* je suis poli, je suis rendu parfait. Mais comment le *Juif* est-il un homme parfait, un Représentant de la Puissance, une image de l'Ensoph?

La Kabbale nous l'a enseigné et le Talmud a confirmé cet enseignement. Que les francs-maçons ne se fassent pas d'illusion : ils sont, dans la franc-maçonnerie, judaïsés, régénérés en Juifs adoptifs, faits esclaves des Juifs, l'escabeau du peuple élu; ils concluent une alliance *(Berith)* avec les Juifs, la confirment par un serment *(Neder)*, et en attendent la récompense *(Schelemoth)*, un bien temporel s'ils sont fidèles, une punition s'ils sont infidèles.

Considérons d'abord qu'à la réception d'un candidat, *douze* frères seulement sont présents, symbolisant, selon

l'interprétation judaïque, les douze fils de Jacob. La famille de Jacob doit se doubler par l'adoption de nouveaux frères : la salle est éclairée par *vingt-quatre* lumières, et l'attouchement signifie le doublement par une filiation adoptive. La batterie est de *douze* coups. La séance est ouverte à la *douzième* heure.

D'après Albert Pike, cité par Paul Rosen (p. 166), « parmi les quinze maîtres qui ont contribué à venger l'assassinat d'Hiram, Salomon en choisit *douze*, et les récompensa en leur confiant le gouvernement des *douze* tribus ». « Tous les ennemis du roi Salomon sont anéantis. *Jéhovah*, le Dieu androgyne, bisexuel, règne sans partage sur les douze tribus, *image du peuple*, et symbolise les *douze* mois de l'année, du temps qui n'a *point de fin* » *(Ensoph)*. Albert Pike était un vrai initié.

Outre l'incorporation complète au peuple juif, ce grade opère aussi l'incorporation parfaite à Lucifer, il complète le baptême de Sagesse. C'est pour cette raison qu'à l'adoption d'un nouveau frère, *douze* frères seulement sont présents : le nouveau venu est *le treizième !* Relisez l'apparition du *treizième*, à la page 222, et ressouvenez-vous que le nombre *treize* est le nombre diabolique. La *douzième* heure, à laquelle la séance est ouverte, ne veut pas dire *midi*, mais *minuit*... l'heure du Génie des Ténèbres : car on se sépare « au point du jour ».

Avant de terminer la première onzaine, reproduisons l'interprétation que lui prête l'Instruction donnée au général Garibaldi : « Parmi les actes de l'homme, le plus divin est évidemment celui qui lui permet de perpétuer sa divinité : l'acte de la génération.

« Et comme les Cléricaux cachent cette vérité sous les superstitions absurdes d'un Dieu le Père engendrant éternellement, Dieu le Fils éternellement engendré, et Dieu le Saint-Esprit unissant éternellement les deux autres, nous enseignons :

« Que l'*Apprenti*, *Boaz*, personnification d'*Osiris* ou de *Bacchus*, venant chercher la vérité dans la Loge, trouve

qu'il est un Dieu mâle et incomplet pour la génération des êtres.

« Que le *Compagnon, Jakin,* personnification d'*Isis* ou de *Vénus,* est le Dieu femelle qui complète le Dieu mâle et rend possible la génération des êtres.

« Que le *Maître, Mahabone* ou *Mac-Benac,* est le Dieu hermaphrodite complet, fils de Loth et de sa fille, fils du soleil et de la terre, l'homme dans la pleine possession de sa puissance génératrice.

« Les Cléricaux croient à une révélation surnaturelle ; nous la combattons en enseignant au *Maître secret* que seule la conscience de son existence est la source de tout ce qu'il y a d'immatériel dans l'homme.

« Les Cléricaux croient à la fin de l'Humanité ; nous enseignons à nos *Maîtres parfaits* que l'existence de l'Humanité est éternelle, car elle se reproduit sans cesse.

« Ayant ainsi réveillé chez nos Frères l'idée de la lutte, du combat à outrance qu'ils ont à soutenir contre les Cléricaux, nous leur fournissons des armes en apprenant aux *Secrétaires intimes* que la curiosité, que l'espionnage de l'ennemi est une vertu louable, et aux *Prévôts et Juges,* que c'est le droit naturel qui nous assiste dans cette lutte ; en expliquant aux *Intendants des Bâtiments* qu'en raison de ce droit naturel tous les moyens propres à assurer notre triomphe sont essentiellement et foncièrement vertueux, surtout la suppression des inutiles, dont sont chargés les *Élus des neuf,* les répressions par des lois *ad hoc* qui sont réservées aux *Élus des quinze,* et l'accomplissement du triomphe, la victoire définitive de la Vertu maçonnique sur la Vertu cléricale dont est chargé le *Chevalier Élu.* »

Il était inutile de donner à un vieux soldat l'explication complète et exacte des onze premiers grades : pour lui, il fallait quelque chose de plus pratique. Le droit illimité de l'homme à la luxure devait lui être explicitement enseigné dans les premiers degrés, ainsi que, dans les autres degrés, son indépendance absolue d'un Dieu juste qui récompense la vertu et punit le crime.

Cette instruction démontre une fois de plus la souplesse des Chefs de l'Ordre, quand il s'agit de dévoiler, dans une certaine mesure, les secrets de leur cabale diabolique.

L'homme rendu parfait, c'est-à-dire indépendant de l'aiguillon de sa conscience et de la crainte de Dieu, déclaré son propre Dieu ; l'homme fait « semblable au Très-Haut », et en même temps incorporé au peuple juif et, implicitement, à l'Ange de Lumière ; bref, l'homme kabbalistique, judaïsé et endiablé, voilà le résultat de l'initiation de la première Onzaine des 33 degrés du Rite Écossais Ancien et Accepté. C'est ainsi que l'homme remplit ses devoirs envers lui-même !

La doctrine kabbalistique des onze premiers degrés de la franc-maçonnerie se résume donc ainsi :

1° A la *matière* éternelle, substance passive (*Malkhuth*, Royaume)

2° s'unit l'*Esprit vital* de l'Homme (*Nephesch*), Force éternelle, principe viril et actif, représenté par le phallus (*Jessod*, Base) ;

3° le fruit de leur union, en passant par la corruption, ressuscite en une nouvelle vie (*Hod*, Gloire)

4° dans un corps humain vivant (*Nezakh*, Triomphe), dont les instincts, d'origine divine, doivent être consciencieusement obéis.

5° A l'Esprit vital est attachée l'*Ame* humaine (*Rouakh*), siège de l'amour humain (*Tiphereth*, Beauté),

6° de l'expansion immense de la Cause première (*Khesed*, Grâce), c'est-à-dire de l'âme universelle ;

7° une parcelle individualisée par une concentration (*Din*, Justice), dont la Conscience, d'origine divine, ne doit reconnaître aucun maître au-dessus d'elle-même.

8° A l'Esprit vital et à l'âme de l'homme est uni l'*Esprit intelligent* (*Nischmah*), émanation de l'Intelligence (*Binah*) et de

9° la Sagesse (*Khokhma*) qui forment

10° la Couronne (*Kéther*) ou la révélation finie de

11° l'Être Infini (*Ensoph*). La Raison humaine doit donc

se reconnaître comme une révélation de la divinité ; divine, elle est absolument indépendante de toute autorité ; elle est souveraine.

« *L'Homme est son propre Dieu !* »

DEUXIÈME ONZAINE

12. La 10e Séphirah. *Le Royaume.* — Le Grand Maître Architecte.

Les pierres étant taillées, perfectionnées et polies, il s'agit maintenant de bâtir le Temple, les fondements, les murs, les arches, la voûte, le *Peuple parfait*, et de lui donner, pour le gouverner, un clergé parfait. On forme ce peuple et ce clergé en recommençant par la dernière Séphirah et en finissant par la première, qui représentera le Suprême Pontife.

Le nouveau Mot de passe *Hamon*[1], la multitude, le peuple vulgaire, exprime toute l'idée du *Royaume* kabbalistique dont il s'agit. C'est du *Peuple vulgaire*, comme masse inerte, aveugle, informe, que le *Peuple parfait* sera choisi : ce *Peuple vulgaire* étant les maçons de la première série, désignés par l'ancien Mot de passe : *Rab-banain*, la multitude de ceux qui bâtissent. On bâtira comme la *Batterie* l'indique : dix coups en deux séries, la première de *un* coup et *deux* coups, la deuxième de *deux* coups et *un* coup, *deux* coups et *deux* coups[2].

Pour comprendre cette Batterie, il faut distinguer entre la manière humaine de bâtir et la manière satanique. Les hommes posent d'abord 4 pierres cubes comme fondement ; là-dessus 3 pierres, le 1er étage ; ensuite 2 pierres, le second étage ; et enfin 1 pierre qui termine la structure. Mais Lucifer fait commencer ses ouvriers par en haut. Son temple ne s'élève pas vers le ciel : il descend vers l'enfer, au centre de la terre. Il pose comme fondement 1 pierre ; là-dessous 2 pierres, sous elles 2 et 1, ou 3 pierres ; et enfin 2

1. Léo Taxil, p. 324.
2. Paul Rosen, p. 358.

et 2, ou 4 pierres, pour achever son mur. Pour être logique, il devra descendre dans la cave de la Loge pour y bâtir la *voûte*. C'est en effet ce qu'il fera dans le 12e grade.

La marche de ce grade indique le fondement et le premier étage du mur de Lucifer : « un pas et deux pas précipités » — précipités, parce que les pierres sont liées ensemble par la chaux de la pâte mystique.

Les trois flambeaux règlementaires disposés comme en Loge d'Apprenti, symbolisent la même première série de la Batterie : *une* pierre et *deux* pierres.

Il s'agit ici de la construction d'un temple ; le vêtement du Président de l'Atelier l'indique clairement : une *robe de Grand Pontife*, blanche. La poche noire dans son tablier blanc nous indique la même chose que le *mot sacré*, *Adonaï*, c'est-à-dire qu'il y a ici un mélange manichéen du Bien et du Mal.

Les Surveillants sont en habit de ville, comme de communs maçons sous la direction de l'Architecte Prêtre.

Le *bijou* de ce grade est un *carré* de métal, symbole du monde matériel. Sur l'une des faces sont gravés quatre demi-cercles ; — peut-être des quarts de cercle symbolisant les quatre mondes de l'univers ; — autrement, l'intersection du méridien et de l'équateur, symbole du globe de la terre ; devant, sept étoiles, les planètes ; au centre, un triangle contenant la lettre A, Architecte de l'Univers. Sur l'autre face, les cinq colonnes de l'architecture de l'ordre corinthien, dorique, toscan, ionique et gothique, signifiant les Frères des divers peuples de la terre, la multitude, *Hamon*, du sein de laquelle on prendra les élus qu'on perfectionnera au moyen des instruments contenus dans « l'étui de mathématiques [1] ».

« Quel est le premier de tous les arts ? » Telle est la question d'Ordre. On répond : « L'architecture, dont la géométrie est la clef ainsi que la règle de toutes les sciences. » *Géométrie* veut dire, en premier lieu, mesurage

1. Léo Taxil, II, p. 340.

de la terre. Conquérir la terre est le secret de l'*art royal.*

Sur l'autel est une urne dans laquelle il y a une *pâte* faite avec du lait, de l'huile, du vin et de la farine,— produits des animaux, des arbres, des arbustes et des herbes ; c'est le ciment avec lequel travaillera la *truelle d'or*. L'or donne à manger et fait travailler les maçons qui bâtissent le Temple juif.

On dit au récipiendaire : « Vous allez devenir *Prêtre* de la maçonnerie. » Le peuple parfait doit être un *peuple sacerdotal* — juif. La préparation à cet office requiert du candidat la Confession et la Communion. Dans ce grade on singe ces sacrements chrétiens en faisant publiquement confesser au récipiendaire ses fautes contre les frères, et recevoir à genoux, présentée avec la truelle d'or, une bouchée de la *pâte mystique* qu'on lui assure être *une parcelle du cœur d'Hiram !* Les ingrédients doivent représenter sa douceur, sa sagesse, sa force et sa bonté ! (p. 234).

Dans sa Mystique (l. VI, ch. I, n. 2) Gœrres donne un résumé des *communions* des Montanistes, des Manichéens, des Bogomiles, des Templiers déchus et d'autres sectes, communions aussi affreuses que dégoûtantes, et il dit : « Ceux qui en avaient goûté tant soit peu n'abandonnèrent presque jamais l'hérésie pour rentrer dans le chemin de la vérité. » L'effet d'une communion diabolique attache l'âme humaine aussi puissamment à Satan, que la communion eucharistique l'attache à Dieu. Par cette cérémonie on singe aussi le rite chrétien de la consécration d'une église, où l'évêque bénit de l'eau à laquelle il mélange du sel, des cendres et du vin, et sur laquelle il prononce l'éloge vraiment merveilleux de l'eau : « Sanctificare[1], etc... »

Afin de confirmer le récipiendaire dans son union mystique avec le « Grand Architecte de l'Univers », et en faire un prêtre entièrement dévoué, on lui donne le nom de *Moabon*, fils de la race issue de l'inceste de Loth, et on lui fait embrasser à genoux la lettre G, dans l'Étoile Flam-

1. *Pontificale Romanum.*

boyante, dont nous avons déjà expliqué la signification pleine de turpitude et d'erreur panthéistique.

Les chrétiens inhument leurs défunts la face tournée vers le ciel, qu'ils espèrent voir s'ouvrir à eux ; « le respectable Maître Hiram fut inhumé la face renversée contre l'Étoile Flamboyante, la bouche sur la lettre G, gravée sur une plaque d'or en triangle, qui est l'emblème définitif de trois angles mystiques réunis en un ». (P. 235.) On ne saurait parler plus explicitement pour révéler que l'*Étoile Flamboyante* avec la lettre G signifie en même temps, et la divinité de la Force Génératrice qui dérive sa *lumière* du Feu infernal résidant au centre de la terre, et Lucifer en personne, qui par cette Force Phallique est le *Grand Architecte de l'Univers*, le centre du *triangle* dont les trois angles sont la *Couronne* qu'il s'est arrogée, la *Sagesse* qu'il a pervertie, et l'*Intelligence* qu'il a faussée.

Le Candidat, après avoir humblement baisé le *lingam* de Lucifer, est consacré et proclamé *Grand Maître Architecte*.

Pourquoi les francs-maçons ne révèlent-ils pas ces horreurs aux Profanes venant demander l'initiation d'Apprenti ? Satan, il est vrai, serait souverainement imprudent s'il le permettait !

13. La 9e Séphirah. *La Base.* — Le Royal-Arche.

La liaison des pierres avec du ciment, au 12e degré, est suivie au 13e par une *arche*, et au 14e par une *voûte*. Le 12e degré a dessiné les formes élémentaires du Temple, les pierres et le ciment mystique. A ces éléments il faut préposer une *force* directrice symbolisée, dans la première série de onze, par le phallus du Compagnon. Or, « les maçons du degré de *Royal-Arche* sont appelés Compagnons [1] ». Ce second degré de la deuxième série de onze doit donc aussi correspondre à la Séphirah appelée *Base* ou *Fondement*. Ce que le phallus est dans le degré de Compagnon, la *Colonne d'airain* l'est dans le degré de Royal-Arche ; c'est le sym-

1. Carlile, *Manual of Freemasonry*, p. 109.

bole de *la base* sur laquelle reposera la formation du Peuple Parfait. Cette base est *la liberté* que l'Ordre revendique *de l'instruction* maçonnique du peuple. Celle-ci acquise, on demandera de même pour le peuple *la liberté* ou licence *de conscience* et *la liberté* ou licence *de pensée*. Ces trois libertés forment l'objet des 13ᵉ, 14ᵉ et 15ᵉ degrés, constituent pour ainsi dire la nature physique du *Peuple Parfait*, et correspondent exactement aux Séphiroth, la *Base*, la *Gloire* et le *Triomphe*, telles que les entend la Kabbale. Ce sont en effet les grands principes de la perversion du peuple que la franc-maçonnerie a en vue, et qu'exige la logique, si le Juif kabbalistique et par lui Lucifer doivent parvenir au gouvernement suprême et exclusif de tout l'univers. Mais n'anticipons pas.

Le 13ᵉ degré doit poser la *base*, le principe actif, de la perversion du peuple. Pour la trouver, il nous faudra descendre dans la cave, puisque les francs-maçons kabbalistiques bâtissent leur Temple à l'envers, de la surface de la terre vers son centre où demeure le Grand Architecte de l'Univers.

« L'assemblée du 13ᵉ degré se tient dans le *sous-sol* du local maçonnique. On dispose deux *caves* pour ce grade et le suivant ; ces deux caves voûtées communiquent entre elles par un étroit corridor ; elles n'ont ni portes ni fenêtres. On pénètre dans l'une par *une trappe* communiquant avec le rez-de-chaussée de l'immeuble, et cette première cave donne accès à l'autre. » (P. 236.) En vérité : *une trappe !* Et on y descend les yeux bandés ! La voûte de la cave est supportée par neuf colonnes qui portent divers noms de Dieu, parce que les trois fois trois Séphiroth sont des émanations de l'Architecte de l'Univers qui trône sur leurs faîtes comme une *couronne* sur trois triangles entrelacés.

Le grand mystère kabbalistico-maçonnique se révèle au milieu de cette salle souterraine : la *colonne d'airain* supportant un *triangle lumineux* dont l'éclairage intérieur fait ressortir les trois Jods hébraïques, *Ja, Je, Ji,* ayant au centre la lettre phénicienne qui correspond au G, et n'est

qu'une autre représentation du phallus. La Force fécondante de la nature est la divinité maçonnique, le Grand Architecte de l'Univers sous son aspect philosophique. Elle s'identifie avec Lucifer qui en est la personnification.

La légende de ce grade prétend que le prophète Hénoch cacha sous neuf arches, portant chacune la désignation d'une des *qualités* du Grand Architecte de l'Univers, un delta ou un triangle d'agate, où se trouvait inscrit en or le « Nom indicible ».

Nous savons déjà que la Kabbale enseigne que les dix Séphiroth sont des attributs de la Cause première. Le prophète Hénoch, éclairé par un songe divin (p. 237), ce sont les Juifs babyloniens qui, illuminés par une vision diabolique, comme les Spirites de nos jours, les Swédenborg, etc...., ont caché la *Couronne* de tout l'Univers sous les neuf autres Séphiroth. On comprend que c'est Lucifer lui-même qui s'est adjugé la Couronne.

Le « nom indicible », la « parole perdue » ou cachée, qu'on ne révèle pas aux profanes, ne devient que pour les vrais initiés le *Schemhamphorasch*, le nom expliqué. Au 17e degré, les pauvres frères pris dans la « trappe » diabolique, tomberont à genoux en le prononçant sous une de ses formes multiples ; ils crieront : *Abaddon*, Prince des ténèbres.

Zabulon, *Johaben* et *Stolkin* sont les noms des trois Grands Maîtres Architectes à qui la légende maçonnique fait découvrir sous la neuvième voûte le *delta* et la *colonne d'airain;* ils ne découvrent pas la colonne de marbre où se trouve expliquée la prononciation du mot indicible gravé sur le delta.

« Ceux de *Zabulon* qui étaient gens aguerris, toujours bien armés et prêts à combattre, vinrent offrir leurs services à David, sans aucune duplicité de cœur [1] »; *Johaben*, fils de *Joha*, un « des plus braves de ceux qui étaient dans l'armée de David [2] » ; *Stolkin* les réunissant — voilà la si-

1. I *Paralip.*, XII, 33.
2. I *Paralip.*, XI, 45, 26.

gnification de ces trois noms. Nous ne connaissons pas dans la Bible de personnage du nom de *Stolkin ;* c'est probablement le pluriel du participe actif du verbe *Zalakh,* réussir, avoir du succès : « Les anciens des Juifs bâtissaient le « temple et tout leur *réussissait :* ils travaillaient à cet édi- « fice par le commandement du Dieu d'Israël, et par l'ordre « de Cyrus, de Darius, d'Artaxercès, rois de Perse[1]. »

Le Président adresse une prière au Grand Architecte, et lui promet au nom de tous de « s'occuper entièrement du *Grand œuvre* de la perfection » ; — c'est à ce « grand œuvre » que les Juifs travaillent incessamment avec une ardeur effrénée.

L'*attouchement* de ce degré est de porter ses mains sous les bras du frère, comme si on voulait le soulever en l'air, et on lui dit : *Toub bagani gamal abel ;* « Le chameau gémissant (bête de somme surchargée, le peuple) rentre sous ma protection ; » on vous répond en vous faisant la même chose et en disant : « Zabulon est un bon maçon. »

Les esprits perspicaces trouveront en tout ceci les germes de la révolution armée.

La *batterie* de 5 coups prouve qu'on a bâti une arche sur le dernier étage qui était dénoté par 4 coups. Il faut au moins cinq pierres pour la construction d'une arche.

Le *bijou* est une médaille avec la fameuse « trappe » d'un côté, et le « delta » de l'autre.

Tout le grade signifie, d'après l'enseignement du Président du 33e degré, que « les travaux ont pour but le perfectionnement de l'*Instruction du peuple*, par l'examen approfondi des notions panthéistiques que nous possédons sur la Cause Première, et la modification de l'enseignement idéaliste (chrétien) rendu compatible avec les besoins de la Justice et les nécessités du Progrès (maçonnique)[2] ».

Comme confirmation de notre analyse du 12e et du

1. I *Esdras,* VI, 14.
2. Paul Rosen, p. 257.

13e degré, nous citons encore l'enseignement donné par le Président du 33e degré : « 12e degré. Les travaux emblématiques à l'aide des instruments du *travailleur* sont terminés (1-11 degrés); les travaux à l'aide des instruments de l'*architecte* les remplacent. Cela signifie que ce grade marque le passage des études morales et matérielles aux études philosophiques et spirituelles. La véritable instruction maçonnique proprement dite commence. — 13e degré — Vous vous vouez à l'honneur maçonnique et au devoir maçonnique qui seront dorénavant les étoiles polaires de votre existence; et *le mot du Maître*, l'emblème de la régénération de la nature, vous est révélé comme étant aussi *le nom de la Cause Première*[1]. »

Ajoutons son explication des mots sacrés de ces deux degrés : « L'homme doit à ses semblables, une fois la liberté politique établie, de s'enquérir de la légitimité, des attributions et de la forme, du centre et du mobile du *Gouvernement social*, du *Pouvoir exécutif*. » Et voilà le grade de *Grand Maître Architecte*, le 12e degré; aussi son mot sacré signifie-t-il : *Chef*, *Tête*. — « L'homme doit à ses semblables de mettre sous leurs yeux les dangers terribles qui résultent de la soumission du pouvoir *politique* et du pouvoir *scientifique* au pouvoir *théocratique*. » Voilà le Grade de Royal-Arche, le 13e degré ; aussi son mot sacré signifie-t-il : *Manifestation à limiter*[2]; manifestations et institutions politiques, scientifiques et théocratiques à limiter : guerre aux gouvernements, aux croyances, à la religion ! — Voilà la *Base kabbalistique* pour la formation d'un nouveau peuple !

La perfection de ce nouveau *peuple* consistera dans le développement complet du germe judaïco-satanique que le 13e grade a déposé dans les âmes des Frères déjà judaïsés et satanisés. Ce germe est le *Ja Je Ji* avec la lettre phénicienne gravés sur la colonne d'airain. L'idée qu'il contient doit fermenter dans les esprits et les faire passer par la corruption

1. Paul Rosen, p. 268.
2. *Id.*, p. 282.

à la régénération, d'une ancienne vie à une nouvelle vie dans le 14e degré. Le résultat sera, dans le 15e degré, le *triomphe* de l'esprit vivifiant : de nouveaux prêtres juifs, sacrificateurs au Génie du Feu.

14. La 8e Séphirah. *La Gloire.* — Le Grand Écossais de la Voûte sacrée.

Nous entrons dans la seconde cave, qui doit nous révéler l'image de la *Séphirah la Gloire*, principe féminin et passif, la *Liberté de conscience !*

Il est à regretter que nous n'ayons pas le Rituel de ce grade en entier. Avec les fragments qui sont sous nos yeux, il nous est difficile de démontrer les mystères de ce degré dans ses symboles.

Le point de départ de la transformation du nouveau Juif en *Lévite juif*, disons, de son ordination, est le dépouillement du récipiendaire de tout ce qui pourrait lui servir d'*arme :* « Le dénombrement des enfants d'Israël qui avaient vingt ans et au-dessus et *qui pouvaient aller à la guerre,* ayant été fait, il s'en trouva 603,550. Pour les Lévites, ils ne furent point comptés parmi eux... car le Seigneur parla à Moïse et dit : « Ne faites point le dénom-« brement de la tribu de Lévi ;... mais établissez-les pour « avoir soin du Tabernacle du témoignage, de tous ses « vases et de tout ce qui regarde les cérémonies[1]. »

Le récipiendaire passe alors de la cave formant la voûte du Royal-Arche, par un long corridor sombre, à une seconde cave nommée *Voûte Secrète de Perfection.*

A l'entrée, il y a un petit *fossé* que les Grands Écossais franchissent sur une planche, mais que le récipiendaire doit *sauter.*

Que peuvent signifier ce long corridor et ce fossé qu'il faut sauter ? Dans le sens judaïque, c'est peut-être une représentation de la distance entre l'office des Lévites et les occupations des autres tribus de Juda. Pour entrer dans

1. Nombres, I, 45-49.

le sacerdoce, il faut franchir un abîme qui vous sépare pour toujours des autres hommes. Dans le sens diabolique on veut symboliser l'abîme existant entre le royaume de Dieu ou de la nature et le Royaume de Lucifer.

Franchissez cet abîme ; cette fois sans avoir les yeux bandés ; ce n'est que le premier pas qui coûte ! Ce saut une fois accompli, la voix de la conscience sera étouffée pour toujours ! Entrez dans le sacerdoce d'Éblis, vous aurez acquis la *Liberté de Conscience ;* dorénavant, vous passerez par-dessus l'abîme comme « sur une planche » ! Ne vous laissez pas effrayer ni par le *lion*, ni par *Zerbaël* avec son glaive ! Le lion pourrait bien être le « lion rugissant qui rôde, cherchant qui dévorer[1] », mais il a dans la gueule une *clef* qu'il vous offre et avec laquelle vous pourrez ouvrir l'*Arche d'Alliance* où se trouve cachée la véritable prononciation du *Nom indicible !* Alors vous connaîtrez votre Dieu. *Zerbaël* pourrait bien être le « feu dévorant de Dieu » ; mais ses menaces sont vaines ; il ne les exécute pas ! Sautez !

Le saut exécuté, le récipiendaire apprend la légende du degré (p. 240) et la prononciation du *Nom indicible.* Elle est : *Hih-hoh*, avec les *h* très aspirés. (*Khikhoh,* impératif de *Khakha*, attendez !)

Le vrai nom secret de Jéhovah que, par respect, les Israélites ne prononçaient pas, et que seul le Grand Prêtre avait le droit de prononcer une fois l'an, à la fête de la Propitiation, est *Jihevéh, Celui qui est.* Pour éviter le blasphème en prononçant le mot *Jihevéh*, on substituait à ses voyelles celles du mot *Adonaï*, Seigneur, ce qui fait *Jéhovah. Hih-hoh* n'est pas un des dix noms kabbalistiques de Dieu. Ces dix noms sont, d'après saint Jérôme[2], *El*, Fort ; *Eloha*, le Prévoyant ; *Elohim*, le pluriel d'*Eloha ; Sabaoth,* Dieu des armées ; *Elion,* le sublime ; *Éhejéh ascher éhejéh*, je suis qui suis ; *Adonaï,* Seigneur ; *Jah*, abréviation de *Jéhovah ; Schaddaï,* le Tout-puissant ; et *Tétragramma-*

1. I Pierre, v, 8.
2. Ep. 136 *ad Marcellam.*

ton, Mot de quatre lettres : *Jhvh* — le *Jihevéh* sans voyelles.

Après la révélation dérisoire du *Nom indicible*, on explique au candidat la *pierre cubique à pointes*, contenant les Mots sacrés des divers grades déjà connus, et le mot *Schemhamphorash*, « le Nom expliqué ». Néanmoins on ne révèle pas encore que le Nom indicible expliqué est : *Lucifer*, le « nom de sept lettres ».

Les Israélites regardaient le nom *Jhvh*, nommé le *Tétragrammaton*, mot de quatre lettres, avec une superstition qui devint la base de la *magie* kabbalistique. Beaucoup de Rabbins affirment que Moïse et le Christ opérèrent leurs grands miracles par la vertu cachée de ce nom. « Moïse ne s'est servi que de ce grand et glorieux nom, et tous ses miracles ont été faits par *Schemhamphorasch*, le Nom expliqué, qui est le nom *Jihevéh* (Il est) et *Éhejéh ascher éhejéh* (je suis qui suis)[1]. » « Quiconque prononce le nom Tétragrammaton par ses lettres ou comme il est écrit, n'aura pas de part dans l'autre monde[2]. »

Il n'est ni inutile ni téméraire d'affirmer que la franc-maçonnerie kabbalistique pose, dans ces premiers degrés de la seconde série de onze, les bases de la magie diabolique que seuls les plus intelligents maçons percevront et comprendront. Remarquons que le discours de l'Orateur relève l'avantage que les francs-maçons des Arrière-Loges ont à « se mettre en communication avec les esprits ; les génies qui sont sous la dépendance du Bon Principe (Lucifer) ne peuvent que les aider à se perfectionner ». (P. 244.)

Le Candidat prête son serment et est alors « purifié ». On le fait avancer près d'un baquet nommé la « mer d'airain », et là on lui seringue quelques gouttes d'eau sur le côté gauche mis à nu, en lui disant : « Soyez purifié. »

Le vase immense fait par Hiram pour le Temple de Salomon[3] était une imitation du bassin d'airain que le Seigneur

1. *Liber Caphtor*, fol. 56, cit. *in Buxtorfi Lexicon Hebraïcum et Chaldaïcum*, p. 160.

2. *Codex Sanhedrin*, cap. IV, fol. 55.

3. III *Rois*, VII, 23.

avait ordonné à Moïse de faire et de placer entre le tabernacle du témoignage et l'autel[1]. « Aaron et ses fils y laveront leurs mains et leurs pieds, lorsqu'ils devront approcher de l'autel,... de peur qu'autrement ils ne soient punis de mort. »

Cette purification n'était pas une figure du Sacrement de Baptême, mais de celui de la Pénitence, comme le prouve si bien saint Grégoire[2]. Elle était nécessaire aux prêtres qui devaient officier à l'autel. Avant d'être consacrés, Aaron et ses fils furent lavés avec de l'eau[3].

Dans la cave dont nous nous occupons, il y a des représentations de tous les objets qui se trouvaient dans le temple de Salomon. Le candidat, auquel on avait donné la promesse de le « *faire prêtre* », est donc obligé de purifier sa conscience pour pouvoir satisfaire à ses devoirs de Lévite judaïco-maçonnique. On peut bien supposer que sa conscience est loin d'être tranquille ; il s'est engagé par de terribles serments à un « Œuvre » qu'il doit absolument réprouver, surtout s'il s'est déjà rendu compte qu'il s'est lancé dans des pratiques le menant évidemment à la magie et à la démonolâtrie. Cette conscience inquiète, et peut-être épouvantée, il faut la calmer, s'il est possible, par une cérémonie religieuse qui l'impressionne vivement. Celui qui s'est déjà avancé au delà du douzième degré et qui a fait le « saut » périlleux laissera pacifier sa conscience par cette ablution biblique.

Hélas ! ayant accepté un premier mensonge, il en acceptera volontiers un second, à savoir, l'assurance qu'il est purifié et qu'il n'a plus à tenir compte des cris de sa conscience !

La *liberté de conscience*, la voilà. Délivrée de ses scrupules et de ses remords, la conscience se voit enlever toute restriction et toute gêne ; elle accepte la permission de tout

1. Exode, xxx, 18.
2. Hom. 17 in Evang.
3. Lévit., VIII, 6.

ce que ses anciens préjugés lui défendaient. La liberté de conscience, dans le sens maçonnique, est la liberté d'omettre le bien commandé et de commettre le mal défendu.

L'*anneau d'or*, en forme d'alliance, que porte chaque *Grand Écossais*, contient l'inscription de son nom et de ces mots : « La vertu unit ce que la mort ne peut séparer. » Cet anneau nous rappelle l'usage du moyen âge d'écrire le pacte avec le démon et de le sceller de son cachet ou anneau[1].

Quelle vision macabre : la vertu maçonnique effectue votre union avec Éblis, et même la mort ne pourra la dissoudre ! Terrible perspective pour l'éternité !

Pour ne pas pâlir devant ce sombre avenir il faut, avant tout, fortifier son cœur, assassiner sa conscience et la soumettre à la suprématie de l'Ange de Lumière. Le Président du 33e degré vous enseigne que le Mot Sacré du 14e degré signifie : « Suprématie de lumière ! » et que ses « travaux tendent à faire proclamer partout le droit inaliénable de la *Liberté absolue de Conscience et de Pensée* possédée par tous les hommes, sans exception, et qu'ils s'attachent à l'étude de la revendication la plus simple et la plus formelle de ce droit[2] ».

Liberté de conscience, dans l'argot maçonnique, signifie Licence du Mal.

Que signifient les 3 signes, les 3 attouchements, les 3 mots couverts et les 3 mots de passe de ce grade ? Les premiers de ces symboles semblent regarder le passé du récipiendaire, les seconds le présent, les troisièmes l'avenir. Vu l'insuffisance des données sur le rituel de ce grade, il nous faut plutôt deviner que décrire leur signification. Ce grade est le troisième dans la seconde onzaine et correspond à celui de « Maître » dans la première onzaine. Les cérémonies du 3e degré signifiaient la transformation du Profane en Homme vrai ou kabbalistique, la Gloire de l'Homme archétype. Le *Grand Écossais de la Voûte Sacrée*

1. Görres, *Mystique*, l. VII, c. 4, n. 2.
2. Paul Rosen, p. 257.

(nommé *Écossais* parce qu'on voulait y mêler le nom de *Jacques VI*, roi d'Angleterre et d'Écosse, un spirité et mage de son temps) doit devenir un *prêtre* judaïque ou kabbalistique. Il s'agit bien ici d'une chose surnaturelle ! On nomme l'Écossais aussi *Grand Élu*, *Parfait et Sublime Maçon*, parce que dans ce grade on dévoile en partie le but de la maçonnerie, l'intellectualisation, la spiritualisation exerçant une domination suprême sur l'animalité et la matérialité de l'homme[1].

Au 3e degré le néophyte a reçu le coup de maillet maçonnique sur le front, et avec lui le signe qui le constituait *un autre Maître*, formé à l'image de celui que les maçons nomment *leur* « Maître ». Au 14e degré, le candidat est constitué « *Prêtre de ce Maître* ».

Pour les Juifs il devient un *Lévite*, pour Lucifer il entre dans l'Ordre des *Magiciens*.

Afin de s'assurer de la sincérité et de l'intrépidité du Candidat, on lui fait répéter le *Signe du serment* du 6e degré, auquel se rapporte aussi le premier attouchement avec les mots *Bérith*, *Néder*, *Schélemoth*, Alliance-Promesse-Rétributions; le premier Mot couvert, *Zabulon*, du 13e degré, et le premier Mot de Passe, *Schibboleth*, du 2e degré. C'est le passé.

Suit le présent, le *Signe du Feu :* la main droite au-dessous de la joue gauche, la paume en dehors, comme si l'on ne pouvait supporter l'éclat de la lumière et la chaleur du feu sortant du *buisson ardent* (p. 327) d'où Dieu (le Dieu-Feu !) prononça lui-même son nom. A ce signe correspondent le second attouchement qui signifie le support mutuel qu'on se donne pour s'encourager, le second Mot couvert, *Makob*, les maudits, et le second Mot de Passe, *El-Khanan*, le Dieu de Chanaan. Cham, de la race d'Éblis, est un des grands Saints du Royaume souterrain !

Le troisième signe représente l'avenir : l'impression que fera sur le nouveau citoyen du Royaume du Feu sa nouvelle

1. Paul Rosen, p. 269.

demeure. Voici le *signe d'admiration et de silence* (« les pleurs et les grincements de dents[1] ») : on lève les mains ouvertes et l'on regarde le ciel (perdu) en inclinant la tête à gauche (désolation ou dérision de Dieu). A ce signe correspondent l'attouchement : se cramponner l'un à l'autre comme si on voulait s'embrasser (ou se déchirer, car tout a un double sens dans ces signes), le Mot couvert, *Adonaï* (le Dieu détesté dont on se moque), et les Mots de Passe : *Kéleh*, brûlez, et *Nekham*, vengeance[2], ou *Ben-Makeh*, fils des frappés, et *Bam-garah*, Temple de contention[3]. Ces mots nous font comprendre la tragédie qu'on fait jouer au récipiendaire qui, ignorant la signification de ces symboles et de ces mots hébreux, peut-être avec des sentiments de terreur cachés, peut-être avec une nonchalance criminelle, peut-être avec une conscience déjà endurcie et une bravoure inspirée par une haine orgueilleuse contre Dieu et son Christ, subit son initiation à la *dignité lévitique* de ce grade.

Ce grade nous a profondément ému. Comme celui de Maître, il est composé en vue d'augmenter la *gloire* du « Grand Architecte de l'Univers » par la reproduction de lui-même dans les pauvres hommes qui ont le courage de faire le « saut » périlleux et de se jeter dans l'*ordre sacerdotal soit juif soit satanique*.

15. La 8e Séphirah. *Le Triomphe.* — Le Chevalier d'Orient ou de l'Épée.

Le Chevalier d'Orient, c'est le Juif ; le Chevalier d'Orient et d'Occident (17e degré), c'est le Templier.

Le 4e degré a dessiné la Séphirah *la Force* ou *le Triomphe* dans l'homme individuel ; le 15e montre comment par la force on fait *triompher* le peuple qu'on veut rendre libre et parfait.

L'émancipation du peuple maçonnique du joug monar-

1. Matth., VIII, 12.
2. Paul Rosen, p. 363.
3. Léo Taxil, p. 326.

chique est dramatiquement représentée par la délivrance du peuple juif, Juda et Benjamin, de la captivité de Babylone : Zorobabel, fils du roi Salathiel, obtint de Cyrus la permission de retourner avec son peuple à Jérusalem et d'y rebâtir le temple. Son ouvrage fut, par la malveillance des Samaritains et une prohibition de la part d'Artaxercès, interrompu jusqu'à la seconde année du règne de Darius. Lorsque Zorobabel reprit la construction du temple, « Thathanaï, chef de ceux qui étaient au delà du fleuve (Euphrate), Stharbuzanaï et leurs conseillers[1] » envoyèrent au roi Darius pour savoir si le prince juif en avait réellement reçu de Cyrus la permission. Ils reçurent une réponse affirmative et l'ordre de ne pas l'en empêcher.

Le récit maçonnique fait de l'homme Stharbuzanaï un fleuve Starburzanaï, et ajoute à l'histoire des détails inventés pour rendre les rois ridicules et préparer les esprits des maçons crédules à la révolte contre l'autorité civile.

Le récipiendaire joue le rôle de Zorobabel. Cyrus lui donne la permission sollicitée après avoir été intimidé, dans un songe, par un *lion* rugissant, symbolisant le peuple, et par un *aigle*, entouré de rayons, figure du Grand Architecte de l'Univers, lui ordonnant de « rendre la liberté aux captifs ». « La générosité de Cyrus ne fut donc point aussi méritoire qu'elle vous a semblé, » dit, plus tard, le Très Illustre Maître au récipiendaire Zorobabel.

Zorobabel, dit le récit maçonnique, en rentrant avec d'autres Juifs de Babylone à Jérusalem, fut empêché par des frères maçons de passer par le pont sur le fleuve Starburzanaï; mais il força son passage et arriva à la capitale juive.

Sur ce pont sont écrites les trois lettres *L. D. P.*, qui signifient dans ce drame, « Liberté de passer »; mais dans le pays où régnaient les Bourbons : *Lilia destrue pedibus*, Détruis les lis en les foulant aux pieds; et dans les autres pays : *Liberté de pensée*, affranchissement de l'esprit du joug de la foi chrétienne.

1. I *Esdras*, v, 3.

Le fleuve qu'on veut bien nommer Starburzanaï charrie des cadavres, des couronnes et des débris d'armures. C'est le programme politique de la franc-maçonnerie. Le premier acte de ce drame s'est joué dans la Chambre Verte représentant la cour de Cyrus, et une forteresse, prison des Juifs captifs. Les colonnes J. et B. s'y trouvent renversées par terre. Le second acte, représentant le voyage de Zorobabel et l'affaire sur le pont, se joue dans un parvis entre la Chambre Verte et la Chambre Rouge. La Chambre Rouge est le théâtre du troisième acte et représente Jérusalem. Là, Zorobabel est reçu par des Juifs maçons qui, lors de la captivité sous Nabuchodonosor, étaient secrètement restés à Jérusalem. Le Très Illustre Maître le reçoit parmi les vrais et légitimes maçons, et le consacre *Chevalier d'Orient ou de l'Épée*. Le nouveau Lévite Juif devient Chevalier et Maçon Juif et un des Princes de la tribu de Juda.

La signification de ce grade est que le *triomphe* du peuple élu s'achèvera par la *force physique*. La place de cette doctrine est à l'angle du triangle physique où siège l'esprit vital, la force physique.

Zorobabel, « âgé de soixante-dix ans », représente le peuple Juif captif à Babylone. Les colonnes J. et B. renversées par terre, dans la Chambre Verte, ne signifient plus *Jakin* et *Boaz*, mais *Juda* et *Benjamin*. Pendant l'attouchement qui représente la lutte de Zorobabel avec les Frères sur le pont, l'un dit *Juda*, l'autre répond *Benjamin*. De ces symboles, les francs-maçons encore chrétiens, et même tous ceux qui ne sont pas Juifs, doivent enfin comprendre que lorsqu'ils furent reçus Apprentis entre les deux colonnes J. et B., ils furent enrôlés comme manœuvres des Juifs, et appelés à leur tirer les marrons du feu.

Le Mot de Passe *Ya-Voroum-Hammaïm*, donné par Léo Taxil (p. 327), paraît n'être qu'une corruption. P. Rosen (p. 365) le donne : *Iahaborou-Hammaïm*. *Yakhaborou hammaïm* (les eaux ont été réunies) rappelle le miracle du passage des Israélites par la mer Rouge et la destruction de l'armée de Pharaon par le retour des eaux. Les cadavres,

couronnes et armes brisées charriés par le fleuve mythique Starburzanaï sont une menace du même genre faite aux têtes couronnées et à leurs armées.

Le Mot Sacré *Raphodon* doit s'écrire *Raphidim*. C'est le nom de la onzième station des Israélites après leur sortie d'Égypte. Là il ne se trouva point d'eau à boire; et lorsque le peuple murmura contre Dieu, Moïse fit sortir de l'eau de la pierre d'Horeb[1]; c'est à Raphidim que les Israélites furent attaqués par Amalec. Josué le vainquit et l'anéantit. Ces deux faits de l'histoire d'Israël ressemblent aux deux faits représentés dans ce grade. La Grande Parole *Schalal Schalom Abi*, il a enlevé la paix, ou il a détruit la prospérité de mon père, n'a guère de connexion avec l'histoire du retour des Juifs à Jérusalem. Est-ce peut-être le sens de l'instruction du Président du 33ᵉ degré au sujet du 15ᵉ degré : « Vous déclarerez la guerre à l'*apathie* sous quelque forme qu'elle se manifeste[2]? »

Finissons avec ce degré en relevant la réponse du Premier Surveillant à la demande du Très Illustre Maître : « Quelle est votre origine? — Je suis de la *tribu de Juda*. » La judaïsation des peuples par la franc-maçonnerie n'est plus un mystère.

La formation d'une nouvelle *tribu de Juda*, *son adoption* par les véritables tribus encore existantes de Juda et de Benjamin, l'initiation de ce nouveau peuple entre les colonnes J. et B., tout cela s'accomplit dans les quatre premiers degrés de la seconde Onzaine maçonnique. Il se présente en effet un *Royaume* nouveau, formé de nouveaux citoyens (12ᵉ) acceptant une nouvelle doctrine (13ᵉ), se faisant une nouvelle conscience (14ᵉ) et affranchissant leur pensée de toute autorité divine (15ᵉ). Sur un tel fondement, il sera facile de continuer la construction du Temple kabbalistique, et de lui infuser l'*âme* de l'Homme archétype, sa *Beauté*, sa *Force* et sa *Grâce*. Ce sera l'œuvre des 16ᵉ, 17ᵉ et 18ᵉ degrés.

1. Exode, XVII, 6.
2. Paul Rosen, p. 269.

16. La 7e Séphirah. *La Beauté.* — Le Prince de Jérusalem.

Historiquement, c'est le grade voulu après la rentrée des Juifs à Jérusalem : le Prince sera le principe de l'unité dans la masse du Peuple libre. L'interprétation kabbalistique demande la représentation dans ce grade de la Séphirah *Beauté :* l'unité et l'harmonie dans la diversité.

La *Sagesse*, la *Beauté* et la *Force* sont les trois représentants des trois Triades kabbalistiques bien souvent préconisées dans la franc-maçonnerie. Dans son enseignement, le Président du 33e degré dit au sujet du 16e degré : « Vous expliquerez les difficultés presque insurmontables qu'éprouvera la reconstruction de l'édifice de la Liberté, une fois ses trois grandes assises posées : la *Sagesse* des gouvernants, la *Force* des gouvernés et l'*Harmonie* des intérêts investis ; vous enseignerez que c'est seulement par un travail infatigable et incessant, fait avec l'épée d'une main et la truelle de l'autre, qu'on parviendra à le relever[1]. »

L'harmonie des parties et l'unité dans leur diversité, voilà la *Beauté*. Mais comment représenter cette Beauté dans le Peuple parfait? Le même orateur nous le dit : « Les travaux du 16e degré mettent en lumière que l'*Égalité* humaine entraîne comme conséquence immédiate la liberté et l'indépendance des nations en tant que groupements historiques ou territoriaux, et comme conséquence médiate que les droits et les intérêts généraux de l'humanité ne peuvent pas être bornés ni limités par des frontières[2]. » L'homme doit à ses semblables de reconnaître leur *égalité*. Voilà le grade de *Prince de Jérusalem*, le 16e degré. Aussi son mot sacré signifie-t-il : *Mois de l'année*, *époque égale*[3].

La Beauté du Peuple Parfait consiste en ceci qu'il y a *un* Prince et *un* Peuple, l'humanité entière embrassant toutes les nations dans leurs variétés, et conservant l'harmonie dans tous leurs droits et intérêts généraux.

1. Paul Rosen, p. 269.
2. *Ibid.*, p. 258.
3. *Ibid.*, p. 283.

On conçoit l'idée de la république maçonnique universelle. Toutes les nations payeront leur tribut au Prince qui régnera sur elles. *Le Prince de Jérusalem* est son image.

Ce Prince est un des *douze Anciens du peuple* (p. 258).

On aura remarqué la promotion, « l'augmentation du salaire », comme disent les francs-maçons, qui est réservée à l'Homme judaïsé de grade en grade. Les onze premiers degrés font du *Profane* un *Homme :* un *Juif.*

Au 12e, il est admis dans le *Peuple* des Juifs ; au 13e, il apprend le nom de la divinité kabbalistico-judaïque dont l'esprit lui est imprimé ; au 14e, il est ordonné *Lévite;* au 15e, il est admis dans la tribu de Juda ; au 16e, parmi les *Douze Anciens du Peuple*; au 17e, au *Grand Conseil des Vingt-Quatre;* et au 18e, il deviendra *Pontife Juif.*

« Les douze Frères (un pour chaque tribu d'Israël, « mois de l'année, époque égale ») se mettent de longues barbes postiches, afin de figurer les *Anciens du Peuple.* » (P. 258.)

La place pour ces princes est bien indiquée à ce degré où l'on célèbre la reconstitution du peuple d'Israël après la captivité babylonienne. Le Mot de Passe *Esrim Tebeth,* le vingtième jour du dixième mois, jour de la rentrée des Israélites à Jérusalem ; le Mot Sacré *Schalash-Esrim Adar,* le vingt-troisième jour du douzième mois, jour de la dédicace du nouveau Temple de Jérusalem ; la légende de ce degré, le signe et l'attouchement, tout indique ce temps heureux pour les Hébreux, où ils sont sortis des grandes tribulations d'une dure captivité de soixante-dix ans, — âge maçonnique du 15e degré, — et où ils ont réussi, après un travail de vingt-cinq ans, — âge du 16e degré, — à rétablir leur culte dans le nouveau Temple. Ce culte sera représenté dans les degrés suivants.

Ce rétablissement du peuple juif est l'emblème de l'établissement du Peuple Parfait dans le monde entier sous le gouvernement maçonnique, sur la base de l'Égalité de toutes les nations et de tous les hommes, égalité figurée par l'attouchement, lorsqu'on met les pieds droits pointe contre pointe et genou contre genou.

La *balance de Justice* et *l'épée* dans les décors signifient l'autonomie recouvrée par les Hébreux, et leur gouvernement qui, sans aucune limite territoriale, doit s'établir dans tout l'univers (p. 258).

Mais les *cinq étoiles* et les *deux couronnes* sur le cordon de ce degré? La *Beauté* kabbalistique forme la pointe inférieure du Triangle du *Saint Roi*, et lorsqu'elle touche la pointe supérieure du Triangle de la *Sainte Reine*, ou *Matrone*, les deux triangles forment une figure de cinq pointes. On comprend pourquoi toutes les couronnes des décorations maçonniques sont ornées de *cinq* fleurons. Il est bien juste que le *Prince de Jérusalem* brode sur son cordon *cinq étoiles* et *deux couronnes*, une pour lui-même, le nouveau Mardochée, et une pour son Esther, ou plutôt, parce que le peuple élu a été scindé en deux royaumes, une pour le roi de Juda et l'autre pour le roi d'Israël.

17. La 6e Séphirah. *La Justice.* — Le Chevalier d'Orient et d'Occident.

Le nom du 17e degré, le *Chevalier d'Orient et d'Occident*, nous met de suite sur les traces de son interprétation. On entrevoit l'entrée officielle des Templiers dans le système de la Société secrète des Juifs. Le Mot de Passe *Zabulon* et le mot Sacré *Abaddon* confirment ce qu'on présume.

Zabulon est le nom d'un des fils de Jacob, et par conséquent d'une des tribus d'Israël. Au lit de mort et donnant sa dernière bénédiction prophétique à ses enfants, Jacob dit à Zabulon : « Il habitera sur le bord de la mer et dans le port des vaisseaux et il s'étendra jusqu'à Sidon[1]. » En effet, le partage de cette tribu dans la division de la terre promise s'étendit sur la Méditerranée, tenant d'un bout à cette mer et de l'autre à la mer de Tibériade[2].

Les Croisés abordèrent la Terre Sainte sur le territoire de Zabulon, « sur le bord de la mer et dans le port des vaisseaux ».

1. Genèse, XLIX, 13.
2. Josué, XIX, 10.

Mais il y a plus. Moïse, dans ses dernières paroles aux enfants d'Israël, joint Zabulon et Issachar et dit : « Réjouissez-vous, Zabulon, dans votre sortie ; et vous, Issachar, dans vos tentes. Ils appelleront les peuples sur la montagne, où ils immoleront des victimes de *justice :* ils succeront comme le lait les richesses de la mer et les trésors cachés dans le sable [1]. »

Le *Testament des douze patriarches*, livre ancien, mais apocryphe, dit que « Zabulon sur le point de mourir, et étant âgé de cent quatorze ans, fit venir ses fils et leur déclara qu'il n'avait eu aucune part au crime que commirent ses frères en vendant Joseph ». — C'est pour la Société secrète, qui punit de mort ses Frères qui la trahissent, une bonne raison d'honorer Zabulon. — Il continue : « Vous vous séparerez du Seigneur, vous vous diviserez dans Israël et vous suivrez deux rois. Vous vous livrerez aux abominations de l'idolâtrie ; vos ennemis vous emmèneront captifs, et vous demeurerez parmi les nations, accablés de douleurs et d'afflictions. Après cela vous vous souviendrez du Seigneur, et le Seigneur vous ramènera parce qu'il est plein de *miséricorde;* après quoi Dieu même, le soleil de *justice*, se lèvera sur vous ; la santé et la miséricorde sont dans ses ailes [2]. »

Ces citations doivent avoir suffi aux Juifs kabbalistiques qui, dans les 17e et 18e degrés, ont voulu reproduire les Séphiroth de *Miséricorde* et *Justice* — non parce que ces mots se trouvent dans ces textes, mais parce que dans leur ensemble on remarque la dilatation, l'expansion du Judaïsme qu'importe l'idée de la Séphirah *Grâce* ou *Miséricorde*, et la juste limitation de cette expansion qui est représentée par la Séphirah *Justice*. Cette expansion s'est faite par l'incorporation des Chevaliers Templiers venus de l'Occident et gagnés par les Chevaliers juifs de l'Orient.

Abaddon, le Mot sacré, nous met sur la trace de la mo-

1. Deutéron., XXXIII, 18.
2. Malach., IV, 2. — Calmet, *Dictionnaire historique de la Bible.*

querie sarcastique avec laquelle les Juifs se rient des bons Templiers qu'ils ont enrôlés dans leur Chevalerie pour qu'ils se battent à leur profit.

Abaddon veut dire l'Exterminateur, comme l'explique saint Jean dans son Apocalypse[1]. On n'a qu'à lire ce chapitre pour reconnaître de suite que les sauterelles apocalyptiques, présidées par Abaddon, signifient pour les Juifs les Croisés dans leur armure du moyen âge arrivant au « port des vaisseaux », dans la terre de Zabulon, et envahissant la Terre Sainte. Il n'y a rien d'apocalyptique dans ce degré, excepté l'effronterie de l'adaptation du texte sacré aux Chevaliers chrétiens. Écoutons le prophète saint Jean : « Après cela, je regardai et je vis une porte ouverte dans le ciel, et la première voix que j'avais ouïe, et qui m'avait parlé avec un son aussi éclatant que celui d'une trompette, me dit : Montez ici et je vous montrerai les choses qui doivent arriver à l'avenir. Et ayant été soudain ravi en esprit, je vis au même instant un trône dressé dans le ciel et quelqu'un assis sur ce trône. Celui qui était assis paraissait semblable à une pierre de jaspe et de sardoine; et il y avait autour de ce trône un arc-en-ciel qui paraissait semblable à une émeraude. Autour de ce même trône, il y en avait vingt-quatre autres sur lesquels étaient assis vingt-quatre vieillards vêtus de robes blanches, avec des couronnes d'or sur leurs têtes. Il sortait du trône des éclairs, des tonnerres et des voix, et il y avait devant le trône sept lampes allumées, qui sont les sept esprits de Dieu[2]. »

Après avoir lu ce passage, on comprend la mise en scène de la Loge travaillant au 17e degré : dans le fond de la salle, à l'Orient, est un trône élevé de sept degrés. Au haut du trône est figuré un arc-en-ciel, aux deux côtés duquel sont un Soleil et une Lune (addition maçonnique). En outre, sept lampes suspendues sont allumées devant ce trône. Des deux côtés de la salle, sur deux lignes, sont

1. Apocal., IX.
2. *Ibid.*, IV, 1-5.

vingt-deux autres trônes, onze de chaque côté (pour honorer le nombre kabbalistique), chacun élevé sur trois marches (addition maçonnique). A l'Occident et vis-à-vis le grand trône, il y en a deux autres pareils aux vingt-deux, pour les deux Surveillants. — Voilà les *vingt-quatre vieillards*, assis sur les trônes, ayant tous une longue robe blanche et portant une ceinture rouge, et sur leur tête une couronne en carton doré (p. 259).

L'Apocalypse : « Les vingt-quatre vieillards se prosternaient devant Celui qui « est assis sur le trône,.... en disant : Vous êtes digne, ô Seigneur notre Dieu, de recevoir gloire, honneur et puissance ! » (V. 10-11.)

Le Rituel maçonnique : Pour l'*Attouchement*, vous touchez de la main gauche l'épaule gauche du Frère ; et lui, avec sa main droite, vous gratte (!) l'épaule droite amicalement ; en même temps, vous vous souriez l'un à l'autre, en échangeant à l'oreille ce dialogue : « Ta beauté — est divine ; — ta sagesse — est puissante ; — honneur à toi ! — gloire à toi ! — tu as la force ! » Sur le bijou sont gravées les initiales des mêmes mots.

L'Apocalypse : « Je vis ensuite dans la main droite de celui qui était assis sur le trône, un livre écrit dedans et dehors et scellé de sept sceaux. » (Ch. v, 1.)

Le Rituel dit que sur le bijou se trouve un agneau en argent couché sur un livre portant sept sceaux.

L'Apocalypse : « Je vis au milieu des vieillards un agneau comme égorgé,... qui ouvrit le livre. »

Le Rituel nous apprend qu'on feint de saigner le candidat au bras.

L'Apocalypse : « Je vis l'Agneau qui avait ouvert l'un des sept sceaux... et je vis paraître un cheval blanc. Celui qui était monté dessus avait un *arc ;* et il partit pour continuer ses victoires. » (vi, 2.)

Le Rituel raconte qu'on apporte un livre avec sept sceaux, dont chacun est une petite boîte à surprise, contenant divers menus objets ; de l'un le Président sort un petit *arc ;* il le donne à un des assistants en lui disant :

« Partez et continuez la conquête. » Et ainsi de suite. Le Rituel est un travestissement odieux de l'Apocalypse de saint Jean. Les trompettes en terre cuite sur lesquelles les Frères s'exécutent, et les sept pétards que la Loge tire, représentent les « sept trompettes » et « les tonnerres » de l'Apocalypse (VIII, 2, 5).

Là-dessus, le récipiendaire est consacré *Chevalier d'Orient et d'Occident*, et instruit sur l'union qui se fit entre les *Chevaliers de l'Orient*, les *Johannites*, vrais disciples de Jean de Patmos, et les *Chevaliers de l'Occident*, les Templiers.

L'Apocalypse va encore servir aux Juifs pour représenter les Templiers. Elle dit : « Le cinquième Ange sonna de la trompette, et je vis une étoile qui était tombée du Ciel sur la terre, et la *clef* du puits de l'abîme lui fut donnée. Il ouvrit le puits de l'abîme, et il s'éleva du puits une fumée... de la fumée du puits il sortit des sauterelles qui se répandirent sur la terre... ces sauterelles (les Croisés ou « les descendants de Japhet », *Catéchisme du Rose-Croix*, p. 301) étaient semblables à des chevaux préparés pour le combat. Elles avaient sur la tête comme des couronnes qui paraissaient d'or (les casques). Leur visage était comme des visages d'hommes... Elles avaient des cuirasses comme de fer, et le bruit de leurs ailes était comme un bruit de chariots à plusieurs chevaux qui courent au combat... Elles avaient pour Roi l'*Ange de l'abîme*, appelé en hébreu *Abaddon*, et en grec *Apollyon*, c'est-à-dire l'Exterminateur[1]. »

Avec ce Mot sacré tout le grade est interprété. *Abaddon* est un autre *Schemhamphorasch*, un nom expliqué du Prince de l'Abîme.

Est-il encore nécessaire de dire pourquoi le *Temps du Travail* de ces sauterelles est « du coucher du soleil à son lever »? C'est le travail du Prince des Ténèbres, de l'Ange de l'Abîme avec ses Chevaliers, les Templiers déchus.

« Qui êtes-vous? » est la Question d'Ordre; Rép. « Un

1. Apocal., IX.

Pathmon, qui aime tout ce qui va de la *Beauté* à la *Force* » — du Saint Roi à la Matrone! La luxure suit toujours *Abaddon*.

18. La 5e Séphirah. *La Miséricorde.* — Le Chevalier Rose-Croix.

Ce grade est préparé par le 17e, qui rappelle l'arrivée des Templiers dans l'Orient, et leur perversion par les Johannites. Si le 17e est un travestissement odieux de l'Apocalypse, le 18e est une moquerie sacrilège du sacrifice de Jésus-Christ.

Remarquons d'abord, sur le nom donné au Président de ce grade, *Athersatha*, qu'il n'est pas hébreu, mais persan. Il signifie échanson, l'officier qui verse à boire au roi. Seul Néhémias, un des exilés du temps du Roi Artaxercès, est connu sous ce nom[1]. Ce n'est donc pas Hérode Tétrarque de Galilée, que le Président du Chapitre de Rose-Croix représente (p. 266).

Après avoir rebâti les murs de Jérusalem et achevé le Temple, Néhémias Athersatha rétablit le culte des Israélites et fit le dénombrement de tous ceux qui étaient revenus de la captivité. Parmi les Prêtres, les enfants de Habia et autres, « cherchèrent l'écrit de leur généalogie dans le dénombrement, et, ne l'ayant point trouvé, ils furent rejetés du sacerdoce. Et Athersatha leur dit de ne point manger des viandes sacrées jusqu'à ce qu'il y eût un pontife docte et éclairé[2] ».

Une pareille restriction du nombre des prêtres du Grand Architecte est dictée par l'esprit du 18e grade. Elle est la limitation de l'expansion acquise à l'armée d'Éblis dans le 17e degré par l'admission des enfants de Japhet dans l'Alliance des enfants de Sem[3].

M. Franck nous a déjà fait comprendre la signification des termes *Miséricorde* et *Justice*, noms de la 4e et de la 5e

1. II *Esdras*, I, 11.
2. *Ibid.*, VII, 64.
3. *Discours du Très-Sage au* 18e *degré.* Léo Taxil, p. 270.

Séphiroth kabbalistiques auxquelles répondent le 17ᵉ et le 18ᵉ degrés.

La *Miséricorde* ou l'*Amour* et la *Justice* se complètent mutuellement et engendrent la *Beauté*, c'est la Triade morale de la Kabbale.

A la *Justice* qui, dans le 18ᵉ degré, restreint le nombre des « sauterelles » du 17ᵉ degré à un petit nombre d'élus, se joint l'*Amour* fraternel, s'il est permis de nommer de ce doux nom l'union des sectaires pour célébrer une moquerie blasphématoire de la dernière Cène, de la Passion et de la mort de Notre-Seigneur Jésus-Christ.

Le Président du 33ᵉ degré enseigne que la signification du Mot sacré du grade de Rose-Croix, INRI, est : « mort par *Amour* de ses semblables[1] ».

Les *Agapes des Rose-Croix* sont une confirmation de l'idée kabbalistique contenue dans le nom de la 5ᵉ Séphirah : *Miséricorde* ou *Amour*.

Plus nous avançons dans les hauts grades, plus l'esprit de la Kabbale se développe en pur Satanisme. Après avoir, au 17ᵉ degré, reçu des membres de l'Ordre religieux des Templiers dans sa Société de Johannites ou des Juifs kabbalistiques, et les avoir faits « *prêtres de l'Ange de Lumière* », cet Ange Menteur, au 18ᵉ degré, induit ses esclaves à lui offrir un sacrifice sanglant. Là le mystère infernal de la franc-maçonnerie est aussi profond qu'horrible. Nous sommes en présence d'un sacrifice offert à Satan. Le Clergé maçonnique est sacrificateur. L'Agneau de Dieu, que jadis la Synagogue, poussée par Satan, a crucifié, la Synagogue maçonnique le crucifie de nouveau, en effigie, représenté par un agneau portant une couronne d'épines sur sa tête et ayant ses pieds percés de clous. Ces nouveaux Juifs vont même plus loin : ils coupent la tête couronnée d'épines et les pieds perforés de clous, comme « les parties les plus impures », pour les jeter au feu en holocauste à Lucifer, l'Esprit du feu !

1. Paul Rosen, p. 283.

La profondeur de ce mystère n'est sûrement pas comprise par les « fils de Japhet ». Ils ignorent combien le cœur du Juif est endurci et plein de haine satanique contre le Seigneur et son Christ!

Dieu, Créateur, offrit à ses créatures intelligentes et libres, aux anges et aux hommes, une participation de sa béatitude divine sous la condition qu'elles acceptent de sa main la *grâce*, cette semence de la *gloire*, comme lien entre lui et elles. La grâce est essentiellement surnaturelle. L'ordre primitif établi par la Providence divine était donc pour les créatures intelligentes un ordre surnaturel. La béatitude éternelle devait être gagnée par l'usage que les anges et les hommes étaient appelés à faire de la grâce. Or, Lucifer voyant la grandeur de son intelligence, conçut l'orgueilleux projet d'acquérir par lui-même la béatitude promise; il voulait devenir semblable à Dieu par les seules forces de sa nature. Voilà l'origine du *Naturalisme* dénoncé dans l'Encyclique *Humanum Genus* de Léon XIII, comme le fondement de la franc-maçonnerie.

La chute de l'homme eut sa première origine, non dans l'orgueil de l'homme, mais dans la séduction de *Lucifer*, qui devint aussi pour l'homme un *Satan* — mot hébreu, qui signifie un *adversaire*, un *ennemi*. Ce fait, qui diminue la culpabilité de l'homme, est la raison de la possibilité d'une rédemption pour lui.

Cependant, par sa victoire sur l'homme, Lucifer devint son maître; l'homme, comme par un acte légal, se constitua volontairement son esclave. Saint Paul parle de cet acte, en disant de Jésus-Christ crucifié, que, « effaçant la cédule du décret de condamnation qui était contre nous, il l'a en effet abolie en l'attachant à la croix[1] ». Saint Chrysostome pense que cette *cédule* était le contrat de Dieu avec Adam contenant la loi : « Ne mangez point du fruit de l'arbre de la science du bien et du mal : car au même temps que vous en mangerez, vous mourrez très certainement[2]. » Cette cédule

1. Colossiens, II, 14.
2. Genèse, II, 17.

a été clouée à la croix, c'est-à-dire cassée, déchirée et abolie par la mort de Jésus-Christ sur la Croix. La cédule, le décret de Dieu condamnant l'homme à la mort, étant invalidée par la mort de l'Homme Dieu, il s'ensuit que le pacte tacite entre l'homme et le démon, soumettant l'homme à l'esclavage satanique, était également invalidé, cassé et aboli. Vous voyez là l'origine de la rage infernale de Lucifer contre le Christ Sauveur. Par son orgueil, cet Esprit de Lumière a voulu d'abord se faire semblable au Très-Haut; par sa haine, il veut maintenant renverser l'acte réparateur de la mort du Sauveur sur la Croix, afin de rétablir son pacte avec l'homme et de recouvrer l'empire perdu sur l'humanité.

La perte de la *vie éternelle,* subie par Adam pour lui-même et pour sa postérité, était d'une importance infinie. Aucun sacrifice humain, toujours d'une valeur finie, n'aurait jamais pu la contrebalancer. Seul Dieu pouvait remédier au mal, surtout parce que sa justice y était engagée. Il fallait une sagesse divine pour trouver le remède qui satisferait en même temps à la *justice* demandant la mort éternelle de l'homme, et à la *miséricorde*, demandant sa vie. Prévoyant en esprit ce remède divin, David chanta : « La *miséricorde* et la vérité se sont rencontrées; la *justice* et la paix se sont donné le baiser[1]. »

L'incarnation du Fils de Dieu, par laquelle il réunissait en une seule personne deux natures, la divine et l'humaine, lui permettait d'assurer l'office de Médiateur entre l'humanité et la divinité et de s'offrir en holocauste pour la rédemption de ceux dont il s'était fait le frère. Son sacrifice était celui de l'humanité, dont il était, comme homme, le représentant et le substitut — sacrifice d'une valeur infinie à cause de la divine personnalité du sacrificateur.

C'est donc bien réellement en lui que se sont rencontrées la *Miséricorde* et la *Justice*. Les deux Séphiroth portant ces noms sublimes, se rencontrent bien autrement aux 17e et 18e degrés.

1. Ps. LXXXIV, 11.

Le comble de l'audace satanique est de vouloir renverser, d'abord la Sainte Trinité, pour se mettre à sa place, et ensuite, le sacrifice de l'Agneau de Dieu, en se le faisant offrir à lui-même par ceux pour lesquels il a été offert. Le Fils de Dieu incarné, Jésus-Christ, représenté par un agneau, est crucifié de nouveau, couronné d'épines, et, par un excès de malice, sa tête couronnée et ses mains et ses pieds percés de clous sont coupés et jetés au feu — en offrande au Génie du Feu, Lucifer. Ce qui donc se fit réellement sur la croix, se fait aussi, mais en effigie, sur la table des Rose-Croix : Celui qui est la *Vie* goûte la *mort*, et Celui qui est la *Mort* triomphe de la *Vie*!

O ingratitude des hommes qui, dans la pleine lumière du dix-neuvième siècle, et en présence des bénéfices célestes répandus sur eux par le Christ, se laissent encore aveugler au point de renouveler le déicide dont les Juifs ingrats et scélérats se sont rendus coupables!

Le grade de Rose-Croix est essentiellement le renouvellement figuratif et sanglant du déicide commis pour la première fois sur le Calvaire, comme la Sainte Messe en est le renouvellement réel et non sanglant.

Néhémias a renouvelé, dans le Temple rebâti de Jérusalem, les anciens sacrifices des Israélites. Est-ce pour le renouvellement du sacrifice du Calvaire que la secte juive maçonnique nomme le Président du 18° degré *Athersatha*, surnom donné dans la Sainte Écriture à Néhémias? Par lui le clergé juif a été rétabli : les Rose-Croix sont le clergé sacrificateur judaïco-maçonnique ; dans leurs Agapes ils offrent leur sacrifice — à Satan — à l'Ennemi. Cette atrocité constitue en réalité un *Cléricalisme* qui est le véritable *Ennemi* de Dieu et de l'humanité! Ces hommes, pour la plupart baptisés au nom de la Sainte Trinité, acclament Lucifer : *Hoschéa*, *Hoschéa*, *Hoschéa* : Sauveur, Sauveur, Sauveur!

Il n'est plus nécessaire de prouver toutes les faussetés débitées dans la substitution de la *Liberté de pensée* à la *Foi*; de l'*Égalité socialiste* à l'*Espérance*, et de la *Fraternité*

maçonnique à la *Charité;* ni d'exposer les autres nombreux sacrilèges accompagnant la *Cène* et les *Agapes* des Rose-Croix; finissons par le *Mot retrouvé :* INRI.

Dans le grade de l'*Intendant des Bâtiments*, le Mot sacré retrouvé était *Ja, Je, Ji,* Celui qui était, est et sera; pour les Rose-Croix, la parole perdue et retrouvée est INRI, interprété kabbalistiquement par : *Igne Renovatur Natura Integra*, la Nature entière est renouvelée par le Feu.

Le Feu préconisé par le Très Sage Athersatha comme « le premier agent de la nature, comme l'emblème de la divinité, puis comme la *divinité* elle-même » (p. 306), et représenté dans la *Chambre infernale* comme le séjour délicieux d'Éblis, d'Hiram et de tous les grands malfaiteurs connus dans l'Ancien Testament, le *Feu infernal* est sûrement le meilleur *Mot sacré* que les Juifs kabbalistiques pouvaient proposer aux nouveaux *Prêtres Sacrificateurs de Lucifer*. Il leur convient comme leur conviennent les Mots de Passe, *Emmanuel*, Dieu avec nous, c'est-à-dire, le *Dieu-Feu* est avec nous; et *Pax vobis*, la Paix de conscience soit avec vous! Cette triste paix s'acquiert par une communion et un sacrifice sacrilèges au plus haut degré!

19. La 3e Séphirah. *L'Intelligence.* — Le Grand Pontife de la Jérusalem céleste.

Les trois degrés suivants doivent répondre aux trois premières Séphiroth, l'*Intelligence*, la *Sagesse* et la *Couronne*, et conduire finalement à la perfection *infinie (Ensoph)* du « Peuple vrai ». Voyons si notre hypothèse se vérifie.

Au 19e degré, image de la Séphirah *Intelligence*, nous trouvons dans le petit fragment de l'éloquence de l'Orateur, publié par Léo Taxil (p. 336), le passage suivant : « Notre *vision* ne pouvant embrasser qu'une portion infinitésimale du Grand Tout harmonique de la Nature, notre *intelligence* étant essentiellement finie en présence de l'Infini, nous n'avons pas à *préjuger* le moment où la Vérité, l'Honneur et la Fraternité écraseront définitivement le Mensonge (Propriété), la Bassesse (Loi) et l'Intolérance (Religion), les trois

têtes de l'hydre du mal; notre devoir est d'attendre ce moment béni avec patience et confiance. »

L'enseignement du Président du 33e degré sur ce grade est : « Les travaux du 19e degré mettent en relief que, pour rendre effectifs les droits de l'Homme, le progrès moral (16e-18e degré) doit s'unir au progrès *intellectuel* (19e) et modifier ses principes suivant les nouveaux besoins et le progrès de l'*instruction* générale. »

Ces citations suffisent pour démontrer la justesse de notre hypothèse.

Au 20e degré, on a évité de nommer expressément la *Sagesse*, la deuxième Séphirah en descendant, et la neuvième en remontant de la dernière. Nous n'y voyons pas le triple triangle avec les neuf lettres du mot *Sapientia* à leurs *neuf* pointes; mais d'abord, le Président est assis sur un trône élevé de *neuf* marches; ensuite, entre le « Sanctuaire et l'Autel » est placé un chandelier à *neuf* branches qui est toujours allumé; il ne peut y avoir moins de *neuf* Grands Patriarches pour composer l'atelier; le récipiendaire encense par *neuf* fois une étoile dans un transparent nommé « l'Étoile du matin », autrement Lucifer; enfin, le second signe est celui-ci : « On tombe à genoux, et, ainsi prosterné, on pose les coudes à terre, et l'on secoue *neuf* fois la tête en l'inclinant du côté *gauche.* » (P. 400). Dans le triangle de la Triade intellectuelle, le *Kéther*, la couronne, tient la pointe d'en haut, la *Sagesse*, celle à la *droite* de l'Homme archétype, et l'*Intelligence*, celle à sa *gauche*. En s'agenouillant devant cette divinité, on doit incliner sa tête du côté *gauche*, si l'on veut offrir ses neuf inclinations d'adoration à la *Sagesse* luciférienne.

Au 21e degré, représentant la *Couronne* kabbalistique, le Président est un roi *couronné*, l'impie Frédéric de Prusse, maçon, roi philosophe et ami du maçon Voltaire. Sa *couronne* représente « la *couronne* de tout ce qu'il y a de plus élevé, le diadème des diadèmes[1] ».

1. *Zohar*, III, f. 288. Franck, p. 137.

Aussi le *Signe* est-il celui-ci : Vous montrez les trois premiers doigts levés de la main droite, signifiant les trois grandes familles des peuples, les enfants de *Sem*, *Cham* et *Japheth* (ces trois noms sont le *Mot sacré*) ; alors le Frère à qui ce signe s'adresse vient à vous, prend de sa main droite vos trois doigts levés et vous dit : *Frédéric*. A son tour, il présente ses trois doigts ; vous les lui saisissez de la même manière, et vous lui dites : *Noé*. Tout cela signifie que les enfants de Noé doivent être soumis à la Couronne du Roi maçonnique ou de la maçonnerie couronnée. C'est la République cosmopolite sous le gouvernement juif de la franc-maçonnerie.

L'attouchement et la triple prononciation du nom de *Phaleg* (division) qui, selon les Juifs, doit avoir bâti la tour de Babel, signifient la même soumission de toute l'humanité à la Couronne maçonnique, au Kéther sur la tête du Juif.

Au 22e degré enfin, l'*Ensoph*, l'Infini, toujours représenté par un cercle sans commencement et sans fin, se retrouve dans la *Table Ronde* qui est prescrite pour les séances des princes du Liban, assemblée nommée *Conseil de la Table Ronde*. Ces rapports entre les quatre derniers degrés de la deuxième onzaine et les trois Séphiroth supérieures et l'Ensoph sont trop évidents pour qu'on puisse les nier. Ils prouvent la grande thèse de notre livre que la franc-maçonnerie est une œuvre des Juifs kabbalistiques, tendant à cette double fin : couronner le Juif Roi de toute la terre et établir le règne universel de Lucifer.

Revenons maintenant au 19e degré en particulier et étudions son caractère spécial.

Après la consécration des prêtres maçonniques en imitation des *Cohen* juifs, et après l'offrande de leur sacrifice satanique, il a fallu mettre à la tête de ce corps moral représentant la Triade morale des Séphiroth, un corps dirigeant pareil à celui que le clergé chrétien possède dans la personne des *évêques*, des *patriarches* et du *Souverain Pontife*. Voilà les trois degrés de la Triade intellectuelle. Le 19e degré est celui de *Grand Pontife de la Jérusalem céleste*, le 20e celui

du *Grand Patriarche*, et le 21e celui de *Chevalier Prussien Noachite*, dont le président se nomme *Inspecteur*, *Episcopus*, *Évêque*.

Le Président du 19e degré porte le titre de « Trois fois Puissant », probablement parce qu'en lui se réunissent la puissance de sa propre *Intelligence*, celle de la *Sagesse* et celle de la *Couronne*. Il est revêtu d'une robe de satin blanc, et tous les assistants portent des robes blanches et autour du *front* un bandeau de satin bleu avec douze étoiles brodées en or. Le cordon est un ruban cramoisi orné de douze étoiles d'or; vers le haut est brodé un *Alpha*, et vers le bas un *Omega* (p. 399). On reconnaît de suite l'habillement sacerdotal de l'Ancien Testament : « Vous préparerez, dit Dieu à Moïse, des tuniques de lin pour les fils d'Aaron, des ceintures et des tiares pour la gloire et l'ornement de leur ministère... Vous prendrez aussi deux pierres d'onyx, où vous graverez les noms des enfants d'Israël. Il y aura six noms sur une pierre et six sur l'autre, selon l'ordre de leur naissance[1]. »

Le *bijou* est une plaque d'or en forme de carré long, sur laquelle sont gravés d'un côté un *Alpha*, et de l'autre un *Omega*.

« Vous ferez aussi le Rational du Jugement... Il sera carré et double... Vous y mettrez quatre rangs de pierres précieuses, » sur chaque rang trois pierres. « Vous y mettrez les noms des enfants d'Israël... Vous ferez aussi une lame d'un or très pur, sur laquelle vous ferez graver ces mots : *La Sainteté est au Seigneur*. Vous l'attacherez sur la tiare avec un ruban de couleur d'hyacinthe sur le front du Souverain Pontife[2]. »

Comment expliquer cette merveille : les maçons qui détestent tant les soutanes et les calottes des prêtres catholiques, se laissent patiemment affubler des vêtements sacerdotaux des Juifs !

1. Exode, XXVIII, 9, 40.
2. *Ibid.*, v, 15, 36.

On fait chercher à l'aspirant du 19e degré la route qui conduit à la *Jérusalem céleste*. Cette Jérusalem n'est autre chose que l'*Éden*, le jardin de délices, d'où Adonaï, le mauvais Dieu, a chassé Adam et Ève pour avoir mangé de l'arbre de la science! Reconquérir l'Éden et détruire le pouvoir néfaste d'Adonaï en faveur d'Éblis, en conduisant l'humanité à la vraie science kabbalistique, c'est le travail proposé aux Grands Pontifes de la Jérusalem Céleste.

On connaît l'assaut de l'Olympe et la guerre des Géants contre les Titans (Romains), la bataille entre Ahrimane et Ormazd (Perses), entre Brihaspati et Roudra (anciens Indiens), entre Vischnou et Séscha (Indiens modernes), Jupiter et Typhon (Grecs), Thor et Ymir (Germains), Bel et Omorka (Babyloniens), Rah et Apep (Égyptiens du nord), Har et Set (Égyptiens du sud), Ven-Vang et Tschi-You (Chinois), etc., etc. C'est la même histoire répétée cent fois : le Dragon infernal promet toujours à sa race et à ses adeptes crédules qu'à la fin il réussira à détrôner Dieu. Lui, un pauvre esprit créé et déjà puni dans l'enfer, vaincre le Tout-Puissant! un misérable ver, détrôner le Créateur du ciel et de la terre! Et il y a encore des hommes qui le croient! Il est inutile, ô francs-maçons, d'espérer la victoire finale de votre Dieu Éblis, et d'attendre de lui une récompense pour vous être faits ses prêtres, ses pontifes et ses patriarches! Il vous trompe, comme il a trompé nos premiers parents!

20. La 2e Séphirah. *La Sagesse*.— Le Grand Patriarche, Vénérable Maître *ad Vitam*.

Le Président de ce grade représentant Assuérus, le roi qui couronna le Juif Mardochée et sa nièce Esther, porte avec les ornements royaux un *ruban bleu* et un *ruban jaune*, mis en *sautoir croisé sur la poitrine*.

C'est l'*Éphod* des Juifs, espèce de ceinture qui, prenant derrière le cou et par-dessus les deux épaules, venait descendre par devant, se *croisait sur la poitrine*, et servait

ensuite à ceindre la tunique, en faisant le tour du corps[1].

L'Éphod était un ornement du Grand Prêtre des Juifs. Il est vrai, David était revêtu d'un Éphod lorsqu'il dansait devant l'Arche, et le jeune Samuel en portait un lorsqu'il servait le Grand Prêtre; mais ces derniers éphods étaient d'une matière et d'une forme différentes de celui du Souverain Pontife; celui-ci était tissu d'or, de pourpre, d'écarlate et de fin lin; les autres étaient de simple toile.

On le voit, une certaine union se dessine déjà entre la royauté et le sacerdoce, ce que le *Mot de Passe : Jeksan*, à double face[2], paraît aussi indiquer.

La franc-maçonnerie vise au césaro-papisme. Pourquoi, autrement, le *roi* Assuérus serait-il le *Président* dans le *Sanctuaire ?* Dans ce grade, l'Orient est appelé le sanctuaire. Le Président dit au néophyte : « Soyez comme l'Étoile du matin qui annonce la venue du jour! allez porter au monde la lumière; *au nom sacré de Lucifer*, déracinez l'obscurantisme.» L'obscurantisme, c'est le Catholicisme, dont la sainte foi obscurcit la « lumière » ténébreuse qui sort « du lieu qui n'a besoin ni du soleil ni de la lune pour être éclairé ». (P. 399.) Hélas! le Seigneur appelle ce lieu : « les ténèbres extérieures, où seront les pleurs et le grincement de dents[3]». Les plaintes de Lucifer d'être maltraité par Jéhovah Adonaï, et ses grincements de dents se font entendre dans presque chacun des degrés maçonniques.

Jeksan signifie aussi le faux, le scandaleux. Comme ce Mot de Passe est suivi du nom de *Stolkin*, qui a trouvé et tué le premier des trois assassins (le prêtre), cette dernière signification est peut-être celle que le Compositeur de ce grade a voulu lui donner, en insinuant que le faux, le scandaleux, c'est le prêtre, et avec lui, son Dieu Jéhovah Adonaï.

1. Exode, XVIII, 7 seq.
2. Fils d'Abraham, Gen., XXV, 2.
3. Matth., XXII, 13.

21. La 1re Séphirah. *La Couronne.*— Le Chevalier Prussien Noachite.

Ce grade représente la Couronne, le *Kéther* juif, et doit nous faire entrevoir l'espérance du « Peuple élu » d'être un jour couronné du diadème royal sur le carré entier de l'univers, comme jadis Esther et Mardochée sur tout le royaume perse, ou comme le Roi franc-maçon Frédéric sur la Prusse. C'est encore une fois la réunion du pouvoir spirituel et du pouvoir temporel dans la même main, avec l'extension de l'étroit royaume d'Israël sur le monde habité par tous les descendants de Noé. Le *Noachite* est un terme du Talmud et signifie le *Non-Juif*[1].

Le *Mot de Passe, Phaleg,* est prononcé trois fois d'un ton *lugubre,* soit parce que cet homme n'a pas réussi à achever la Tour de Babel; soit parce que les Juifs sont tristes d'être encore si loin de la réalisation de leur Grand Œuvre, leur domination sur l'Univers.

Sem, le frère aîné de Japhet, engendra Arphaxad, le grand-père de Héber. « Héber eut deux fils : l'un s'appela *Phaleg* parce que la terre fut divisée de son temps en des nations et des langues différentes; et son frère s'appelait Jectan[2]. » C'est tout ce que la chronique sainte rapporte sur Phaleg. Elle ne dit nulle part qu'il a été l'Architecte de la Tour de Babel, et elle contredit l'affirmation qu'il était de la race de Cham.

Le « Grand Chapitre » des Chevaliers Prussiens se tient dans une vaste salle éclairée seulement par une grande fenêtre par laquelle pénètre la pleine *lune.* Toute autre lumière est défendue. La salle doit être décorée dans le style moyen âge, et tous les assistants ont un masque.

L'opinion vulgaire sur la *Sainte Vehme* est que ce tribunal mystérieux tenait ses séances dans les ténèbres de la nuit,

1. A. Pontigny, *Le Juif selon le Talmud,* p. 167.
2. Genèse, x, 25.

sous des voûtes sombres, les membres siégeant couverts de masques[1].

Le Frère Chevalier Prussien porte à la boutonnière une petite *lune* d'argent. La Batterie est de trois coups lents; elle signifie le Mot sacré : *Sem*, *Cham* et *Japhet*. La marche est : trois pas de Maître. La légende raconte bien la fraude d'un membre de l'aristocratie et d'un évêque, mais il est difficile d'en conclure que le but de ce grade est d'attaquer le clergé et l'aristocratie. Ce but est trop subordonné pour indiquer le vrai sens de ce grade éminent, qui est, pour ainsi dire, la couronne des neuf grades précédents. La Sainte Vehme, représentant la judicature secrète maçonnique, ne forme qu'une partie de la légende de ce degré, et sûrement la partie accessoire. La partie principale et la plus secrète paraît être contenue dans le Bijou : un triangle d'or, traversé par une flèche d'argent ayant la pointe tournée vers le bas (p. 402). Que peut signifier ce bijou ? Le triangle des trois Séphiroth supérieures, dont la *Couronne* est la pointe au sommet, est facile à expliquer ; mais la flèche[2] ne se trouve pas, que nous sachions, parmi les symboles nombreux dont la Kabbale fait usage. Dans l'Écriture Sainte, elle signifie toujours la destruction. Ici nous croyons devoir référer ce symbole à l'assujettissement des rois et des peuples, car c'est là le moyen de conquérir la couronne des couronnes.

En parlant de Cyrus, Isaïe dit au nom du Seigneur les paroles suivantes, que dans ce degré Lucifer et les Juifs kabbalistiques appliquent à leurs Cyrus modernes, les Frédéric de Prusse, les Chevaliers Prussiens, leurs Frères, les Juifs Rois : « Qui a fait sortir le juste de l'Orient, et qui l'a appelé en lui ordonnant de le suivre ? Il a terrassé les peuples devant lui et il l'a rendu le maître des rois ; il a fait

1. Wetzer, *Dictionnaire*, *Vehme*. Conf. Clavel, *Hist. de la Fr.-m.*, p. 356.

2. « La flèche est, comme l'épée, la lance, l'arc, le javelot, etc., un symbole du Feu philosophique. Les flèches d'Apollon (Exterminateur) tuent Typhon. » Ragon, *Orthodoxie maçonnique*, p. 550, 556.

tomber sous son *épée* ses ennemis comme la poussière, et il les a fait fuir devant son *arc* comme la paille que le vent emporte... Mais vous, Israël, mon serviteur; vous, Jacob, que j'ai élu ; vous, race d'Abraham qui a été mon ami, dans lequel je vous ai pris pour vous tirer des extrémités du monde... ne craignez point parce que je suis avec vous... Je l'appellerai du septentrion, et il viendra de l'Orient ; il reconnaîtra la grandeur de mon nom ; il traitera les grands du monde comme la boue, et les foulera comme le potier foule l'argile sous ses pieds[1]. » La flèche qui descend de la pointe du triangle, de la *Couronne*, signifie la même chose que le *Signe* du grade : prendre les trois premiers doigts (Sem, Cham et Japhet) que le Frère vous montre.

Le Césaro-papisme exercé par les Juifs sur toutes les nations est l'idée du 21e degré, idée digne d'un Chevalier Prussien !

Ce Prince régnera au nom de Lucifer, et avec lui, sur tous les peuples de la terre issus de Sem, Cham et Japhet.

22. *L'Ensoph*. — Le prince du Liban, Royal-Hache.

Ce degré est le dernier de la seconde *Onzaine*. Pour l'initiation, deux appartements sont nécessaires. Le premier, représentant l'atelier du mont Liban, est éclairé par *onze* lumières. Son Président porte le titre de *Très Sage*, et paraît devoir dessiner la figure de Salomon, sous laquelle se cache l'essence de ce degré : *le césaro-papisme luciférien*.

Le Salomon du 22e degré, nommé le *Prince du Liban*, parce qu'il a fait couper les cèdres du mont Liban, symbolisant les rois et les grands de la terre, n'est plus l'ancien roi qui a participé au meurtre d'Hiram, mais le roi converti au culte de Moloch, le Dieu-Feu des Tyriens, devant l'idole duquel il brûle de l'encens. Dans sa personne se réunissent le Roi, le Prêtre et l'Adorateur de Lucifer. Il représente l'idéal de la franc-maçonnerie kabbalistique. Israël sera un

1. Isaïe, XLI, 2, 9, 25.

jour « non seulement le PEUPLE-ROI, mais le PEUPLE-PAPE[1] ».

On montre au récipiendaire une hache où sur un côté sont gravées les initiales des noms de Liban, Salomon, Abda, Adon-Hiram, Cyrus, Darius, Xerxès, Zoroastre et Ananias. Ces noms rappellent : 1° la construction du Temple de Salomon pour laquelle le Liban a fourni le bois de cèdre, et dont Adon-Hiram, le fils d'Abda, a dirigé les travaux ; 2° la construction du Temple de Zorobabel, autorisée par les rois Cyrus, Darius et Xerxès ; 3° la religion perse sur laquelle la Kabbale, dont Zorobabel fut l'auteur, s'est basée ; 4° enfin un autre fait qui se rattache au nom d'Ananias.

De quel Ananias s'agit-il ? Est-ce l'un des trois jeunes hommes de la tribu de Juda que Nabuchodonosor fit jeter dans le feu, d'où ils sortirent intacts ? Est-ce pour prouver que le feu peut servir de lieu de délices ? Est-ce Ananias, fils de Nébédée, Souverain Pontife des Juifs, qui voulut frapper saint Paul[2] ? Ou est-ce *Ananias le Saducéen*, un des plus ardents défenseurs de la révolte des Juifs contre les Romains, avant la destruction du Temple après Jésus-Christ ? Nous croyons que c'est le premier qu'on a en vue, parce qu'en même temps que le miracle de la fournaise, il rappelle aussi la métamorphose du roi Nabuchodonosor en bœuf — un fait que se gardent d'oublier les maçons.

Cette *hache* est appelée *royale*, parce qu'elle sert à « abattre les énormes troncs » de l'intolérance et de l'égoïsme (p. 343) — les Papes et les Rois — et qu'elle conduit par ce moyen au césaro-papisme universel tant convoité.

La question de l'Ordre est : « Êtes-vous Prince du Liban ? — Rép. Les arbres sont bons pour la coupe. » C'est intelligible ! Le signe est très significatif. Louis XVI aurait dû le comprendre à temps : on fait le mouvement d'élever une hache avec les deux mains et de frapper

1. Des Mousseaux, *le Juif*, p. 469.
2. Actes, XXIII, 2.

comme si l'on frappait un arbre par le pied. On répond à ce signe en levant les deux mains à la hauteur du front, les doigts étendus, et en les laissant ensuite retomber ! — La tête tombe !

Sur l'autre côté de la hache sont gravées les initiales des noms de Sidonius, Noé, Sem, Cham, Japhet, Moïse, Béséléel et Ooliab. Ces noms rappellent : 1° les ouvriers Sidoniens engagés à la coupe des cèdres du Liban ; 2° la race humaine entière qui est à gouverner ; 3° Moïse, l'architecte du premier Tabernacle juif, qui employa à cette œuvre *Béséléel* et *Ooliab*, le premier étant « rempli de l'esprit de Dieu, de sagesse, d'intelligence, de science, et d'une parfaite connaissance... pour tailler et graver les pierres » ;... et l'autre lui ayant été adjoint après avoir, lui aussi, été « rempli de sagesse[1] ».

Il n'est plus difficile de s'expliquer les *Mots de Passe : Japhet, Ooliab, Liban*, et les *Mots sacrés : Noé, Béséléel, Sidonius*.

En disant que « le 22° degré est le premier degré nettement hermétique et kabbalistique » (p. 344), le Chevalier d'éloquence s'écarte de la simple vérité, comme les vingt et une preuves déjà données doivent l'en convaincre.

L'assertion du même Orateur : que « le *Grand Œuvre*, c'est *l'apothéose du Travail* », semble plus grave. On se sent naturellement porté à prendre l'Enseignement du grade au sérieux : « Les travaux portent sur la réhabilitation du *prolétariat* par le règne des collectivités, ayant la mutualité pour moyen et la famille maçonnique pour temple ; » mais, outre l'obscurité de cette phrase déclamatoire, le mot *apothéose* ne permet pas de l'entendre ainsi. Ceux qui savent ce que signifie le mot *Travail* dans la philosophie juive et qui ont appris à voir dans l'Étoile flamboyante et dans la lettre G la divinité toujours active, se font une autre idée du *Grand Œuvre, apothéose du Travail :* c'est l'établissement du Royaume universel par le travail inspirateur du Grand Architecte de l'Univers !

1. Exode, xxxv, 30 seq.

Le *Conseil* siégeant autour du cercle kabbalistique de la *Table Ronde*, siège autour de celui qui est le *centre* de ce cercle. L'Être infini, l'*Ensoph*, représenté par un cercle, « commença par former un point imperceptible[1] » : la Couronne, dont cinq fleurons indiquent le Travail.

Tout dans la franc-maçonnerie est impur ; et plus on monte dans les degrés, plus on s'aperçoit que tout est satanique.

La seconde série maçonnique de *onze* finit par le *Roi-Pontife Salomon sacrifiant à Lucifer*. — C'est l'apogée de la tribu lévitique dans l'ordre judaïco-maçonnique. Ici se trouve le *Grand Patriarche*, dont le nom est inscrit sur la pierre cubique supérieure du Temple de Salomon. Les myrmidons de l'Occident, changés de « sauterelles » en « Princes du Liban », en « Grands Patriarches » juifs, voilà le merveilleux succès que la secte judaïco-kabbalistique peut justement attribuer à l'astuce infernale avec laquelle « tous les secrets maçonniques sont impénétrablement cachés sous des symboles ».

Avant de terminer la seconde onzaine des 33 degrés, écoutons encore l'interprétation qu'en donnent les Chefs de l'Ordre au général Garibaldi :

« Aux lois divines, au droit divin des Cléricaux, nos *Grands Maîtres Architectes* opposent les droits du peuple, seuls légitimes, seuls vrais, seuls acceptables ; à leur dogme, dégradant pour l'homme, nos *Royal Arche* opposent l'idéal de la perfection de l'Humanité, dans l'Humanité et pour l'Humanité ; à leur morale révélée, nos *Parfaits Maçons* opposent la morale indépendante ; à leurs persécutions inspirées, nos *Chevaliers d'Orient* répondent par une énergique campagne en faveur du Progrès de la Raison pure ; à leur honteuse soumission, nos *Princes de Jérusalem* répondent par une fière proclamation de virile indépendance.

« Pour lutter contre les tyrannies infâmes du Cléricalisme, nos *Chevaliers d'Orient et d'Occident* se font les champions

1. *Zohar*. Franck, p. 132.

du droit absolu à la liberté de réunion, pour vaincre ainsi l'asservissement dans lequel, aidé par le pouvoir civil, il veut tenir l'Humanité, et nos *Rose-Croix* proclament pour la première fois son émancipation des Papes et des Rois. Et, pour atteindre ce résultat, nos *Grands Pontifes* se font les apôtres de la liberté absolue de l'enseignement; nos *Vénérables Grands Maîtres* se proclament les ennemis acharnés de tout obscurantisme, d'où qu'il vienne; nos *Noachites* s'assermentent pour que justice soit rendue, et nos *Royal Hache* atteignent le sommet de notre morale, une fois que leur esprit est inondé par les rayons de la Vérité, masquée pour eux, avant de parvenir à ce grade, par les troncs difformes de l'intolérance, de l'hypocrisie, des superstitions et des égoïsmes du christianisme[1]. »

Combien de réticences, combien de mensonges, en si peu de lignes!

Si un Garibaldi n'est pas jugé digne d'apprendre la vérité sur la signification des grades maçonniques, c'est une preuve que les vrais initiés doivent surpasser de beaucoup cet homme célèbre pour la corruption de son intelligence et la perversion de sa volonté. L'Homme judaïsé et satanisé dans la première onzaine des 33 degrés, devient dans la seconde onzaine un nouveau pontife juif et satanique, appelé à propager le mensonge et le vice et les sacrilèges auxquels il a été initié, et à accomplir ainsi ce que la franc-maçonnerie appelle « les Devoirs de l'Homme envers le Prochain ».

TROISIÈME ONZAINE

23. La 10e Séphirah. *Le Royaume.* — Le Chef du Tabernacle.

Pour la troisième fois, il nous faut parcourir la constitution de l'Homme archétype kabbalistique pour comprendre les onze degrés qui aboutissent au Gouvernement Parfai avec son Empereur universel, c'est-à-dire au *Papo-Césarisme judaïco-maçonnique*.

1. Paul Rosen, *L'ennemie sociale*, p. 29-31.

Comme la grande masse des « Hommes Parfaits » formés et polis dans la première onzaine des 33 degrés maçonniques, fournit la matière première destinée à former, dans la seconde onzaine, la *Prêtrise kabbalistique,* ainsi la masse des « Lévites Parfaits » du 22e degré se prête comme matière première à la formation du *Gouvernement kabbalistique.* Par là on peut comprendre comment le Président de ce degré porte le titre de *Souverain Grand Sacrificateur,* de « Salomon » du 22e degré, et comment les deux Frères assis à ses côtés s'intitulent *Grands Prêtres,* et les autres Assistants *Lévites.*

Le passage de la Cléricature au Gouvernement, du *peuple-pape* au *peuple-roi,* est expressément indiqué par le Chevalier d'Éloquence qui dit : « La Superstition (la religion) doit être déracinée avec habileté ; et par conséquent, c'est à la *politique,* à l'action *gouvernementale* des classes dirigeantes qu'incombe le devoir de déclarer la guerre à la Superstition. » (P. 346.)

Comme représentant de ce nouvel *Homme Politique,* le récipiendaire joue le rôle du fils d'Hiram. Ce fils, le Maître assassiné l'a laissé comme « gage sacré » ; sur sa tête, les *Maîtres élus des neuf,* au 9e degré, ont prêté le serment de venger la mort de leur Maître. Les trois meurtriers, prêtres, rois et propriétaires, désignés par les épithètes d'hypocrites, de traîtres et de vicieux, sont poussés et dirigés par Adonaï, le Dieu des Chrétiens. Ce Dieu tue les hommes, avec la même cruauté que le crocodile les habitants de l'Égypte. Éblis combat toujours ce Dieu-crocodile. Le récipiendaire doit s'engager à « recruter des soldats pour l'armée de Lucifer, le Sauveur des hommes ». (P. 346.)

La démonolâtrie ne se cache plus. La séance présidée par le « Grand Sacrificateur » représentant *Aaron,* le frère de Moïse, se termine par une cérémonie en l'honneur du « Bon Principe, Grand Architecte de l'Univers ». Aaron porte une longue robe rouge, et par-dessus l'éphod une tunique jaune, plus courte et sans manches ; sur la tête une mitre d'étoffe d'or, sur le devant de laquelle est un triangle rouge.

Il porte, en outre, une écharpe noire à franges d'argent, à laquelle pend un poignard. Les lévites ont une robe blanche avec écharpe rouge à franges d'or, à laquelle pend un *encensoir*. « Voici les vêtements qu'ils feront à Aaron, dit l'Écriture Sainte, le rational, l'éphod, la robe de dessous l'éphod, la tunique de lin qui sera plus étroite, la mitre et la ceinture[1]. » Il suffit d'indiquer l'origine de ces vêtements, pour montrer aux Japhétites qu'ils se font les singes des lévites juifs, pour les fonctions du sacerdoce d'Éblis.

Uriel, Dieu-Feu, est un digne *Mot de Passe*, qui laisse entrer le récipiendaire dans la sphère ouvertement diabolique de la troisième onzaine des degrés maçonniques, dans le *Tabernacle des vérités révélées* (Réponse au Mot de Passe); non pas révélées par *Jéhovah-Adonaï*, le Dieu des anciens Juifs et des Chrétiens, mais par *Jéhovah-Lucifer*, le « Bon Principe, l'Ange de Lumière, le Grand Architecte de l'Univers », auquel les Lévites offrent de l'encens, et en l'honneur duquel ils portent comme bijou un *encensoir*.

Les Prêtres d'une religion aussi antichrétienne qu'antijudaïque, c'est-à-dire de la religion kabbalistique, prennent soin du candidat, l'enfant d'Hiram, pour lui donner son éducation *politique*. Voyons au 24e degré, quel compagnon ils donneront à cet Apprenti, et quelle sera la *Base kabbalistique* sur laquelle ils bâtiront le temple de leur Césaropapisme.

24. La 9e Séphirah. *La Base*. — Le Prince du Tabernacle.

Quelle pourrait être la force génératrice donnant existence au nouvel Être kabbalistico-politique des derniers onze degrés de la franc-maçonnerie? Dans le royaume des esprits, le phallus est la *parole*. La parole agit sur un esprit au moyen d'une communication établie avec lui. Serions-nous donc en présence d'une communication établie entre le récipiendaire et les esprits malins?

Il y a deux appartements qui servent à l'initiation au

1. Exode, XXVIII, 4.

24ᵉ degré. Le premier est nommé *Vestibule*, qui est décoré de tous les attributs de la maçonnerie. Ceci indique que les grades précédents sont le Vestibule du Temple habité par Éblis et par la hiérarchie de ses Esprits Compagnons.

Le second appartement, de forme circulaire, parce qu'il embrasse l'espace infini, est appelé *Hiérarchie* « des Esprits ». Son Président est appelé le *Tout-Puissant*, le *Schaddaï*, que nous retrouverons à l'avant-dernier degré. C'est de lui que vient la force génératrice créant la hiérarchie de la troisième onzaine.

On demande au Candidat combien de jours il a travaillé au Temple de Salomon. Il répond : 2 185 jours à obéir, autant à imiter et autant à perfectionner. Cela fait 3 fois 6 ans, 18 ans, ou deux fois 9 ans : les trois triangles entrelacés de la première et de la seconde série ; il lui reste à parcourir les mêmes trois triangles de la troisième série.

Remarquons maintenant l'essence de ce 24ᵉ degré dans le discours du Chevalier d'Éloquence : Salomon, pour avoir changé de culte, a perdu la communication avec Jéhovah Adonaï. Il a acquis, dès ce moment, une science extraordinaire dans la Kabbale, est devenu l'auteur des livres secrets de la *magie* les plus admirables, et a pu *se mettre en communication avec les Esprits du Feu!* Voilà encore une fois la *Parole retrouvée*, la parole de Lucifer à l'homme!

Question d'Ordre : « Êtes-vous Prince du Tabernacle? — Rép. : Oui, je le suis; voyez en moi votre Frère, *le dernier des hommes éclairés.* » L'*illumination* des maçons se comprend, la raison humaine est éclairée, est fécondée par la lumière luciférienne.

Voyez les trois *Signes* : Le *Signe du Cordon* : « On se porte sur les yeux la main droite ouverte, comme pour se garantir d'une vive lumière, ayant la main gauche sur la poitrine; ensuite, on porte la main droite vers l'épaule gauche et on la ramène diagonalement sur le côté droit; » les trois points principaux des trois triangles kabbalistiques : la lumière part de la *Couronne*, rejaillit sur le siège de la *Justice*, et se reflète sur le *Triomphe* de la Triade physique.

Le Candidat fait de ce geste un acte de *foi*, comme les chrétiens en font en se signant du signe de la croix.

2° Le *Grand Signe* : « On porte les deux mains ouvertes sur la tête, en joignant les deux pouces par les extrémités pour former un triangle. » Le Candidat doit de cette manière exprimer la *soumission* de son intelligence au Dieu-Feu, dont le dernier triangle est la représentation orthodoxe pour les francs-maçons.

3° Le *Signe d'Admiration* : « On incline la tête en avant, en tenant la main droite sur la poitrine, et de la main gauche on se couvre les yeux. » Acte d'*adoration* cordiale de l'éblouissant Dieu-Feu.

Dans ce grade, on promet de travailler sur les douze commandements de la *Table* de la Loi. Sûrement, cette *Table* ne signifie pas les *deux Tables* de la Loi de Moïse, mais la *Table Ronde* des Templiers au 27e degré, ou le *Dodécalogue* maçonnique dont parle le Fr. Ragon (p. 370).

Le *Conseil* s'ouvre « à la première heure du jour des sept de la construction de la Hiérarchie »; parce que c'est l'heure de l'introduction et incorporation du nouvel adepte dans la hiérarchie des sept chœurs d'anges rebelles, à en croire Zoroastre et les Kabbalistes, qui les nomment les *sept Rois d'Édon*[1]. « On ferme le Conseil à la dernière heure du jour de vie et de suavité. » (P. 404.) Le jour de vie n'a pas de dernière heure! Pour parler en termes profanes, nous voyons le Candidat entrer dans le vestibule de l'enfer, y faire des actes de foi, de soumission et d'adoration, et promettre obéissance à la Loi de Lucifer. Ayant rempli ses conditions du pacte, il est admis à la communication avec les chœurs des Anges déchus qui durera toute l'éternité.

Dans ce grade on explique le système des deux principes de la divinité, représenté dans l'image appelée « le *Grand Symbole de Salomon* » — « le double triangle du Roi très sage : on y voit les deux vieillards de la Kabbale, le macro-

1. Franck, p. 153.

prosopé et le micro-prosopé,... le Jéhovah blanc et le Jéhovah *noir*[1] ». (P. 348.)

Le *Grand-Visage* et le *Petit-Visage* sont des termes kabbalistiques désignant, le premier, la *Couronne*, la première Séphirah, et l'autre, les neuf autres Séphiroth. L'expression : « *les deux Vieillards*, *ou Anciens* » n'est pas correcte : la Kabbale donne le nom d'« Ancien » au *Grand-Visage*, à la *Couronne*, mais il n'y a pas *deux* Anciens. L'Ensoph, dans son incompréhensibilité éternelle, est appelé l'*Ancien des Anciens*[2].

La dualité manichéenne des Dieux nous est déjà connue : Adonaï est le Mauvais Principe, Lucifer le Bon. Dans le grade précédent, le Candidat a offert de l'encens à Lucifer; dans le présent, il se met en communication avec lui : il admet et reçoit dans son esprit la semence « extraordinaire » (p. 347), surnaturelle, démoniaque, de l'Ange de Lumière, comme autrefois Ève recevait dans le sien la semence d'Éblis apparaissant sous la forme du Serpent. Ce que la franc-maçonnerie enseignait au 2e degré sur l'origine du corps de l'homme, et au 13e sur l'origine du nouveau Juif, elle l'enseigne ici sur l'origine du nouveau Lucifer qui se forme dans la troisième Onzaine.

N'oublions pas la *robe de soie bleue parsemée d'étoiles d'or* qui est le décor des Princes du Tabernacle. Il est facile d'y reconnaître le ciel aérien qu'habitent les Esprits. Saint Paul nous exhorte à « demeurer fermes contre les embûches du démon ; car nous avons à combattre, non contre la chair et le sang, mais contre les puissances, contre les chefs de ce monde de ténèbres, contre les Esprits de malice répandus dans l'air[3] ». Le *Bijou* est « un petit globe d'or surmonté d'un double triangle cerclé de rayons, ayant au centre le mot *Jéhovah* » — évidemment Jéhovah-Lucifer. Les chrétiens mettent dans la main de l'Enfant Jésus un petit globe

1. Voir cette image reproduite par Léo Taxil, p. 329.
2. Franck, p. 139.
3. Éphés., vi, 12.

surmonté d'une croix. Nous voyons là deux Chefs, le Christ et Lucifer, se disputer la terre.

25. La 8e Séphirah. *La Gloire.* — Le Chevalier du Serpent d'Airain.

Dans le 25e degré nous rencontrons les Ophites. Ce grade étant le troisième de la dernière Série de Onze, correspond au 3e de la première et doit, par conséquent, avoir une importance semblable à celle du grade de Maître.

La *communication* avec les Esprits, commencée au 24e degré, pousse l'homme à l'ophiolâtrie, l'adoration du Serpent, symbole classique de Lucifer.

Au-dessus de l'*autel* de la salle se trouve un transparent représentant le *Ja, Je, Ji,* le Jéhovah maçonnique, au milieu d'un « buisson ardent ». Le miracle par lequel Dieu s'est révélé à Moïse convient admirablement à l'Ange du Feu : « Le Seigneur apparut dans une flamme de feu qui sortait du milieu d'un buisson ; et Moïse voyait brûler le buisson sans qu'il fût consumé[1]. » Si le Seigneur Adonaï pouvait exister dans cette flamme qui ne le consumait pas, le Seigneur Lucifer ne sera pas non plus consumé dans le Feu éternel dont il est l'habitant immortel.

Un monticule en cône tronqué, au milieu de la salle, porte un serpent d'airain enroulé sur une sorte de potence (p. 348). Le Seigneur dit à Moïse : « Faites un serpent d'airain, et mettez-le pour servir de signe ; quiconque étant blessé des serpents le regardera, sera guéri[2]. » Dans l'hébreu il est dit : « Mettez-le sur un étendard, » comme sur un poste élevé, de manière à être vu dans tout le camp. Notre-Seigneur dit, pour cette raison : « Comme Moïse *éleva* le Serpent au désert, ainsi il faut que le Fils de l'Homme soit élevé (sur la Croix), afin que quiconque croit en lui, ne périsse point, mais qu'il ait la vie éternelle[3]. »

L'essence de ce grade résulte de la comparaison entre le

1. Exode, III, 2.
2. Nombres, XXI, 9.
3. Jean, III, 14, 15.

Christ et Satan, tous deux représentés par le Serpent d'airain. Le Christ sur la Croix devient la Mort de la Mort, « afin de détruire par la mort celui qui avait l'empire de la mort, c'est-à-dire le Diable[1] ».

Satan, de son côté, s'appropriant cette figure, dit au récipiendaire que c'est lui qui a guéri les Hébreux dans le désert, lui, l'Ange de Lumière, dont le Serpent est un des emblèmes, lui, Éblis-Lucifer, qui a eu pitié des Israélites, d'abord à raison des sacrifices au veau d'or, symbole de la nature, ensuite parce que dans le nombre se trouvaient beaucoup de descendants de Caïn (p. 348).

Ainsi donc, placé sur une croix, le Serpent représente Satan, le vrai Sauveur de l'humanité qu'il guérit des blessures infligées par Adonaï ; le Sinaï est son Golgotha et le vrai Calvaire glorieux !

Le Candidat, déjà changé en Juif kabbalistique, se déguise en Juif voyageant dans le désert ; il fait avec quelques Frères, autour du monticule qui représente le Sinaï, une procession en l'honneur d'Éblis — le Serpent perché sur une croix — ou plutôt sur une potence en forme de la lettre T, immonde symbole de la génération.

Le culte du Dieu-Serpent constitue l'essence de ce degré.

Au 3e degré, le *Maître* représente Hiram tué et ressuscité : la vie renaissant de la corruption ; au 25e, le *Chevalier du Serpent d'Airain* représente sa mort causée par la malice de Jéhovah-Adonaï et sa résurrection opérée par Éblis-Serpent. D'un Lévite de Lucifer, *il renaît un autre Lucifer* militant, ennemi de Jéhovah-Adonaï.

Le mystère de ce grade est plus profond qu'il ne paraît au commencement. Son compositeur était un théologien profond. Que sont, en effet, le baptême chrétien et les autres sacrements, sinon une transformation mystique de l'homme naturel en enfant de Dieu ? Par l'infusion de la grâce sanctifiante opérée dans le baptême, une « participation de la nature divine[2] » est donnée à l'âme humaine,

1. Hébr., II, 14.
2. II Pierre, I, 4.

comme est donnée à l'eau la nature du vin, par l'infusion en elle de cette substance supérieure. Nous sommes incorporés à Dieu. La vie divine en nous est alimentée par le divin Sacrement de l'Eucharistie, l'aliment devant être de la même nature que ce qu'il nourrit. Le Sacrement de Confirmation rend parfaite en nous cette vie divine communiquée dans le baptême. Par le Sacrement de l'Ordre nous sommes, en divers degrés, incorporés au Christ Pontife, dont nous devenons comme des membres, des représentants, jusqu'à ce que, dans le ciel, nous soyons la famille de Dieu, le peuple de Dieu, de nouveaux dieux : « J'ai dit : Vous êtes des dieux[1]. »

La singerie du Démon va jusqu'à l'incorporation de l'homme à sa personnalité diabolique. L'homme doit mourir comme Hiram, et ressusciter en un nouveau démon ! — Voilà le sens dans lequel Jésus-Christ a dit aux Pharisiens kabbalistiques : « Le père dont vous êtes nés est le Démon, et vous voulez accomplir les désirs de votre père. Il était homicide dès le commencement et il n'est point demeuré dans la vérité. Aussi la vérité n'est point en lui. Quand il profère le mensonge, il dit ce qui lui est propre, car il est menteur et père du mensonge[2]. »

L'incorporation de l'homme au démon est l'œuvre progressive de la franc-maçonnerie. Comme l'adepte des sectes anciennes et du moyen âge, le franc-maçon arrive par l'ascèse mystique, par le pacte, par l'obsession et la possession, à sa plus parfaite incorporation au Démon.

Le 25e degré dessine la transformation ; le 26e, correspondant au grade de *Maître Secret*, doit nécessairement représenter un Lucifer-chevalier nouveau-né.

Mais voyons encore la seconde partie du grade de *Chevalier du Serpent d'airain*, — la partie politique, — puisqu'il faut que le 33e degré aboutisse au parfait Patriarche-Empereur kabbalistique.

On raconte dans ce degré que les croisés — les Tem-

1. Psaume LXXX, 6. — Jean, VIII, 34.
2. Jean, VIII, 44.

pliers — apprirent des Israélites en Palestine les mystères de ce grade, et que, émerveillés de cette lumière, ils abandonnèrent le Christianisme pour se livrer *au culte du vrai Dieu* et à la délivrance des captifs. Le récipiendaire s'oblige à les suivre et à donner au peuple la liberté, en brisant les chaînes pesantes du *despotisme civil*, *religieux*, *militaire et économique*. Jusqu'à quel point on ose donner le change aux adeptes, même du 33° degré, le Président de ce degré le montre : il désigne comme but de ce grade « le devoir de l'homme de donner à ses semblables les soins les plus dévoués pour leur *santé* ; aussi son Mot Sacré signifie-t-il *Compassion*[1] ! »

Le Mot Sacré du 25° degré est *Moïse*, qui rappelle l'histoire du Serpent d'Airain. *On se met à l'Ordre* en montrant avec l'index de la main droite la terre, — ou plutôt le lieu des délices brûlantes du Dieu-Feu, qu'on s'imagine être quelque part au milieu de la terre. Comme *Signe*, on trace une *Croix* sur sa poitrine, pas une croix chrétienne, mais la croix sur laquelle le Dieu-Serpent d'airain est censé être cloué. On fait neuf pas en zigzag pour imiter le mouvement du Serpent. On bat neuf coups, parce que ce degré est le neuvième d'en haut, à moins qu'on ne veuille chercher les mystères déjà expliqués dans les nombres 5, 3 et 1, spécialement marqués dans la Batterie. Le Bijou est un serpent d'airain enlaçant une baguette qui se termine par un T.

La figure de ce Bijou, bien connue de tout le monde, est souvent représentée dans l'Ancre maçonnique. La Loge de la Triple Espérance, à Port-Louis, fait voir sur sa porte trois de ces ancres symboliques.

Le cercle au sommet de chaque ancre, symbolisant l'Ensoph kabbalistique ou l'éternité, n'y est pas formé par le propre corps du Serpent, mais, ce qui revient au même, par un anneau. De cet anneau sort le Serpent, symbole de Jéhovah-Lucifer, Architecte de l'Univers, se tournant autour du T, ou triple phallus, et engendrant ainsi le Monde. Il

1. Paul Rosen, p. 284.

cache sa tête derrière les dents de l'Ancre. Ces dents forment le quart d'un cercle et symbolisent le monde visible, le dernier des quatre mondes dont, selon la Kabbale, l'Univers est composé.

Les profanes prennent ces serpents pour des câbles, quoiqu'il n'y ait pas de nœuds attachant les câbles aux anneaux des trois ancres.

La même ancre maçonnique, ou kabbalistique, est souvent représentée avec un *Dragon* au lieu d'un Serpent, comme, par exemple, sur les billets de cent francs de la Banque de France. L'identité du Dragon avec le Serpent ne requiert pas de preuves.

Le *Caducée*, ancien symbole païen, une baguette entourée de deux serpents entrelacés, que l'on voit sur d'autres billets de Banque et sur les timbres-poste de la République française maçonnique, représente la même chose que le Serpent d'Airain ; il ne fait qu'ajouter la doctrine de la dualité du sexe des personnages divins : le Saint Roi et la Matrone.

Par le débordement actuel des symboles maçonniques dans notre vie publique, on rencontre cette figure presque aussi souvent que l'Étoile Flamboyante, qu'on trouve aujourd'hui même sur le front des anges du culte chrétien, sur celui des Génies, par exemple, de l'art, sur les collets des officiers italiens, des élèves des lycées, etc., etc. La franc-maçonnerie, pour se substituer au Christianisme, s'insinue partout par ses symboles, sous lesquels sa doctrine est « impénétrablement » cachée.

26. La 7e Séphirah. *La Force ou le Triomphe.* — Le Prince de Merci.

L'incorporation à l'armée des Esprits démoniaques produit, pour ainsi dire, un nouvel Esprit qui, par sa nature, doit pouvoir entrer dans les régions où habitent ses confrères.

Le *Prince de Merci* est appelé aussi *Écossais Trinitaire ; Écossais*, parce que la Magie a passé avec les Templiers

réfugiés, par l'Écosse, dans tout l'Occident; *Trinitaire*, probablement parce que le Néophyte de ce grade vole dans les trois cieux.

Le récipiendaire fait d'abord neuf pas en serpentant, c'est le *Signe* du grade précédent, et symbolise la marche du Dieu-Serpent qui ne marche jamais droit. On lui attache aux épaules deux ailes, symbole des Esprits. Partout, même dans l'Église, on représente toujours les Anges avec des ailes, pour désigner leur spiritualité. Le récipiendaire représente donc un Esprit. Incorporé au chœur des Démons dans le degré précédent, il doit ici monter neuf marches, — peut-être en l'honneur des neuf Séphiroth soumises à la *Couronne*, l'Architecte de l'Univers.

De la plate-forme sur laquelle il se trouve, les yeux bandés, il doit voler jusqu'au troisième ciel. Il s'élance et tombe sur une couverture tendue et tenue par quelques Frères vigoureux. Il se trouve dans le premier ciel, celui des étoiles errantes; — les étoiles figurant les Esprits, il se trouve dans « l'air où sont répandus les Esprits de malice [1] ».

On le fait passer dans le deuxième ciel, le ciel éthéré, symbolisé par de la mousse de savon qu'il doit humer (!). Là se trouvent les étoiles fixes, — les Démons enchaînés dans l'enfer. On approche de ses doigts une chandelle allumée, pour représenter la chaleur des étoiles fixes — de l'enfer dans lequel il est arrivé. Pour le consoler de la pensée effrayante du futur feu éternel, on lui donne l'assurance que dorénavant son corps a acquis la propriété de résister au feu!

Après avoir été balancé dans l'air, il entre dans le troisième ciel, en présence du Prince des Ténèbres, du Dieu-Feu, qu'il doit voir « tel qu'il est [2] », « face à face [3] », — comme les Chrétiens verront le bon Dieu. On lui montre « la Vérité sortant du puits », — du puits d'où sortit la fumée qui produisit les sauterelles du 17e degré.

1. Éphés., VI, 12.
2. Jean, III, 2.
3. I Cor., XIII, 12.

Cette Vérité est représentée par « une Sœur maçonne dans le costume traditionnel », — telle qu'elle est! Elle est *la Déesse de la Raison*, que l'autel de Notre-Dame de Paris a connue.

Alors on laisse le récipiendaire seul avec « la Vérité », après lui avoir donné une *Flèche*, symbole immonde du dieu Cupidon. Le ciel des francs-maçons ressemble à celui de Mahomet. On apprend au nouveau Démon qu'il a plané dans les trois régions de l'*Intelligence*, de la *Conscience* et de la *Raison* — correspondant aux besoins *politiques*, *sociaux* et *matériels* de l'Humanité!

Le *Signe de reconnaissement* consiste en un triangle fait avec les premiers doigts des deux mains et posé sur le ventre : le triangle physique kabbalistique est achevé. Les 27e, 28e et 29e degrés représenteront le triangle moral dans la sphère démoniaque.

Le Mot de Passe en entrant dans la Loge est *Gomel*, peuples de Dieu, c'est-à-dire de Lucifer; pour communiquer en dehors de la Loge, il y en a deux : *Ghibblim* et *Gabaon;* les deux sont les *Gomel*, les peuples de Dieu. Les *Ghibblim* étaient un peuple phénicien, dont la capitale, *Byblos*, était fameuse par son attachement au culte d'*Adonis*, que l'on croit avoir été blessé par un sanglier dans le Liban, au-dessus de cette ville. Le fleuve Adonis, qui descend du Liban, passe à Byblos et se charge en certains temps d'une couleur rouge comme du sang, à cause d'une terre rouge qu'il traverse et qu'il entraîne en grande quantité dans ses débordements. C'est alors que ceux de Byblos, les Ghibblim, pleurent Adonis, feignant que c'est de son sang que le fleuve est rougi! Les Égyptiens, tous les ans, à la fête d'Adonis, avaient coutume de jeter dans la mer une boîte faite en forme de tête qu'ils disaient être la tête d'*Osiris*, dans laquelle était une lettre adressée à ceux de Byblos, éloignés de plus de quatre-vingts lieues. Cette boîte allait, disait-on, d'elle-même à Byblos au bout de sept jours [1].

1. Calmet, *Dictionnaire historique de la Bible*, v° *Byblos*.

Gabaon était la capitale des Gabaonites, avec lesquels les Israélites conclurent une alliance [1], et qui pour leur supercherie furent réduits par eux à l'esclavage, dans lequel ils restèrent toujours fidèles à Israël. C'est à Gabaon que Josué arrêta le soleil et la lune : « Soleil, arrête-toi sur Gabaon; lune, n'avance pas sur la vallée d'Aïalon [2]. »

Sous le nom de *Nathinéens*, ou *donnés*, les Gabaonites servaient au temple, sous les ordres des prêtres et des lévites, avant et après la captivité.

Mais ce n'est pas là la raison pour laquelle la franc-maçonnerie aime tant ce peuple pour faire de son nom un Mot de Passe. *Gabaon* était assise sur une hauteur, comme son nom, *Hauteur d'iniquité*, le dénote. Salomon y alla, au commencement de son règne, pour y sacrifier, parce que c'était là le plus considérable de tous les hauts lieux du pays, où les sacrifices étaient alors tolérés. La sainte Écriture reproche ce fait à Salomon : « Salomon aima le Seigneur, et il se conduisit selon les préceptes de David son père, *excepté* qu'il sacrifiait et qu'il brûlait de l'encens dans les hauts lieux. Il s'en alla à Gabaon pour y sacrifier [3]. »

Voici des questions d'Ordre : « Êtes-vous Prince de Merci? — *Rép.* J'ai vu la grande lumière, et je suis Prince de Merci, comme Vous, par la triple alliance dont vous et moi portons la marque. — *Quest.* Quelle est cette triple alliance? — *Rép.* Neuf lumières sont sur le trône; une flèche est sur l'autel; la Vérité sans voile est notre palladium. » — Les trois triangles kabbalistiques couronnés, le phallus et la Vérité sans voile montant du puits!

Le Mot Sublime *Edul pen kagu* veut dire : Sois juste, de peur d'être chassé. Reçu parmi les Esprits purs — disons impurs — l'adepte va monter encore plus haut — disons, descendre encore plus bas. Les Catholiques prient que par la sainte Communion du « Corps de Jésus-Christ ils soient

1. Josué, IX, 3.
2. *Ibid*, X, 12.
3. III Rois, III, 3, 4.

incorporés à son corps mystique parmi ses membres[1] ». C'est ainsi que l'homme kabbalistique est, de degré en degré, incorporé au corps mystique de Satan et compté parmi ses membres.

27. La 6e Séphirah. *La Beauté.* — Le Souverain Commandeur du Temple.

Le nouvel Esprit pur devient au 27e degré le représentant de la *Beauté* kabbalistique, par le fait qu'il est reçu parmi les membres de la *Cour* de Sa Majesté infernale : il en devient le *Courtisan*. La réunion du 27e degré se nomme *la Cour*. Le Président est qualifié de *Tout-puissant*, et porte, comme Jésus-Christ, une robe bleue et un manteau rouge; à l'extrémité de son cordon est un triangle, où le Mot Sacré, INRI, est écrit en hébreu; il a sur la tête une couronne à pointes d'épines. Il ne lui manque que « le roseau dans sa main droite[2] » pour en faire un *Ecce Homo*. Les Souverains Commandeurs montent au début de chaque réunion, à l'Orient, et s'agenouillent devant l'autel du Président. « Et fléchissant le genou devant lui, ils le raillaient, disant : Salut roi des Juifs[3] ! »

On apporte dans la salle le récipiendaire *lié*, pour lui apprendre qu'il est encore sous le joug des passions! En signe de cet esclavage, image de l'esclavage politique, on le lie, on l'attache sur une planche, on le couvre d'un drap mortuaire et on le porte en procession en chantant une prose funèbre. Après, on le délie, pour lui montrer la différence qui existe entre un esclave et un homme libre, et on le couronne solennellement.

Voilà la *beauté* morale de ce degré : la *liberté politique !* Mais pour en comprendre toute la beauté, il faut ajouter l'obligation, que le candidat accepte, « d'obéir toujours et quand même aux ordres qui lui seront hiérarchiquement transmis ». (P. 352.) Il doit aider à remplacer par son

1. S. Thom. d'Aquin, *Præpar. ad Missam.*
2. Mathieu, XXVII, 29.
3. *Ibid.*

obéissance aveugle, l'autorité et le gouvernement dans la société profane, quand le moment sera venu, par des représentants directs des intérêts libres des associés. La substitution de l'Ordre pour tous les gouvernements existants est le but politique de cette troisième série de onze.

La franc-maçonnerie se considère comme la grande justicière secrète des gouvernements et des peuples. Jésus-Christ, I.N.R.I., qui s'était arrogé le titre de *Roi des Juifs*, a été justement condamné; le *vrai Roi des Juifs* prend ici la place que Jésus-Christ avait usurpée! On s'agenouille devant lui, non plus pour le railler, mais pour l'honorer et l'adorer.

Le *Signe* est celui-ci : Vous faites sur le front un petit signe de croix avec le pouce de la main droite, et le Frère vient vous embrasser le front sur la même place. Est-ce pour insinuer que Jésus-Christ a mérité le soufflet qu'il reçut? Est-ce une commémoraison du baiser de Judas?

Dans ce degré qui, avec les deux suivants, représente l'*âme* de l'Homme endiablé, on révèle l'idée-mère de la Kabbale par la broderie que les adeptes portent sur la bavette de leur tablier. On connaît la signification de la bavette. La *Croix teutonique*, le signe de la quadruple génération qui produisit les quatre mondes — la perfection du triple phallus des Phéniciens — apparaît entourée d'une *Couronne* de laurier d'or. C'est le phallus, la force génératrice, qui ouvre tous les trésors de la nature. Aussi voyez-vous la *Clef* brodée au-dessous de la bavette, naturellement sur le Tablier, autre forme de la lettre G.

Dans la Cour du Prince de ce monde, on voit la beauté de l'ensemble et de l'harmonie des mondes émanés de la *Couronne* suprême. Et puisque le second monde, celui du Métatrône, n'est habité que par ce seul Ange, le triple triangle, de l'Esprit, de l'Ame et du Physique, n'est répété que trois fois, et la *Batterie* se frappe par trois fois neuf, par 27 coups. On les divise par deux fois douze et une fois trois coups; l'harmonie et la beauté de l'Univers requièrent la connexion, le commerce, entre les divers mondes, la

grande trinité suprême restant toujours au sommet, la *Couronne* suprême; c'est elle qui brille en une triple lumière idéale; c'est elle dont la suprême force génératrice, représentée par le mystique nombre de cinq et par l'Étoile flamboyante, se propage dans tout l'univers.

Question d'Ordre : « Êtes-vous Souverain Commandeur? — *Rép.* J'ai vu la triple lumière et je connais les cinq qualités. »

Il devient clair que, dans ce grade, le progrès que l'Homme kabbalistique fait consiste en son admission dans la *Cour* du Grand Architecte de l'Univers : il *voit.* Dans le 28e degré, il sera incorporé aux chœurs des *Génies* et des *Chérubins*, et dans le 29e il fera son obéissance au *Maître Suprême,* qui daignera se présenter à lui quasi-personnellement dans la figure du *Baphomet des Templiers.* L'âme et la Morale de la Démonolâtrie judaïco-kabbalistique se dévoilent, et la Vérité maçonnique est devant nos yeux dans toute sa satanique nudité!

28. La 5e Séphirah. *La Miséricorde.* — Le Chevalier du Soleil, Prince Adepte.

La *Miséricorde* et la *Justice* kabbalistique ne sauraient « s'exercer séparément, car il n'y a pas de Justice sans Grâce ». Elles représentent « ce que nous appellerions l'extension et la concentration de la volonté [1] ». L'extension panthéistique de l'Être primordial se fait voir dans le nombre des Génies ou Esprits supérieurs.

La salle de ce grade, représentant l'*Éden,* n'est éclairée que par un globe transparent, représentant le *Soleil.* Le Président figure *Adam,* et une sœur maçonne, dépourvue de tout vêtement, la « Vérité » ou *Ève.* — La réunion ne doit pas comporter plus de *douze* Frères, y compris le Président Adam, et le Grand Surveillant, le « Frère de la Vérité ». Cinq des Frères représentent cinq *Génies* ou *Chérubins*, les cinq autres des Sylphes ou autres Esprits.

1. Franck, p. 145.

« Qu'entendez-vous par le nombre 12? — *Rép.* Les douze signes du Zodiaque, fondement du premier mobile, le répandant par tout l'Univers pour notre bonheur spirituel et temporel[1]. »

Le grade veut évidemment peindre le jour de la création des choses visibles et invisibles. Les douze Frères signifient le ciel matériel, figure lui-même du ciel spirituel. Les 5 sylphes et les 5 chérubins indiquent suffisamment que d'après la doctrine kabbalistique, les purs Esprits ne sont pas tellement purs qu'ils soient dépourvus de compagnes.

Les Frères, modestement habillés en Sylphes et Chérubins, c'est-à-dire revêtus d'une tunique de gaze dorée, les Sylphes avec un tablier, les Chérubins même sans vêtement, figurent la *hiérarchie céleste, à laquelle est incorporé, comme treizième, un nouveau Lucifer, le récipiendaire*.

On lui dévoile le grand secret de la nature, qu'il comprendra s'il sait s'affranchir du joug de la croyance de sa jeunesse, et prendre le spectacle de la nature pure et sa propre intelligence pour seules règles de sa foi.

Nous n'avons plus besoin d'insinuer en quoi consiste la pureté de la nature : le récipiendaire est admis, à la fois, au dévergondage le plus infâme sous la figure saisissante de purs Esprits, et à la communication magique avec les Esprits sataniques.

L'approche de la Grande Lumière de Satan se fait naturellement par des invocations magiques (p. 356). La Philosophie occulte d'*Agrippa*, résumée par le Fr. Ragon et basée sur la magie kabbalistique, enseigne qu' « il y a trois mondes, l'élémentaire, le céleste et l'intellectuel. Chaque monde subordonné est régi par le monde qui lui est supérieur. Il n'est pas impossible de passer de la connaissance de l'un à la connaissance de l'autre, et de remonter jusqu'à l'archétype. C'est cette échelle qu'on appelle le *magisme*, contemplation profonde qui embrasse la Nature;... en un

1. Ragon, *Orthodoxie maçonnique*, — *Citations hermétiques*, pages 522-523.

mot, le travail entier de l'univers. C'est un art sacré qu'il ne faut pas divulguer[1]. »

Le récipiendaire est instruit dans les principes de la magie noire ; des fantasmagories produites au moyen de la *Lampe Magique* lui représentent le ciel des Esprits dans lequel il est monté au 28e degré. Sur le pied de la *Lampe Magique* sont gravés le sceau d'Hermès et l'Androgyne à deux têtes de Khunrath. Le Zohar enseigne qu'avant de venir dans le monde, chaque âme et chaque esprit se composent d'un homme et d'une femme réunis en un seul être ; en descendant sur la terre, ces deux moitiés se séparent et vont animer des corps différents. Quand le temps du mariage est arrivé, le Saint, béni soit-il, qui connaît toutes les âmes et tous les esprits, les unit comme auparavant, et alors ils forment comme auparavant un seul corps et une seule âme[2].

Ce n'est pas ici le lieu d'entrer dans les profondeurs de la Magie Noire. Dans les Rituels et dans les séances ordinaires des francs-maçons, on se garde bien d'arriver à un point capable de détourner de leur société secrète un grand nombre d'hommes ne comprenant pas où on les mène.

La divinité de l'Univers, le *Pan*, est représentée par les quatre Mots de Passe : *Stibium* (latin), une pierre, symbole de la terre ; *Hélios* et *Méné* (grec), le soleil et la lune ; et *Tétragrammaton* (grec), le nom de quatre lettres, *Jhvh*, *Jéhovah*, le « Bon Principe ».

Le Mot Sacré est *Adonaï*, le Créateur du ciel et de la terre, le « Mauvais Principe ».

On répond *Abrag*, on m'a fait fléchir les genoux, ou *Gadol*, le Grand qui s'est élevé : Satan impute son orgueil à Dieu même !

Une preuve qu'il s'agit du culte de Satan, se trouve encore dans la Demande : « Dites-moi l'état du temps à l'heure de l'ouverture ? » — et dans la Réponse : « Il est nuit sur la terre, mais le Soleil est dans son plein éclat pour

1. Ragon, *Orthodoxie maçonnique*, p. 441.
2. Franck, p. 180.

la Loge. » En tout lieu et en tout temps on a préféré la nuit pour s'adonner au culte du Démon.

29. La 4e Séphirah. *La Justice.* — Le Grand Écossais de Saint-André.

Si la *Miséricorde* et la *Grâce* de Jéhovah-Satanas daignent se répandre au dehors et se révéler d'une manière perceptible, la *Justice* demande qu'on l'adore et se prosterne devant le Grand Architecte. Or, après avoir été reçu parmi les Courtisans de la Cour Céleste de Lucifer (27e) et admis au milieu des Génies et des Chérubins adorables (28e), l'Homme kabbalistique entre, au 29e degré, en la présence même de la Divinité, et restreint en toute justice son adoration à Sa Majesté infernale.

Comme d'habitude, à l'occasion des apparitions diaboliques, la Salle est illuminée avec profusion. Si neuf lumières représentent l'*image* de l'Homme archétype, neuf fois neuf représenteront sa *présence* réelle. On le reçoit d'une manière mystique, avec le bruit sourd de tambours couverts d'un tapis rouge ; au-dessus du trône présidentiel brille son symbole : un triangle lumineux, le Delta kabbalistique à son milieu, et le Président se nomme *Patriarche,* du nom de la plus haute dignité de la Synagogue du 20e degré.

On confie au récipiendaire le *drapeau* de l'Ordre du Temple. Trois hommes masqués veulent s'en emparer. Il le défend victorieusement. On l'en loue, et on lui fait prêter serment de lutter contre toute usurpation de pouvoir, d'où qu'elle vienne, qu'elle soit *civile*, *militaire* ou *religieuse*, représentée par les trois hommes masqués.

Le Chevalier d'Éloquence, afin de ne pas trop effrayer ou choquer le récipiendaire à la vue de Lucifer qui va se montrer, défend les Templiers d'avoir adoré le *Baphomet* (Baptême de Sagesse), en donne une explication qui confirme tout ce que nous avons déjà dit sur le Panthéisme de la secte maçonnique.

« Le Baphomet, dit-il, est la figure panthéistique et magique de l'absolu. Le flambeau placé entre les *deux cornes*

représente l'intelligence équilibrante. » Les deux cornes nous rappellent les deux colonnes *J* et *B*, et voici une de ses diverses interprétations donnée par Clavel : « Les deux colonnes figurent les deux phallus générateurs, l'un de la lumière, de la vie et du bien ; l'autre des ténèbres, de la mort et du mal, qui entretiennent l'équilibre du monde[1]. » Le Chevalier d'Éloquence continue : « La tête du bouc, tête synthétique, qui réunit quelques caractères du chien, du taureau et de l'âne, représente la responsabilité de la matière seule, et l'expiation qui, dans les corps, doit punir seulement les fautes corporelles. » En d'autres mots : l'âme n'est pas responsable pour les péchés de la luxure, de l'intempérance, etc... commis par le corps !

« Si les mains sont humaines, c'est pour montrer la sainteté du travail (!) ; si elles font le signe de l'ésotérisme, c'est uniquement pour recommander le mystère » — de la dualité des Principes — du Bien et du Mal, de Lucifer et d'Adonaï. « Que peut-on trouver d'indécent à cette figure emblématique de la nature ? Serait-ce la Croix complétée par la Rose ? La croix symbolise l'immortalité de l'espèce humaine » — c'est-à-dire le phallus, force éternellement génératrice. « Reprocherait-on au Baphomet d'avoir des seins de femme ? Mais cela prouve qu'il ne porte de l'humanité que les signes de la maternité et ceux du travail (!), c'est-à-dire les signes rédempteurs » — le travail et la maternité du Dieu hermaphrodite sont une atrocité inventée et nécessairement admise par le grand mensonge du panthéisme. « Sur son front brille l'Étoile flamboyante : on sait quelle est sa signification mystique admirable » — donnée par le Saint Roi et la Matrone ! « Enfin, incriminera-t-on cette figure divine à raison de ses grandes ailes déployées ? Mais ce sont les ailes d'un archange » — déchu !

Cette idole diabolique est portée processionnellement dans la salle et dans les corridors de la Loge. Le récipiendaire *incline* devant elle le *drapeau* qu'on lui a confié !

1. Clavel, *Histoire de la Franc-Maçonnerie*, p. 75.

L'adoration du Patriarche de la Synagogue et les honneurs militaires des Kadosch sont en toute justice rendus à Lucifer !

Léo Taxil reproduit (p. 359) un passage du *Rituel de Haute Magie*, par le Fr. Constant, au sujet du Baphomet, et nous ne pouvons résister au désir de le reproduire ici : « Disons hardiment et hautement que tous les initiés aux sciences occultes ont adoré, adorent encore et adoreront toujours ce qui est signifié par ce symbole.

« Oui, les Grands Maîtres de l'Ordre des Templiers adoraient le Baphomet et le faisaient adorer par leurs initiés ; oui, il a existé et il peut exister encore des assemblées présidées par cette figure, assise sur un trône avec une torche ardente entre les cornes. Seulement, les adorateurs de ce signe ne pensent pas, comme nous, que ce soit la représentation du Diable, mais bien celle du Dieu *Pan* (le Grand Tout), le Dieu de nos écoles de philosophie moderne, le Dieu des théurgistes de l'école d'Alexandrie et des mystiques néoplatoniciens de nos jours, le Dieu de Spinosa et de Platon, le Dieu des écoles gnostiques primitives, *le Christ même du sacerdoce dissident.* »

N'est-ce pas là une confirmation éclatante de tout ce que nous avons écrit ?

L'âme du récipiendaire est parfaitement incorporée au Royaume de Satan : sa sanctification maçonnique est complète. Que manque-t-il encore ?

Pourquoi la représentation, dans ce grade, de la *Croix de Saint-André ?* Parce que cette croix symbolise les *cinq pointes* de l'Étoile flamboyante et la jonction des deux triangles du Saint Roi et de la Reine dans un seul point. L'acte générateur éternel, divin, panthéistique, c'est tout le mystère, toute la religion maçonnique !

A ce grade, il y a 7 signes, 3 attouchements et un attouchement général, correspondant aux 7 Séphiroth inférieures, aux 3 Séphiroth supérieures et à l'Ensoph. Ce sont des réminiscences des grades de la première série, finissant par la Croix de Saint-André et le Mot Sacré, *Nekamah,* Vengeance.

Les noms des sept Esprits et les Mots de Passe de ce grade se rapportent à la Magie Noire. Nous les avons presque tous retrouvés dans les livres populaires des classes superstitieuses, tels que : Agrippa, le Grand et le Petit Albert, le Grand Etteila, le Dragon Rouge, la Magie Rouge, le Grimoire, etc... On nous dispensera d'en donner les explications, qui d'ailleurs reviennent toutes à ce que nous venons de dire sur le Baphomet.

La seconde Triade de l'Homme archétype a changé l'Homme maçonnique en un parfait adepte de la Magie. Parmi les courtisans de Lucifer et les génies de l'autre monde, il a adoré, sous la figure de Baphomet, « l'Ange de Lumière ». Comme les Saints dans le ciel devant Dieu, il s'est placé, humble et dévot adorateur, aux pieds de Lucifer, et s'est spirituellement transformé en un nouvel Esprit et citoyen du Royaume de l'Enfer.

30. La 3e Séphirah. *L'Intelligence.* — Le Grand Élu, Chevalier Kadosch, Initié Parfait; Chevalier de l'Aigle Blanc et Noir.

Après sa moralisation, ou plutôt sa démoralisation satanique, il reste encore à l'Homme *judaïsé* et *endiablé* d'être reçu dans les grades les plus mystérieux que la Synagogue de Satan a voulu ouvrir aux Goïm, aux « sauterelles » de la génération de Japheth. Là, il nous sera plus difficile de retrouver le fil kabbalistique qui nous a guidé jusqu'ici, non parce que nous ne pouvions le deviner, mais parce qu'il n'est pas révélé avec la même clarté que dans les grades précédents.

Le 30e degré, correspondant à la Séphirah *Intelligence*, doit avoir une connexion avec le 8e et le 19e degrés qui sont également calqués sur la troisième des Séphiroth supérieures.

Au 8e, nous voyons le triangle renversé avec les trois lettres *Ja*, *Je*, *Ji*, qu'on fait admirer au néophyte, en l'invitant à combattre « l'intellectualité par ordre », c'est-à-dire la sainte Foi. Au 19e, on lui raconte l'histoire de l'assaut de

l'armée d'Éblis contre la Jérusalem Céleste. Au 30e, on livre la bataille ouvertement à l'*Adonaï de la Bible*, au « Mauvais Principe », c'est-à-dire au Dieu des Chrétiens. L'Homme judaïco-politique, déjà formé moralement par la seconde Triade kabbalistique, est maintenant armé contre Adonaï et se livre à la guerre ouverte contre Dieu !

Absorbé dans les révélations qu'on lui fait sur l'Ordre déchu des Templiers et sur la vengeance terrible que la franc-maçonnerie s'est imposée et a vouée à cause de la suppression de cet Ordre, dont on lui fait reprendre l'adoration du Baphomet, le récipiendaire n'a guère le loisir de réfléchir sur la haute importance de la partie du cérémonial qui se pratique dans la *Chambre Blanche*.

Le Grand Maître lui fait entendre de loin que « nul ne peut espérer être introduit dans l'Aréopage des Chevaliers Kadosch, sans avoir sacrifié à l'objet de leur culte. » (P. 371.) Le Courtisan de la Cour de Sa Majesté infernale, après s'être soumis à Lucifer et avoir baissé le drapeau devant son image, le Baphomet, reçoit au 30e degré l'ordre de l'adorer et de lui offrir, à genoux, le sacrifice de l'encens parfumé. Dans le « Sanctuaire des Kadosch », la Chambre Blanche, illuminée par une large et macabre lumière bleuâtre à l'esprit de vin, on voit *au-dessus de l'autel*, dans une gloire, un immense triangle renversé, tenant suspendu à sa pointe un aigle à deux têtes de grandeur naturelle, mi-partie blanc, mi-partie noir, ayant les ailes déployées et tenant un glaive dans ses serres. Le Grand Sacrificateur est seul dans cette chambre, assis devant l'autel. Il demande à l'Introducteur : « Chevalier mon Frère, qui conduis-tu ? — *Rép.* C'est un Chevalier Grand Écossais de Saint-André d'Écosse, qui, possédant toutes les vertus d'un sage (acquises dans les 27e, 28e et 29e degrés), désire faire son entrée dans le *Temple de la Sagesse*. » On débarrasse le postulant de son voile noir !

« Le Sacrificateur : Mortel, prosterne-toi ! Le Grand Introducteur fait prendre au récipiendaire de l'encens, le lui fait verser sur le feu et le fait agenouiller. » Le Grand Sacrificateur prononce alors la prière suivante adressée à

Lucifer : « O Sagesse toute-puissante (Schaddaï), objet de nos *adorations*, c'est toi qu'en ce moment nous invoquons. Cause et Souveraine de l'Univers, Raison éternelle, Lumière de l'esprit, Loi du cœur, combien est auguste et sacré ton culte sublime!... »

On fait encore verser de l'encens par le récipiendaire dans le vase des sacrifices. Le Sacrificateur : « Relève-toi et poursuis ta route. » (P. 372.)

L'Homme judaïsé est incorporé aux Prêtres Sacrificateurs de Lucifer. Il est sanctifié, est devenu un Saint, *Kadosch*. Comme tel il a le droit de commettre même des meurtres en l'honneur du Grand Architecte de l'Univers et de son Eglise maçonnique.

Dans un cabinet tendu de noir, après lui avoir bandé les yeux, on lui fait plonger son poignard dans le cœur de ce qu'on lui assure être un traître de l'Ordre. C'est un mouton bâillonné dont on a rasé le côté gauche. Le récipiendaire doit le toucher, pour bien s'assurer des battements de cœur d'un homme garrotté avant de le frapper. N'étant pas instruit de cette substitution d'un animal à un homme, il commet — non pas matériellement, mais formellement — un meurtre!

Après cette épreuve sanglante, le récipiendaire est conduit au *Sénat*, le Conseil politique des Kadosch dans la quatrième Chambre. Là encore se trouve, *au-dessus du trône*, le Triangle renversé auquel est suspendu l'Aigle noir et blanc, mais il porte ici, autour du cou, un ruban blanc et noir auquel est attachée une triple croix patriarcale, correspondant à la triple tiare des Papes. A l'Occident se trouve, sur une pyramide, un mausolée portant une urne funéraire (de Jacques Molay), une couronne (de Philippe le Bel) et une tiare (de Clément V) : mais les crânes n'y sont plus.

Il est inutile de faire la description de la cérémonie politique concernant Jacques Molay; elle n'a besoin d'aucune élucidation.

L'*Échelle mystérieuse* revient, et le récipiendaire est

obligé de la monter d'un côté pour la descendre de l'autre. Les explications banales qu'on lui donne des mots hébreux et des noms des sciences inscrits aux sept marches de chaque côté ne mériteraient pas notre attention, si le Tuileur n'en donnait pas une variante dont le fin mot est le blasphème et une vengeance sanglante[1]. Qu'il nous suffise cependant d'avoir indiqué cette chose qui n'a que peu de connexion avec la Kabbale juive. La vraie signification de l'*Échelle mystérieuse* à sept marches, qui, par sa forme, rappelle le *Delta* ou Triangle, n'est nullement ce que dit Ragon, d'un côté la *morale*, et de l'autre la *science*, devant s'entr'aider[2]; elle se trouve dans ce que Clavel raconte dans son Histoire de la Franc-maçonnerie[3], où il cite le conte arabe ayant pour titre : *Histoire d'Habib et de Doratilgoase* : « Le Chevalier soulève à la fin un grand voile derrière lequel se trouvent les sept mers et les sept îles qu'il doit traverser avant d'atteindre Medinazilbalor, la ville de cristal, la Thèbes ou la Jérusalem mystique. Ces îles (les sept îles fortunées de Lucien, les sept degrés de l'échelle du magisme, les sept stations planétaires placées sur la route des âmes qui retournent de ce monde de misère à la lumière éthérée d'Ormazd, leur véritable patrie) sont distinguées par le nom des sept couleurs; et comme jamais les insignes blancs n'ont varié pour le premier grade, la première île, que doit conquérir Habib, est l'île blanche. Mais avant d'y parvenir, il faut qu'il subisse l'épreuve des éléments. Si le héros reste inébranlable, c'est par le secours du glaive du Roi Philosophe et de la parole sacrée qui y est gravée. »

La même *Échelle* se trouve dans les *Mystères de Mithra*. Pour représenter la purification successive des âmes par leur passage à travers les astres, « on faisait gravir au récipiendaire une sorte d'échelle, le long de laquelle il y avait sept portes, et tout au haut, une huitième. La première porte était de plomb; on l'attribuait à Saturne. La seconde, d'étain,

1. Pachtler, *La Guerre sourde*, p. 127.
2. Ragon, *Initiation*, p. 395.
3. 3e édition, p. 352.

était affectée à Vénus; la troisième, d'airain, à Jupiter; la quatrième, de fer, à Mercure; la cinquième, d'un métal mélangé, à Mars; la sixième, d'argent, à la Lune, et la septième, d'or, au Soleil. La huitième porte était celle du ciel des étoiles fixes, séjour de la lumière incréée et but final, où devaient tendre les âmes[1]. »

C'est encore dans la Kabbale qu'il faut chercher l'origine de cette *Échelle mystérieuse* à sept marches. D'après sa doctrine, l'Esprit humain sort de la *Sagesse*. La *Sagesse* suprême, appelée aussi l'Éden céleste, est la seule origine de l'*esprit*; l'*âme* vient de la Séphirah *Beauté* et l'*esprit animal* de la *Base*. « L'âme prend avec douleur le chemin de la terre, et vient descendre au milieu de nous[2]. » L'âme est éclairée par la lumière de l'esprit, dont elle dépend entièrement. Après la mort elle n'a pas de repos; les portes d'Éden ne lui sont pas ouvertes avant que l'esprit ne soit remonté vers sa source, vers l'Ancien des Anciens, pour se remplir de lui pendant l'éternité; car toujours l'esprit remonte vers sa source[3]. » « L'âme ne quitte pas la terre que la Reine ne soit venue se joindre à elle pour l'introduire dans le palais du Roi où elle demeurera éternellement[4]. »

Or, en descendant de la Sagesse, l'esprit doit passer par l'Intelligence, les 3 Séphiroth morales et les 3 Séphiroth physiques; et en remontant, elle doit passer par les mêmes *Sept Séphiroth* pour rentrer dans l'Éden. Voilà l'origine de l'*Échelle mystérieuse* que le récipiendaire doit monter pour arriver au 31e degré, à la Séphirah *Sagesse*.

La Kabbale juive explique presque tous les mystères du paganisme et du magisme. Par elle les Juifs dominent sur nous.

Au *tombeau de Saint-Jacques* (Molay) le candidat prononce encore quatre vœux; mais, avant cela, on lui donne l'ordre de saisir la couronne et la tiare et de les fouler aux pieds.

1. Clavel, *Histoire de la Franc-Maçonnerie*, p. 323.
2. *Zohar*, Franck, p. 181.
3. Franck, p. 175.
4. *Ibid.*, p. 178.

On marque par cet acte que la vengeance de l'Ordre doit tomber non plus sur Philippe le Bel et Clément V, morts depuis des siècles, mais sur « qui de droit », c'est-à-dire sur leurs successeurs dans l'office pontifical et dans la dignité royale. « Qu'ont foulé tes pieds? — *Rép.* Des couronnes royales et des tiares papales. » (P. 386.)

Après les vœux, le récipiendaire est consacré *Kadosch, Parfait Initié, Chevalier de l'Aigle Blanc et Noir*, ce qui signifie, Prêtre du « Bon Principe hermaphrodite, Sacrificateur de Lucifer ».

« *Quest.* Pourquoi sommes-nous Kadosch? — *Rép.* Pour combattre à outrance et sans cesse toute injustice et toute oppression, qu'elles procèdent de Dieu, du Roi ou du Peuple.—*Quest.* En vertu de quel droit? —*Rép. Mischtar*, du Gouvernement (de l'Ordre). — *Quest.* Qu'est-ce qu'un Kadosch parfait? — *Rép.* Celui qui a prêté un serment irrévocable de maintenir, coûte que coûte, les principes de l'Ordre, de défendre, coûte que coûte, la cause de la Vérité et de l'Humanité contre toute autorité usurpée, ou abusive, ou irrégulière, qu'elle soit *politique,* ou *militaire,* ou *religieuse,* et de punir sans pitié les traîtres à l'Ordre. »

Le comble de la haine satanique contre Dieu est bien exprimé par le geste symbolique des Kadosch, lorsqu'à leur banquet, pour boire la sixième santé, on plonge le poignard dans le verre de vin rouge; pendant que coulent les gouttes figurant du sang, on s'écrie, tous à la fois : *Deus Sanctus, Nokem;* « Dieu Saint! Vengeur ». Après avoir bu, on donne un coup de poignard dans la direction du ciel en s'écriant : *Nekam, Adonaï;* « Vengeance! Adonaï! » Vengeance contre toi, le Dieu des chrétiens, vengeance pour tout le mal infligé à Lucifer!

Pour la septième santé on apporte un punch brûlant; on éteint les flambeaux, et, à la sinistre lueur des flammes bleuâtres de l'esprit de vin, les Prêtres de Satan brandissent le poignard contre le ciel, chantent leur cantique de Kadosch et finissent en répétant leur invocation de Lucifer :

« Dieu Saint, Vengeur! » et leur défi à Dieu : « Vengeance, Adonaï! »

On remet le poignard à sa place, le Grand Maître dit : *Phagal-Khol*, il a tout anéanti; les assistants répondent : *Pharas-Khol*, il a tout écrasé. Et le sinistre banquet de l'Aréopage est terminé.

« Les Rois de la terre se sont soulevés, et les Princes se sont réunis contre le Seigneur et contre son Christ, disant : Rompons leurs liens et rejetons loin de nous leur joug! Celui qui habite dans les cieux se rira d'eux, et le Seigneur s'en moquera[1]. »

En récapitulant ce grade pour y trouver la Séphirah de l'*Intelligence*, nous voyons le Candidat écrire et signer, dans la *Chambre noire*, la demande d'être admis à de plus hautes connaissances, nonobstant sa persuasion de se trouver déjà dans une sphère surnaturelle et diabolique. Dans cette supplique, nous trouvons un nouveau pacte par lequel il s'engage, avec pleine connaissance, à aller de l'avant dans le chemin scabreux. Nous le suivrons dans le *Caveau du Sépulcre*, où il commet, avec connaissance de cause, un meurtre symbolique sur les têtes du pape et du roi.

Dans la *Chambre bleue*, la deuxième, il entre dans le « Temple de la Sagesse », et y offre, à genoux, son sacrifice à l'Ange de Lumière; encore un acte de démonolâtrie! Dans la Chambre bleue, on décrète que l'aspirant doit « subir son sort ». Quel sort? D'avoir à commettre dans le cabinet noir un meurtre en réalité, sinon matériel, au moins formel.

Dans la *Chambre rouge* enfin, il monte l'*Échelle mystérieuse* de sept échelons. Le nombre *sept* qui revient si souvent dans ce grade, et en toutes les occasions où il s'agit d'esprits malins, nous rappelle les *sept Daeva* des Zoroastriens dont nous avons parlé plus haut. Les initiés à la Magie, chez les Perses, montaient une échelle mystérieuse absolument semblable de sept doubles degrés (p. 375). Le récipiendaire est censé monter par les sept chœurs de

1. Psaume II, 24.

démons, comme, lors de son admission dans la *Cour* de Lucifer, il a été incorporé aux Sylphes et aux Chérubins.

Il y aurait tout un livre à écrire sur les sept sphères des Esprits. Il nous suffit de constater ici le progrès fait par le Candidat dans son assimilation avec l'Ange de la Lumière. Il a reçu le don de l'Intelligence; il a compris l'intérieur de la *Cour* qui lui a été ouverte au 27e degré.

Encore cette remarque importante : dans ce degré, le double Aigle ne porte pas encore de *Couronne*, s'il faut en croire la représentation qu'en donne Léo Taxil à la page 393.

31. La seconde Séphirah. *La Sagesse.* — L'Inquisiteur Inspecteur Commandeur.

Voici le représentant de la Séphirah *Sagesse.* La Sagesse préside à la Suprématie *judiciaire* de l'Ordre dans ce degré; comme la *Couronne* à la Suprématie *exécutive* dans le 32e degré, et l'*Ensoph* à la Suprématie *gouvernementale*, dans le 33e et dernier degré (p. 435). Pour ces divers degrés de la Suprématie, on appelle le 31e degré le *Souverain Tribunal*, le 32e le *Consistoire* ou *Grand Campement*, et le 33e le *Suprême Conseil.*

Pour monter au grade d'*Inquisiteur Inspecteur Commandeur*, il faut passer par un *Noviciat* auquel président les *Juges Philosophes, Grands Commandeurs Inconnus.*

L'instruction du récipiendaire lui suggère les moyens d'acquérir « la plus haute *Sagesse* » (p. 422), et, lui ayant déjà appris dans les grades des deux Triades kabbalistiques inférieures, la valeur des mots *Force* et *Justice*, elle lui fait comprendre le mot central de la Triade supérieure ou intellectuelle de l'homme archétype, le mot *Sagesse.* Le Président, après avoir reçu dans ses mains les sept serments du récipiendaire — pour ainsi dire les sept dons présentés à la sagesse de Lucifer — lui dit : « Répétez avec moi : *Sagesse! Force! Justice!* — Le récipiendaire : *Sagesse! Force! Justice!* » (P. 424.)

La Sagesse préconisée dans ce degré n'est nullement la

sagesse, le premier des sept dons du Saint-Esprit [1]; on n'a qu'à parcourir le rite de ce noviciat et du 31° degré qui suit, pour apprendre en quoi consiste la Sagesse maçonnique.

Dans la salle de réception, dignement située dans le sous-sol de l'immeuble, où l'on est obligé de descendre par une échelle de meunier, salle qui représente très bien l'antichambre de l'Enfer, on voit sur les murs des hiéroglyphes hermétiques et kabbalistiques (p. 414), dont l'explication est donnée avec assez de clarté (p. 427) pour nous dispenser de les donner encore une fois. Les sujets de ces hiéroglyphes sont tirés de divers anciens mystères, tous plus ou moins explicatifs de la phallolâtrie et de la démonolâtrie si souvent déjà mentionnées. L'exposition officielle publiée par Léo Taxil ne laisse rien à désirer pour ce qui concerne le but de notre essai.

La Sagesse kabbalistique vous apprend « à lier les pieds et les mains aux usurpateurs des droits de l'homme; à gouverner les humains et à les dominer par le moyen du secret qui dérobe ce gouvernement aux yeux du monde profane ». (P. 416.)

Après lui avoir fait entrevoir sa participation au gouvernement du monde, le Président fait prêter au récipiendaire le *Serment du Noviciat*. Le genou droit en terre, découvrant sa poitrine et maintenant de la main gauche sur son cœur la pointe de son poignard de Kadosch, sa main droite dans la main du Président, le candidat prononce ce serment important : « Moi, un tel, je promets et je jure obéissance *à la Très Sainte et Indivisible Trinité*, ainsi qu'au *Grand Commandeur*, *Très Parfait Président et Juge Suprême* de ce Souverain Chapitre philosophique », etc...

Alors le Président fait sentir, par une légère pression, au récipiendaire, la pointe du poignard que celui-ci tient sur sa poitrine; ce qui lui cause une petite *piqûre* (p. 419).

Ce pacte sanguinolent conclu, le candidat est formellement reçu et constitué *Novice Juge Philosophe Grand Commandeur Inconnu*.

1. Isaïe, xi, 2.

Le mirage de la domination suprême déroulé devant les yeux de l'aspirant, nous rappelle encore une fois la tentation racontée par saint Mathieu : « Le Diable transporta Jésus sur une montagne très élevée, et lui montrant tous les royaumes du monde et leur gloire, il lui dit : « Toutes ces « choses, je te les donnerai, si tu te prosternes et m'adores. » Le Kadosch, déjà enrôlé parmi les Courtiers de Sa Majesté satanique, ne répond pas comme Jésus : « Retire-toi, Satan, car il est écrit : « Tu adoreras le Seigneur ton Dieu, et tu « ne serviras que lui seul[1]; » mais, nonobstant l'avertissement sérieux du Président : *Le pas que vous faites aujourd'hui est le plus important de votre vie... Réfléchissez, il en est temps encore... J'attends votre dernière volonté* (p. 418), il se met à la disposition de l'Ordre et prête le serment susdit.

Quelle est donc la *Très Sainte et Indivisible Trinité* à laquelle il se voue corps et âme? C'est pour la première fois que nous entendons ce nom dans la franc-maçonnerie; et nous sommes d'avance convaincu qu'il ne s'agit pas de la Sainte Trinité de Personnes que les Chrétiens adorent dans l'Unité de la divine Substance. Il s'agit bien d'une Trinité blasphématoire. Mais quelle est-elle? Nous n'avons plus à revenir aux trois faces que Dante donne à Lucifer, nous sommes bien obligés de nous rendre compte de ce mystère dont le Kadosch ne reçoit aucune explication. Le célèbre docteur Eckert, le premier qui s'occupa sérieusement de la doctrine de la franc-maçonnerie, parle longuement de cette Trinité dans son ouvrage : *le Temple de Salomon* (Prague, 1855). « La matière du monde a existé de toute éternité, et existera dans toute l'éternité en *Sainte Trinité*, c'est-à-dire, en l'unité de trois matières élémentaires : l'élément masculin du *Feu*, l'élément féminin de l'*Eau* et l'élément neutre de la *Terre*... Avant la formation de l'univers, ces éléments entremêlés formaient le *Chaos*. » De là la devise du 33e degré : *Ordo ab chao*. « Les trois éléments

1. Matthieu, IV, 8-10.

primaires, avec la division des sexes en deux, donnent le nombre *cinq*, principe de toute formation du *corps du monde*, dont le symbole est le *sphynx*, avec la tête et le sein d'une *femme*, le corps d'un *lion* et les ailes d'un *aigle*. Développés par la force du Feu, les éléments produisent par l'*air*, l'*âme* du monde, et par la *Lumière*, le Saint *Esprit*, dont le symbole est le *Phénix*, le *Dragon volant* sortant du Feu. »

« Corps, Ame et Esprit du monde forment une autre *Sainte Trinité* qui s'incorpore dans l'*Homme-Dieu*. Lui, l'*Architecte de l'Univers* avec le *Patriarche du Monde*, ou Directeur du Pouvoir spirituel, et l'*Empereur du Monde*, ou Directeur du Pouvoir temporel, voilà la *Sainte Trinité* inscrite sur le Cube suprême du Temple de Salomon. Le *Triangle renversé*, *Lucifer*, avec les deux têtes couronnées de l'aigle, c'est-à-dire avec le *Grand Patriarche* et le *Grand Empereur* ou *Souverain*, composant la *Très Sainte et Indivisible Trinité*, à laquelle le Kadosch prête son serment d'obéissance aveugle[1]. »

Que les francs-maçons du 22e et du 33e degré ne se fassent pas illusion : ils ne sont pas des *Patriarches* et des *Souverains* réels ; on trouvera ces deux dignités en dehors et au-dessus des 33 degrés de la franc-maçonnerie.

Après ce serment du Novice, il faut encore considérer la *Petite Piqûre*. Dans sa Mystique, Gœrres traite du Pacte diabolique, et raconte plusieurs faits de personnes qui se sont adonnées au culte du Démon. Les étudiants de Wurzbourg « présentent leurs doigts, et il en coule une goutte de sang, avec laquelle ils signent leur pacte avec le diable ». Michel Ludwig voudrait bien que le Démon lui donnât un peu d'argent. « J'y consens, dit le Démon, mais toi, que me donneras-tu en retour? — Michel lui dit qu'il n'a rien en ce moment. — Comment, dit l'autre, tu n'as donc point de sang? Tu ne peux donc point m'en donner quatre gouttes? » Il lui prit en même temps la main gauche, et, sans lui causer

1. Eckert, *Der Tempel Salomonis*, p. 64.

aucune douleur, en exprima quelques gouttes de sang, qu'il recueillit dans une coquille d'œuf[1].

La porte qui mène à la Magie est ouverte, mais nous nous abstenons d'y faire entrer nos lecteurs pour y contempler le Royaume du Démon, établi à l'instar de l'Église de Dieu. Ce que nous avons indiqué suffit pour démontrer la nature de la troisième Onzaine des degrés maçonniques; elle sert à l'incorporation des Frères au Corps mystique de Lucifer, comme l'Église catholique sert à l'incorporation des baptisés au Corps mystique du Fils de Dieu.

Oh! cette *petite piqûre!* Oh! cette petite goutte de sang! « Celui qui cherche de cette manière à s'unir avec le Principe du Mal, fait, jusqu'à un certain point, partie de la Cité dont Lucifer est le Chef; il est déjà, en vertu d'un pacte secret, membre de son corps mystique. Un intérêt commun lie le serviteur au maître : l'un veut le mal, l'autre l'exécute; de sorte que la faiblesse de l'un s'appuie sur la force de l'autre. Ce même intérêt le retient dans la Société de Satan, et le conduit de degré en degré jusqu'au fond de l'abîme. Il n'était au commencement attaché à ce Royaume que comme allié; mais à la fin il y acquiert l'indigénat et le droit de cité par un pacte formel avec le Démon. » « Il échange la liberté des enfants de Dieu contre la servitude des esclaves du Démon. Son esprit s'unit enfin à l'esprit du Diable, qui est un Esprit de mensonge et d'erreur. En contradiction avec lui-même et avec sa conscience, il nie ce qu'il affirmait auparavant, et affirme ce qu'il niait[2]. »

« L'Esprit des ténèbres lui prend de ses biens spirituels, la foi et le baptême; de ses biens corporels, son sang; des dons qu'il a reçus de la nature, ses enfants; et de ses biens extérieurs, une partie de ce qu'il possède[3]. »

« Ses enfants! » On comprendra cette phrase lorsqu'on lira l'ancienne formule du Serment qui, au lieu d'être septuple, comme aujourd'hui, était triple : « 1° Je brise

1. Gœrres, l. VI, ch. IV, § 2.
2. *Ibid.*, § 1.
3. *Ibid.*, l. IX, ch. II, § 3.

les liens charnels qui peuvent m'attacher encore à père, mère, frères, sœurs, épouse, parents, amis, maîtresses, rois, chefs, bienfaiteurs, à tout homme quelconque à qui j'ai promis foi, obéissance, gratitude ou service ;

« 2° Je jure de révéler au nouveau Chef que je reconnais, tout ce que j'aurai vu, fait, lu, entendu, appris ou deviné, et même de rechercher et épier ce qui ne s'offrirait pas à mes yeux ;

« 3° Je jure d'honorer l'*aqua toffana* (poison subtil) comme un moyen sûr, prompt et nécessaire, de purger la terre, par la mort ou par l'hébétation, de ceux qui cherchent à avilir la vérité et à l'arracher de nos mains. »

Aussitôt que le récipiendaire avait prononcé le serment, le Commandeur initiant disait d'une voix solennelle : « A la Gloire du Grand Architecte de l'Univers, au nom du Suprême Conseil, dès cet instant, le Chevalier N... N... est affranchi de tous les serments qu'il a faits jusqu'à ce jour, à la patrie et aux lois. » (P. 434.)

Et les Gouvernements permettent l'existence des Loges dans leurs territoires !

Après la *petite piqûre*, le Président conjure le Novice de s'ouvrir à lui, parce qu'il est de son devoir et de l'intérêt de l'Ordre de lui lever tous ses doutes et tous ses scrupules ! On peut y voir le compte de conscience que les novices des ordres religieux doivent faire à leurs Supérieurs.

Le Président dirige le Novice dans ses études qui lui font connaître et juger le moral et la valeur des hommes par leur air extérieur, les traits de leur physionomie, etc.... Il finit en disant : « Parmi toutes les connaissances que vous allez ainsi acquérir, vous trouverez *la plus haute Sagesse.* » (P. 422.) « La physionomie, disent les Kabbalistes, si nous en croyons les maîtres de la science intérieure, ne consiste pas dans les traits qui se manifestent au dehors, mais dans ceux qui se dessinent mystérieusement au fond de nous-mêmes. Les traits du visage varient suivant la forme imprimée au visage intérieur de l'esprit ; l'esprit seul produit toutes ces physionomies que connaissent les sages : c'est

par l'esprit qu'elles ont un sens. Quand les esprits et les âmes sortent de l'*Éden* — c'est ainsi qu'on appelle souvent la *Sagesse* suprême — ils ont tous une certaine forme qui plus tard se réfléchit dans le visage[1]. » Rappelons-nous que le 31e degré correspond à la Séphirah *Sagesse*.

Le noviciat terminé, le récipiendaire est admis sans beaucoup de cérémonies parmi les *Inquisiteurs Inspecteurs Commandeurs*, dont la sagesse, descendant de la Séphirah *Sagesse*, doit exercer la Suprématie judiciaire de l'Ordre.

La *décoration* de la Loge est une tenture blanche soutenue par *huit* colonnes dorées, parce que la Sagesse est la huitième Séphirah, en comptant d'en bas ; la 9e, la Couronne, complète les trois Triangles. L'*Attouchement* dit la même chose que les 8 colonnes. En s'approchant réciproquement du pied droit et en faisant toucher les genoux, on forme un triangle complet ; en se prenant la main gauche et en se mettant mutuellement la main droite sur l'épaule droite, on forme deux autres triangles ; mais le triangle supérieur n'étant pas encore au complet dans ce grade, on ne se pose pas la main droite sur l'épaule droite, on ne fait que se *frapper* mutuellement *un léger coup*, comme pour dire : Nous sommes près d'atteindre la suprême pointe des trois triangles entrelacés.

Les Mots Sacrés : *Tsedekah* et *Mischor*, Justice et Équité, désignent bien le *Tribunal de Justice* ou l'*Inquisition maçonnique* à laquelle le 31e degré est destiné.

Le Frère Ragon rapporte une remarque, faite par le Frère Chemin-Dupontès, que nous reproduisons : « Il a toujours paru fort inconvenant qu'une Société, sans caractère légal, se permette d'imiter les formes et de prendre les noms des institutions civiles (Tribunal) ou religieuses (Inquisition) les plus importantes ; c'est manquer au respect que l'on doit à ces institutions[2]. »

1. Franck, p. 165.

2. Ragon, *Rituels du* 31e *et* 32e *degré*. Paris, Colignon, p. 2, note.

32. La première Séphirah. *La Couronne.*— Le Prince du Royal Secret, Chevalier de Saint-André et Très Fidèle Gardien du Trésor Sacré.

La Séphirah *Couronne* qui doit présider au 32e degré, s'y est « impénétrablement cachée ». Nous l'avons cependant trouvée sur les deux têtes de l'Aigle tout-puissant. Léo Taxil ne donne pas l'*Explication du Camp* des Princes, dont il parle à la page 443. Elle se trouve dans le Rituel de ce degré imprimé par le Frère Ragon. Là, à la page 32, il dit : « Le drapeau G, qui est celui des Grands Maîtres de la Clé, est vert d'eau. Il porte un *Aigle à deux têtes, couronné*, ayant un collier d'or, tenant une épée dans la serre droite et un cœur sanglant dans la gauche. » Ainsi se voit justifiée jusqu'à la fin notre hypothèse que la Kabbale juive est la moelle de la franc-maçonnerie. Le 32e est le degré juif par excellence. Au lieu de *Prince du Royal Secret*, on devrait dire : *Prince de l'Exil ;* car ce degré est la mise en scène du psaume 136 : « Sur le bord des fleuves de Babylone, c'est là que nous nous sommes assis, et nous avons pleuré au souvenir de Sion. Aux *saules* qui croissent dans son enceinte, nous avons suspendu nos instruments de musique... Comment chanterons-nous le Cantique du Seigneur dans une terre étrangère ? Si jamais je t'oublie, Jérusalem, que ma main droite soit mise en oubli. Que ma langue s'attache à mon palais, si je ne me souviens plus de toi !... Fille de Babylone, malheur ! Bienheureux celui qui te rendra la mesure que tu nous a mesurée ! Bienheureux celui qui saisira et écrasera tes enfants contre la pierre ! »

Douleur, haine et rage !

Les francs-maçons non juifs sont bien obligés de se mettre en deuil pour Israël exilé, et de verser leurs larmes pour les malheurs des Juifs leurs maîtres !

Le premier grand malheur national fut l'*exil de Babylone*. La tenture de la Loge est noire, couleur de deuil, parsemée de larmes, de squelettes, de têtes de mort et d'os en sautoir. Le Mot Sacré est le mot latin *Salix*, saule : « Aux saules, nous avons suspendu nos lyres ! »

Le second grand malheur fut *l'incendie du Temple*, sous Titus, le *neuf* du mois *Ab;* encore aujourd'hui, ce jour est pour les Juifs un jour de jeûne; de là le second Mot Sacré le mot latin *Noni,* le neuf.

Les deux Frères prononcent alors ensemble le troisième Mot Sacré, le mot grec *Tengu,* affligeons-nous! — L'idée générale du *campement* est la marche vers la Terre Sainte pour la reconquérir et pour rebâtir le Temple de Jérusalem.

L'abbé Chabauty[1] a démontré la perennité d'un gouvernement unique chez les Juifs dispersés : « Il est historiquement incontestable, dit-il, que depuis leur dispersion jusqu'au onzième siècle, les Juifs ont eu un centre visible et connu d'unité et de direction. » Théodore Reinach l'affirme dans son Histoire des Israélites. Après la ruine de Jérusalem, ce centre se trouva longtemps tantôt à Japhné, tantôt à Tibériade; il était représenté par les *Patriarches de la Judée* (20e degré) qui jouissaient d'une grande autorité. « Ils décidaient les cas de conscience et les affaires importantes de la nation; ils dirigeaient la Synagogue comme chefs supérieurs; ils établissaient les impôts; ils avaient des officiers appelés *Apôtres* qui portaient leurs ordres aux Juifs des provinces les plus reculées, et qui recueillaient le tribut. Leurs richesses devinrent immenses. Ces Patriarches agissaient d'une manière ostensible ou cachée, selon les dispositions des empereurs romains à l'égard des Juifs. Ils disparurent sous Théodose.

« Au-dessus de ces Patriarches étaient les *Princes de la Captivité,* qui résidèrent longtemps à Babylone. Les écrivains juifs mettent une grande différence entre les *Patriarches de la Judée* et les *Princes de l'Exil.* Les premiers, affirment-ils, n'étaient que des lieutenants des seconds. Les *Princes de la Captivité* avaient la qualité et l'autorité absolue de chefs suprêmes de toute la dispersion d'Israël. D'après la tradition des docteurs, ils auraient été institués pour tenir la place

1. *Les Juifs nos maîtres.* Paris, Palmé, 1882.

des anciens rois, et ils ont le droit d'exercer leur empire sur les Juifs de tous les pays du monde.

« Les Califes d'Orient, effrayés de leur puissance, leur suscitèrent de terribles persécutions, et à partir du onzième siècle, l'histoire cesse de faire mention de ces chefs d'Israël. »

Disparurent-ils complètement, ou transportèrent-ils ailleurs le siège de leur puissance? Cette seconde hypothèse est de beaucoup la plus vraisemblable, vu la lettre des Juifs d'Arles à ceux de Constantinople, et la réponse des Juifs de Constantinople à ceux d'Arles et de Provence, datées de 1489, que nous avons déjà mentionnées plus haut. L'abbé Chabauty en déduit l'évidence qu'à Constantinople résidait leur *Chef Suprême*, non seulement *religieux*, mais aussi *politique* : « Là était la tête de la nation. » Ce Prince de Constantinople était le successeur des *Princes de l'Exil de Babylone*. Il se trouvait là au centre de la dispersion, et il jouissait d'une pleine autorité : « il commandait en maître et était ponctuellement obéi[1] ».

Ne nous étonnons donc pas qu'à la tête de cette Institution tout à fait juive qui s'appelle la franc-maçonnerie, nous trouvions le *Prince de l'Exil* vrai, caché sous le nom de *Prince du Royal Secret*, avec l'épithète : *Très Fidèle Gardien du Trésor Sacré*[2].

Qu'on se persuade bien que la Société secrète de la franc-maçonnerie est le plan de guerre le plus caché et le plus adroit de la Synagogue déchue, ayant pour but la subjugation de toutes les nations de la terre au profit de la race élue des Juifs. Quiconque s'affilie à cette société coopère au *Grand Œuvre* des Israélites de placer le *Kéther-Malkhuth* du monde sur le front du Juif.

Pourquoi le maître du 32ᵉ degré prend-il le titre de *Souverain des Souverains*, si par ce titre les Chefs suprêmes ne veulent pas désigner le *Diadème Royal* sur les têtes des Esther et des Mardochée de tous les royaumes de la terre ?

1. C. Desportes, *le Mystère du sang*, p. 335.
2. Ragon, *Rituel du* 31ᵉ *et* 32ᵉ *degré*, p. 9.

Pourquoi ce « Souverain des Souverains » se nomme-t-il *Grand Prince*, sinon parce que le vrai *Prince de l'Exil* doit se cacher sous le *costume royal* et le *sceptre* des Frères du 32e degré ? Pourquoi porte-t-il aussi le titre de *Illustre Commandant en chef*, sinon parce que le *Prince de l'Exil* doit être à la tête de la Suprématie exécutive de l'Ordre ?

L'*attouchement* n'est autre chose que l'Union des « Templiers » de tous les pays pour conquérir le monde entier sous la direction suprême des Juifs.

Voici les Mots de Passe : A dit : *Phagal-Khol*, il a anéanti tout ! B répond : *Pharas-Khol*, il a brisé tout ! A reprend : *Nekam-Makkah*, Vengeance ! Carnage ! A et B. : *Schaddaï*, le Tout-Puissant. Ces mots expriment bien cette idée : « Bienheureux celui qui saisira et écrasera tes enfants contre la pierre ! »

Nous nous sommes demandé pourquoi les deux têtes de l'aigle ne sont pas plus ouvertement couronnées dans ce degré qui correspond à la Séphirah *Couronne*. Sur le *Cordon* on voit bien l'Aigle à deux têtes, mais on ne dit pas et on ne voit pas qu'elles portent la couronne. La raison paraît en être que la couronne n'est appelée à joindre les deux pouvoirs, le temporel et le spirituel, qu'au 33e degré ; le 32e représente seul le pouvoir temporel. Le drapeau G cependant réclame déjà, au 32e degré, ce que le 33e est appelé à réaliser.

La *Croix teutonique* des Templiers, qui a déjà trouvé son interprétation kabbalistique, joue ici un grand rôle comme décor sur la bavette, sur le cordon, sur la ceinture, et comme bijou. Si l'on veut pénétrer plus profondément dans les emblèmes de la franc-maçonnerie, on trouvera que la *Croix teutonique* est la *Pierre cubique à pointe* (14e degré) déployée. Tirez de la pointe de la pyramide carrée quatre lignes perpendiculaires sur les quatre lignes de sa base, et dessinez ces huit lignes, les bases et les perpendiculaires, dans un plan autour d'un point, et vous trouverez la forme de la Croix teutonique. Le *point* représente la Couronne kabba-

listique, ou l'*Intelligence* hermétique ; les quatre perpendiculaires, la génération quadruple, et les quatre bases, les quatre mondes. Sur l'un des quatre côtés de la pyramide se trouve le *Schemhamphorasch*, le *Nom expliqué*. La pyramide et la Croix teutonique ont la même signification. Or, le 32e degré est le grade de la *Couronne* représentée par le point central de la *Croix teutonique* et par la pointe au sommet de la *Pierre cubique à pointe*.

Les cinq derniers degrés sont les degrés templiers ; parce que les Juifs ont été assez sagaces pour voir en ces religieux déchus les meilleurs instruments dont ils pourraient se servir pour leur Grand Œuvre, en même temps que leur Croix est un symbole admirable de leur doctrine kabbalistique cachée dans les emblèmes du 32e degré.

Mais pourquoi, à côté des larmes en argent sur la tenture de la loge, y a-t-il des *larmes ardentes* sur le fond du *trône* où siège Lucifer ? L'exil d'Israël est-il une figure de l'exil de Lucifer dans le feu éternel ? et les larmes de Lucifer sont-elles des larmes de feu ? Dante, en parlant des trois visages de Satan enchaîné dans l'abîme de l'enfer, dit : « Il pleurait par six yeux, et les larmes mêlées d'une bave sanglante ruisselaient sur trois mentons. » La flamme de lumière sur la tête d'Éblis, croyons-nous, est assez ardente pour empêcher ses larmes de geler avant de tomber sur la glace, d'où « l'Empereur du Royaume des douleurs sortait jusqu'au milieu de la poitrine ».

Pour faire ressortir l'idée kabbalistique de ce grade important, distinguons la doctrine du Zohar de son application à la magie diabolique, fondée, on le sait, sur la Kabbale. Parlons d'abord de la dernière, à laquelle nous ne voulons consacrer que peu de lignes, de peur de nous laisser entraîner dans une exposition de la magie kabbalistique qui demanderait tout un livre.

Après l'explication du *Camp* faite au Kadosch récipiendaire, le Souverain des Souverains lui fait les demandes suivantes :

1. « Que vous reste-t-il à savoir[1] ? — *Rép.* Un point essentiel qui par la suite me sera révélé.

2. « Pourquoi vous est-il caché ? — *Rép.* Parce que treize d'entre vous peuvent seuls le connaître et que, trop récemment initié, je ne puis être de ce nombre.

3. « Vous ne connaissez donc pas tout ce qu'il vous importe de savoir ? — *R.* Il est sans doute des choses que j'ignore ; cependant j'en connais assez d'autres pour marcher vers la perfection : un jour viendra quand il me sera permis d'en savoir davantage.

4. « Sur quoi fondez-vous cet espoir ? — *R.* Sur une apparition.

5. « Quels objets vous a-t-elle présentés ? — *R.* Trois oiseaux : un corbeau, une colombe et un phénix.

6. « Qu'annonce le corbeau ? — *R.* La noirceur de son plumage symbolise la peine, le désordre et la mort.

7. « Que vous retrace la colombe ? — *R.* Sa blancheur m'annonce la régénération des êtres.

8. « Que vous rappelle le phénix ? — Cet oiseau sortant des flammes pour recommencer une nouvelle vie, est l'emblème de la nature perfectionnée d'une théorie universelle et d'un pouvoir sans bornes.

9. « Expliquez-moi cela. — *R.* Je ne le puis, je suis trop jeune encore.

10. « Quel âge avez-vous ? — *R.* 5, 7, 9, 27 et 33 ans = 81 ans. »

Ragon communique aussi les *Notes du manuscrit sur ce grade* (32[e]). A la première question se trouve annotée cette révélation importante : « (27) *page 40*. Cette question ainsi que les huit suivantes ne doivent être faites qu'à ceux que *l'on destine à des connaissances d'une autre espèce*, auxquelles on ne peut d'avance initier un Prince du Royal Secret. »

A cette note du manuscrit Ragon ajoute la sienne : « A l'*Art sacerdotal*, l'art de transmuer les métaux imparfaits en

1. Nous citons du *Rituel* du F. Ragon, M. Léo Taxil ayant omis les quatre premières de ces questions.

argent et en or purs. » (Voir la *Maçonnerie occulte*, où se trouve l'*Art sacerdotal*, p. 128 et suiv.) (J. M. R.)

Rien que ces deux notes suffisent pour faire voir à ceux dont les yeux ne sont ni fermés par le bandeau maçonnique, ni éblouis par le lycopode, que ces questions lèvent tant soit peu le voile qui couvre encore la maçonnerie occulte. La sphère encore cachée où elle se meut n'est autre que la pente surnaturelle par laquelle elle fait descendre l'homme vers l'abîme et le conduit directement aux pieds de l'Empereur infernal.

Nous avons devant nous l'*Orthodoxie maçonnique* du Fr. Ragon, et nous y trouvons, à la page 542, la description de l'*Art sacerdotal.* C'est l'Alchimie ; c'est là qu'on parle du mercure (33e degré), du noir, du blanc et du rouge, du corbeau, du serpent, de la couronne royale, etc...

Le *Point essentiel*, pas encore révélé au Prince du Royal Secret, c'est la *Couronne* de la Kabbale ; c'est, en un mot, Lucifer en personne.

La réponse à la deuxième question nous rappelle « *le Treizième* » que l'abbé Girod vit dans la Loge mystérieuse où le prince russe Pomerantzeff l'avait introduit. Sur l'invocation des douze membres : « O Père du mal, viens à nous ! » il vint ; et l'abbé vit « le nouveau venu, *le Treizième*, qui paraissait être venu par le chemin de l'air dont il semblait naître[1] ».

Le *corbeau noir* et la *colombe blanche*, c'est l'aigle mi-blanc et mi-noir, l'Hermaphrodite signifiant les antithèses du Bon et du Mauvais Principe, de la matière et de l'esprit, du pouvoir temporel et du pouvoir spirituel, du genre masculin et du genre féminin, les colonnes J et B, les deux cornes à côté de la flamme sur la tête du Baphomet, ses deux doigts levés, etc...

Le *phénix* sortant des flammes est le grand mensonge panthéistique de la transformation éternelle de tout ce qui est, c'est la résurrection d'Hiram, le Zizon du 4e degré. Les

1. Voyez page 222.

trois oiseaux signifient donc : le *Phénix*, l'univers se renouvelant éternellement, formé par la *colombe* et le *corbeau*, les deux Principes du Bien et du Mal.

Dans un autre sens, le Phénix est aussi, et principalement, l'Ange du Feu sortant de ses flammes infernales pour se renouveler, s'incarner et vivre de nouveau dans ses adeptes. Il se révèle comme *Treizième* à ses fidèles adorateurs, après qu'ils ont été trouvés dignes d'être admis dans le petit nombre des Douze choisis et privilégiés. C'est enfin l'emblème de la nature, lorsqu'à la fin du monde elle sera perfectionnée, « conformément à la théorie kabbalistique, et soumise au pouvoir sans bornes du Prince de ce monde, ayant au front la Couronne que lui auront offerte ses adeptes, ses esclaves malheureux. Seulement, les Chrétiens le savent, alors le Seigneur lui-même détruira par le feu le monde devenu indigne d'exister : Dieu lui-même viendra pour la seconde fois juger les vivants et les morts ; il dira : *Ecce nova facio omnia;* « Voilà que je renouvelle toutes les choses ![1] »

N'entrons donc pas dans le labyrinthe de la magie noire dont le 32e degré nous ouvre la porte. Mais, afin de confirmer ce que nous venons de dire, citons un autre passage du Rituel : Après avoir présenté au néophyte un glaive, « l'arme dont se servait autrefois Godefroi de Bouillon contre les ennemis de la foi », le Grand Commandeur lui donne un *anneau*, en disant : « Recevez ce *gage de notre union...* » Ici le manuscrit ajoute la note (8) : « Si en conférant ce grade, on ne le considère que comme un *échelon pour parvenir à la maçonnerie hermétique*, on ne donne point d'anneau au récipiendaire qui ne le reçoit qu'en obtenant un nouveau grade[2]. » Par cette note, on apprend l'existence d'une autre maçonnerie divisée en grades et reliée aux 33 grades par l'intermédiaire du 32e. Nous engageons M. Léo Taxil à se procurer et à publier ce qui est encore un secret au monde.

Restons en compagnie avec le vulgaire des Princes du

1. Apocal., xxi, 5.
2. Ragon, *Rituels du* 31e *et* 32e *degré*, p. 46.

Royal Secret et tâchons maintenant de comprendre ce *Campement* dont les Juifs leur donnent l'« explication », qui n'en est point une.

Voici d'abord le « Tableau du Camp des Princes » : « Le milieu est une *croix à cinq branches;* elle est enveloppée par un *cercle,* lequel est dans un triangle équilatéral ; ce triangle est, à son tour, dans un *pentagone* que renferme un *heptagone,* renfermé lui-même dans un *ennéagone;* tout cela est en relief comme une maquette d'architecture, avec des figures emblématiques, des étendards, des oriflammes, des tentes ; cela signifie le campement de la franc-maçonnerie entière, répartie et groupée en grades. » (P. 443.)

Si ce n'était que cela, « les secrets maçonniques ne seraient pas *impénétrablement* cachés sous des symboles ». Pénétrons donc jusqu'au fond de ce *Camp,* afin de bien connaître les vrais secrets qui s'y cachent.

Écoutons d'abord l'*Explication* officielle reproduite par le Fr. Ragon (p. 32).

« Le *Triangle* que vous voyez au milieu du Tableau représente le centre de l'armée et désigne la place que doivent occuper les Chevaliers de Malte admis à nos mystères et réunis aux Chevaliers Kadosch, pour partager avec eux la surveillance du trésor sous les ordres des Vaillants Princes du Royal Secret. Le corps formé par cette réunion est commandé par cinq Vaillants Princes qui reçoivent directement du Souverain des Souverains l'ordre qu'ils font exécuter, et ils ont leurs drapeaux fixés aux angles du *pentagone* et désignés par les lettres T E N G U.

« 1° Le drapeau du pavillon T, qui est celui des Grands Pontifes, est *pourpre*; il porte l'*Arche d'Alliance* accostée de deux flambeaux ardents et surmontée de deux palmes en cerceau. Au-dessus de l'Arche est écrit : *Laus Deo.*

« 2° Le drapeau E, qui est celui des Chevaliers du Soleil, est d'*azur.* Il porte un *Lion d'or* tenant dans sa gueule une clef d'or, et ayant un collier d'or sur lequel est gravé le nombre 515. Au haut est écrit : *Ad majorem Dei gloriam!*

« 3° Le drapeau N, qui est celui du Royal Arche, est

d'argent. Il porte un *Cœur* enflammé soutenu par deux *ailes* de sable de couleur noire et couronné de laurier simple (vert).

« 4° Le drapeau G, qui est celui des Grands Maîtres de la Clé, est vert d'eau. Il porte un ***Aigle à deux têtes, couronné***, ayant un collier d'or, tenant une épée dans la serre droite, et un cœur sanglant dans la gauche.

« 5° Le drapeau U, qui est celui des Grands Patriarches, est or et porte un *Bœuf* de sable (couleur noire). Voir ces cinq drapeaux dans un Tableau :

TABLEAU DES CINQ DRAPEAUX

DRAPEAU.	COULEUR DU BLASON	ARMES	GRADE	DEGRÉ
T.	Pourpre.	L'Arche d'Alliance.	Grands Pontifes. . .	19e.
E.	Azur.	Lion d'or.	Chevaliers du Soleil	23e, nouv. 28e.
N.	Argent.	Cœur enflammé	Royale Hache [1]. . .	22e.
G.	Vert d'eau.	Aigle à deux têtes couronné.	Grands Maîtres de la Clé.	21e.
U.	Or.	Bœuf.	Grands Patriarches.	20e.

1. Ragon dit *Royale Arche*, le 13e degré, qui n'est pas représenté dans les Tentes de l'ennéagone. Nous croyons devoir mettre *Royale Hache*, afin de compléter les hauts grades des anciens 25 degrés. Cette armée est sous la direction de l'ancien 24e degré. Chevalier Commandeur de l'Aigle blanc et noir ; le 25e et dernier degré était intitulé : « Le Très Illustre Souverain, Prince de la Maçonnerie, Grand Chevalier Sublime Commandeur du Royal Secret. »

L'ennéagone que forme le tracé extérieur du Tableau, désigne l'emplacement qu'occupaient dans l'armée les Princes de Jérusalem, les Chevaliers d'Orient et d'Occident, les Chevaliers Rose-Croix et tous les autres maçons de grade inférieur à celui-ci, dont les chefs reçoivent les ordres des cinq Princes du pentagone. Les flammes sont marquées par des chiffres ; et les tentes sont désignées par des lettres disposées de droite à gauche, dans l'ordre suivant : I. N. O. N. X. I. L. A. S., et qui, étant lus dans l'ordre inverse, forment

les deux premiers mots sacrés (*Salix*, *Noni*). Ces neuf tentes sont celles de la milice de la maçonnerie, répartie

TABLEAU DES NEUF TENTES ET PAVILLONS

TENTE DE		PAVILLON ET FLAMME	COULEUR DU BLASON	GRADE	DEGRÉ
S.	Malachias.	1	Blanc tacheté de rouge.	Chevaliers Rose-Croix.	18°
				Chevaliers d'Orient et d'Occident	17°
				Princes de Jérusalem .	16°
A.	Zorobabel.	2	Vert-clair.	Chevaliers d'Orient ou de l'Épée	15°
L.	Néhémie.	3	Rouge.	Chevaliers Grands Élus, Sublimes Maçons. .	14°
I.	Johaben.	4	Noir et rouge.	Chevaliers Sublimes-Élus.	11°
				Chevaliers Élus des Quinze.	10°
X.	Phaleg.	5	Noir.	Chevaliers Élus des Neuf.	9°
				Grands Maîtres Architectes..	12°
N.	Joïada.	6	Rouge et noir losangé.	Prévôt et Juge.. . . .	7°
O.	Abda.	7	Rouge et noir[1].	Intendant des Bâtiments	
				Secrétaires Intimes . .	6°
N.	Josué.	8	Vert.	Maîtres Secrets. . . .	4°
				Maîtres Parfaits. . . .	5°
I.	Esdras.	9	Bleu.	Maîtres	3°
				Compagnons	2°
				Apprentis.	1er

1. Ragon n'indique pas ces couleurs; nous les suppléons, les couleurs des pavillons correspondant à celles des tentures des degrés respectifs.

comme ci-dessus : « Nous mettons la description en un tableau, afin d'être compris avec plus de facilité. »

Il est inutile de chercher une explication des trois mots sacrés, autre que celle déjà donnée. Ragon en donne six ou

sept plus ou moins cherchées et forcées (p. 45). Il n'y a pas lieu de s'occuper de ces inventions destinées à dérouter les curieux. *Salix* (latin) rappelle les saules de Babylone et la première captivité des Israélites; *Noni* (latin), la date de la destruction du Temple, la seconde captivité et la dispersion des Juifs; *Tengu* (impératif passif du grec *tengo*) exhorte le Frère à s'amollir et à pleurer.

Voyons plutôt la vraie interprétation kabbalistique du *Camp des Princes*. Nous l'avons cherchée longtemps; le *cœur ailé* nous déroutait toujours. Mais les trois animaux, l'*Aigle*, le *Lion* et le *Bœuf*, nous ont mis sur la trace de la grande vision du prophète Ezéchiel, dont la Kabbale juive fait tant de cas. Mettons pour le Cœur un *Homme*, et coupons à l'Aigle une de ses têtes; alors la doctrine maçonnico-juive, « impénétrablement cachée sous ses symboles », nous sera dévoilée.

Écoutons, à leur tour, Ezéchiel et la Kabbale.

Ezéchiel dit dans le premier chapitre de sa prophétie : « Voici la vision qui me fut représentée : Un tourbillon de vent venait du côté de l'aquilon et une grosse nuée, et un feu qui l'environnait et une lumière qui éclatait tout autour; et au milieu, c'est-à-dire au milieu du feu, il y avait une espèce de métal très brillant. Et au milieu de ce même feu on voyait la ressemblance de quatre animaux qui était de cette sorte : on y voyait la ressemblance d'un *Homme*. Chacun d'eux avait quatre faces et quatre *ailes*; leurs pieds étaient droits, la plante de leurs pieds était comme la plante du pied d'un veau[1], et il sortait d'eux des étincelles comme il en sort de l'airain le plus incandescent. Il y avait des mains d'hommes sous leurs ailes aux quatre côtés, et ils avaient chacun quatre faces et quatre ailes. Les ailes de l'un étaient jointes aux ailes de l'autre. Ils ne retournaient point lorsqu'ils marchaient, mais chacun d'eux allait devant soi. Pour ce qui est de la forme qui y paraissait, ils avaient tous quatre une face d'*homme*, tous quatre à droite une face

1. Regardez les pieds du Baphomet !

de *lion*, tous quatre à gauche une face de *bœuf*, et tous quatre au-dessus une face d'*aigle*.... Au-dessous de la tête des animaux, on voyait un firmament qui paraissait comme un cristal étincelant et terrible à voir, qui était étendu sur leurs têtes... Et dans ce firmament qui était au-dessus de leurs têtes, on voyait comme un trône qui ressemblait au saphir, et il paraissait comme *un Homme assis sur ce trône*. Je vis comme un métal très brillant et semblable au feu, tant au dedans qu'autour de lui. Depuis ses reins jusqu'en haut, et depuis ses reins jusqu'en bas, je vis comme un feu qui jetait sa lumière tout autour. Et comme l'arc qui paraît au ciel dans une nuée en un jour de pluie : c'est à quoi ressemblait la lumière qui brillait tout autour[1]. »

« Les dix *Séphiroth*, par lesquelles, selon la Kabbale, l'Être infini, *Ensoph*, se fait connaître d'abord, ne sont pas autre chose que des attributs qui, par eux-mêmes, n'ont aucune réalité substantielle ; dans chacun de ces attributs, la substance divine est présente tout entière, et dans leur ensemble consiste la première, la plus complète et la plus élevée de toutes les manifestations divines. Elle s'appelle l'*Homme primitif* ou *céleste* ; c'est la *figure qui domine le char mystérieux d'Ezéchiel* et dont l'homme terrestre n'est qu'une pâle copie[2]. » « La forme de l'homme, dit Simon ben Jochaï à ses disciples, renferme tout ce qui est dans le ciel et sur la terre, les êtres supérieurs comme les êtres inférieurs ; c'est pour cela que l'Ancien des Anciens l'a choisie pour la sienne... C'est d'elle qu'on veut parler quand on dit qu'on voyait *au-dessus du char comme la figure d'un Homme*[3]. »

Le rapprochement de ces trois Textes du Rituel du 32e degré, de la prophétie d'Ezéchiel et de la doctrine de la Kabbale, suffisent pour donner au *Camp des Princes* l'interprétation kabbalistique suivante : L'Ensoph est représenté par le cercle ; les trois Séphiroth supérieures, par le Triangle ;

1. Ezéchiel, ch. I.
2. Franck, p. 133.
3. *Ibid.*

les autres Séphiroth, c'est-à-dire le Saint Roi et la Matrone, par la Croix en cinq branches; tout l'Homme céleste, par le Triangle et son contenu; la révélation de l'Homme Céleste sur le Char mystérieux, par les quatre emblèmes : son choix du peuple d'Israël, par le cinquième emblème, l'Arche d'alliance; la fertilité du Saint Roi et de la Matrone en dehors du ciel, par le pentagone des cinq emblèmes; les sept rois d'Édom [1], par l'heptagone qui ne porte pas d'emblèmes, parce que ces rois ont disparu; et enfin le monde actuel, par le triple triangle ou les neuf tentes; celles-ci servent en même temps à représenter le peuple d'Israël et son histoire.

Les besoins de la franc-maçonnerie manichéenne lui ont fait ajouter à l'aigle d'Ezéchiel une seconde tête; le prophète était cependant bien loin de croire au dualisme d'un Bon et d'un Mauvais Principe. Enfin le progrès des révélations kabbalistiques exigeait qu'à l'avant-dernier grade de la troisième Onzaine, correspondant à la Séphirah *Couronne*, un symbole quelconque indiquât cette première figure céleste : on a donc couronné le monstre philosophique, l'aigle à deux têtes !

Voici maintenant l'interprétation du nombre mystique 515 sur le collier du Lion d'Or : « Les dix Séphiroth, dit le *Sepher Jetzirah*, sont comme les doigts de la main, au nombre de dix, et cinq contre cinq; mais au milieu d'elles est l'alliance de l'unité [2]. »

Le plan général de la franc-maçonnerie comprend : 1° la destruction de l'ordre actuel du monde, 2° l'établissement d'un Empire universel judaïco-maçonnique, et 3° la conquête de l'Univers par Lucifer triomphant sur Dieu. Il faut savoir lire entre les lignes et interpréter les interprétations des vrais initiés pour se rendre compte du vrai caractère de la franc-maçonnerie. Écoutons Maître Ragon sur les trois oiseaux.

1° « Le *Corbeau* (dit-il, p. 41 de son Rituel), emblème al-

1. Voyez page 441.
1. Franck, p. 109.

chimique, indique par sa couleur *noire* la première partie du Grand Œuvre : la décomposition des mixtes, le chaos. » De là la devise des 33° : *Ordo ab chao.*

2° « La *blancheur* de la *Colombe* est la seconde couleur de l'Œuvre, indiquant qu'on est arrivé à l'*élixir au blanc*, à l'*argent vif*, symbolisé par la lune, emblème d'*Isis*, dont l'initiale I orne notre première colonne symbolique, placée en face de cet astre des Nuits, » au nord de la Loge. De là la purification des 33° dans de l'argent vif sur le feu.

3° « La couleur du *Phénix* sortant des flammes est la troisième couleur de l'Œuvre accompli, le *rouge*, symbolisé par les flammes, emblème du soleil, ou d'*Osiris*, dont l'initiale de son surnom, *Bacchus*, figure sur notre seconde colonne, placée en face de ce roi des astres, » au sud de la Loge.

Qui ne voit dans ces flammes et dans la dernière fin de la franc-maçonnerie la queue du vieux Serpent ? Oh ! oui, il veut avoir des compagnons dans son paradis de feu !

Écoutez les Princes du Camp prier Lucifer : « Seul et vrai principe de toutes lumières, *Feu Sacré*, qui fécondes et conserves l'univers, Être puissant que l'on conçoit et qu'on ne peut définir, enflamme nos cœurs de l'amour des vertus,... bénis l'entreprise que nous n'avons formée que pour ta gloire et pour le bonheur de l'humanité. Amen (5 fois). »

Les cinq voyages de l'armée maçonnique aboutissent aux portes de Naples, de Malte, de Rhodes, de Chypre et de Jaffa. Arrivés là, les Princes contemplent un tableau représentant la ville de Jérusalem, la « terre à jamais consacrée par tant de précieux souvenirs ». « Puissions-nous, dit le Grand Commandeur, te rendre ton antique splendeur et réédifier le temple que le plus sage des rois avait élevé à la gloire du monarque des cieux ! Amen (5 fois). »

Pour terminer la cérémonie de la réception d'un nouveau Prince, on brûle encore quelques grains d'encens sur l'autel des parfums, et l'on conclut par une prière touchante au Dieu maçonnique, Lucifer.

33. *L'Ensoph*. — Le Souverain Grand Inspecteur Général.

Inspecteur est la traduction du mot grec *Episcopos*. « Grand Inspecteur Général » est une périphrase pour *Souverain Pontife* ou Pape. Le 33° degré est ostensiblement celui de l'Empereur-Pape, du Césaro-papisme.

La *batterie* du grade suprême est de *onze* coups, 5, 3, 1 et 2 : mystère déjà expliqué : 1° par l'année juive 5312, qui est l'année 1312 après Jésus-Christ, époque de la suppression de l'Ordre des Templiers ; 2° par le nombre *onze*, nombre sacré de la Kabbale ; et 3° par le nombre 5 de la génération qui monte à la *trinité* de l'Architecte de l'Univers, à l'unité de la *Couronne*, et enfin au *double* Principe éternel du Bien et du Mal.

A la représentation de l'Ensoph kabbalistique est mêlée, dans ce grade, l'expression de la haine et du désir de vengeance dont brûlent Lucifer et les Templiers. Le Président réunit par conséquent, dans sa personne, le Suprême Patriarche et le Suprême Empereur.

Le Suprême Conseil est tendu de pourpre, couleur du sang, de la vie et de la mort. Des squelettes, têtes, os de mort en sautoir et des mains, sont peints dessus, emblèmes soit des Templiers massacrés, soit des damnés dans le ciel rouge de Lucifer, Empereur-Pape du Feu.

Au-dessus du Président est un transparent où est peint un triangle ayant au centre l'*iod* hébreu, initiale du nom ineffable *Jéhovah* ou *Jihejeh* que Lucifer s'est approprié. Au centre du local est un piédestal triangulaire couvert d'un tapis cramoisi, couleur de colère, sur lequel est une Bible ouverte et une épée nue *en travers* — non pour la défendre, mais pour l'anéantir. Au nord est un squelette humain tenant de la main gauche le drapeau blanc de l'Ordre, symbolisant, non pas sa chasteté, mais sa soi-disant innocence, — et dans la droite un poignard dans le mouvement de frapper les traîtres de l'Ordre et de Sa Majesté infernale.

Au-dessus de la porte d'entrée, dans l'intérieur, on lit sur une écharpe bleue la devise : *Deus meumque jus*.

Donnons de suite l'interprétation de la double devise de

la franc-maçonnerie, en nous servant des paroles de son Empereur-Pape. Le Grand Maître Suprême, Albert Pike, mort il y a quelques mois, était depuis janvier 1859 à la tête de la franc-maçonnerie universelle; il résidait à Charleston, au 33e latitude nord, où le premier Suprême Conseil s'est constitué le 31 mai 1801, et d'où sont émanés vingt-trois autres Supérieurs Conseils du Rite Écossais Ancien Accepté, établis sur les deux hémisphères. Ce Grand Maître du Suprême Conseil de Charleston, premier Suprême Conseil du Globe, s'intitule aussi : Souverain Pontife de la franc-maçonnerie universelle et Grand Maître Conservateur du *Palladium* sacré. Ce Palladium est la figure du *Baphomet* que les Templiers avaient reçu, à ce qu'ils disent, de Lucifer même. Au commencement du quatorzième siècle, le Palladium fut porté en Écosse, et en 1801, transporté à Charleston[1].

Dans sa dernière instruction adressée aux Chefs de tous les Suprêmes Conseils, ainsi qu'aux Grands-Orients et Grandes Loges de *tous les Rites*, réunis sous sa suprême direction, « en la trente-unième année de Notre Pontificat », comme il dit, nous trouvons[2] que, « dans la franc-maçonnerie, il y a deux devises : *Ordo ab chao*, qui est la devise divine du Grand Architecte de l'Univers; et : *Deus meumque jus*, qui est la devise humaine des francs-maçons parvenus aux hauts grades ».

« Le Grand Architecte, en organisant l'Univers, a tiré l'*Ordre du chaos*. Nous nous inclinons avec admiration devant ses œuvres si belles et en même temps si raisonnables. »

En parlant ainsi, Lucifer s'attribue l'organisation du *chaos matériel* de l'univers et s'arroge la gloire de Dieu; en outre, dans son langage toujours à double sens, il révèle encore cette vérité : c'est lui qui a créé le *chaos*, mais le chaos *moral;* il l'a fait par son insurrection contre Dieu et par la séduction d'un grand nombre d'anges et de notre première mère Ève. L'ordre qu'il a apporté dans le chaos moral n'est

1. Adolphe Ricoux, *l'Existence des Loges de femmes*. Paris, Téqui, p. 38.

2. *Ibidem*, p. 79.

autre chose que l'organisation du mal et l'enrôlement de tous ceux qu'il a pervertis pour perdre les âmes et propager la révolte contre Dieu.

« D'autre part, continue Albert Pike, chacun de nous réclame *Dieu et son droit;* » leur Dieu est Lucifer, leur droit la possession de ce monde. « Et nous avons à plusieurs reprises eu soin d'inscrire notre devise humaine par ses seules initiales, afin de leur donner une seconde interprétation mystique révélée aux seuls Parfaits Initiés. Cette interprétation ne devra pas être portée à la connaissance des Frères ayant un grade inférieur à celui de Chevalier Kadosch. »

« Donc, nous formulons ainsi notre devise : D.·. M.·. I.·., et nous l'expliquons ésotériquement par : *Destruction*, *Matérialisation*, *Imposition*. En d'autres termes, il faut *imposer*, par le travail maçonnique, la *Destruction* de tout ce que la *Matérialisation* n'atteint pas. Les *trois points* qui suivent chacune de ces trois initiales signifient que le travail maçonnique de Destruction, de Matérialisation et d'Imposition est triple.

I. Destruction : 1° de la *Superstition;* 2° de la *Tyrannie politique;* 3° de l'*Antimaçonnisme*.

II. Matérialisation : 1° de la *Conscience;* 2° de l'*État;* 3° de l'*Enseignement*.

III. Imposition : 1° à la *Famille;* 2° à la *Nation;* 3° à l'*Humanité*.

« C'est pourquoi le travail maçonnique doit consister, par tous les moyens, *quels qu'ils* soient, à *imposer* pratiquement à la *Famille* d'abord, à la *Nation* ensuite, et à l'*Humanité* enfin, la *Destruction* de la *Superstition*, là où la *Matérialisation* n'a pu faire son œuvre sur la *Conscience;* de la *Tyrannie politique*, là ou l'État n'a pu être matérialisé; de l'*Antimaçonnisme*, là où l'*Enseignement* n'a pu être atteint par la matérialisation. »

« Tel est l'ordre de mise en pratique du D.·. M.·. I.·., qui résume en trois lettres notre loi[1]. »

Rien de plus éloquent que les deux devises de l'Ordre si

1. Adolphe Ricoux, *l'Existence des Loges de femmes*, p. 79.

clairement interprétées par son Souverain Grand Patriarche! *Imposition* par l'audace, la ruse et la violence; *Matérialisation* par la débauche, la corruption et l'ambition; *Destruction* par l'appauvrissement, la calomnie et le meurtre de l'Église Chrétienne, des États et de tout ce qui n'est pas maçon. C'est ainsi que se réalisera l'espérance d'Israël déchu : son Seigneur « fera de ses ennemis l'escabeau de ses pieds, fera sortir de Sion le sceptre de sa puissance et le fera dominer au milieu de ses ennemis[1] ».

C'est ainsi que Lucifer, qui ne vise qu'à l'Établissement de son Royaume sur le chaos de la destruction de l'œuvre de Dieu, verra son ambition satisfaite!

Continuons avec le Rituel du 33e degré, publié par Ragon.

A l'Orient est un chandelier à *cinq* branches; à l'Occident un à *trois* branches; au Nord un à *une* branche; au Midi un à *deux* branches; en tout *onze* lumières. Au Nord se cache l'*unité* kabbalistique que nous connaissons déjà : le Prince des Ténèbres. De l'Orient, dès l'origine du monde, il propage parmi les anges et les hommes sa génération perverse; il prépare ainsi à l'Occident, pour la fin du monde, son royaume infernal. C'est ainsi qu'il aura éternellement son trône comme Dieu.

Le Grand Maître représente Frédéric II, roi de Prusse, qui réunit en sa personne les trois qualités de Roi, de Pape d'une religion et de franc-maçon.

Il y a un « Trésorier du *Saint-Empire* », expression juste pour dénoter le Césaro-papisme de l'Ordre.

Le Président est revêtu d'une *robe* de satin cramoisi, bordée de blanc, signe de sa dignité pontificale; il a une *Couronne royale* sur la tête, le *Kéther Malkhuth*, signe de sa dignité césarienne; l'épée nue dans la main droite, comme actuellement engagé dans une guerre; il est assis sur un trône élevé de cinq degrés, comme le point central de la croix à cinq branches; sous un dais cramoisi, le ciel de la colère luciférienne.

1. Psaume CIX, 2, 3.

Le bijou, l'Aigle noir à deux têtes couronné, ayant les ailes étendues et tenant un glaive dans les serres, tout est déjà suffisamment expliqué.

L'adoration de Lucifer, par la prière qu'à l'ouverture des travaux font tous les membres à genoux, est le comble des mystères maçonniques. Il n'y a plus de doute : nous sommes en présence de la SYNAGOGUE DE SATAN.

Le récipiendaire « doit déclarer que la sainte Bible est la parole sacrée et éternelle de Dieu, parce qu'une personne qui jure sur un livre qu'elle ne connaît pas, ne contracte qu'une fausse obligation ». Ragon ajoute à cette règle la note suivante : « Cette clause controversable pour les trois quarts des habitants du globe, tendrait, *si elle était sérieuse*, à faire du 33e degré une coterie intolérante qui n'aurait aucun rapport avec l'institution cosmopolite de la maçonnerie. » Ragon nous trompe; la franc-maçonnerie enseigne que la Bible est l'œuvre du Dieu *Adonaï*, qu'elle nomme le Principe du Mal; Lucifer, le Principe du Bien, met son épée *en travers* du livre d'Adonaï.

Le candidat, « vêtu en noir, sans chapeau, souliers, épée ni tablier, la tête baissée, les bras croisés sur la poitrine, les doigts allongés et un cordon noir autour du cou », comme un malfaiteur mené au supplice, fait trois fois le tour du Suprême Conseil, et lorsqu'il passe devant le Souverain Grand Commandeur, « il s'incline en humble vénération devant le Delta sacré qui est à l'Orient », pendant que le Président dit, la première fois : « Adorons humblement, avec la plus profonde vénération et piété, la source de ce glorieux Esprit, qui est le plus miséricordieux et bienfaisant régulateur de l'univers et de toutes les créatures qu'il contient. Gloire soit rendue à son saint nom, maintenant et à jamais ! » On voit que la démonolâtrie ne se cache même plus.

Au second tour, le Président dit : « Combien sont admirables et étonnants les rayons de la glorieuse lumière qui éclaire du haut des cieux à l'Orient ! Nous adorons le grand et tout-puissant Jéhovah qui existe de toute éternité. Gloire soit rendue à son grand et puissant nom pour jamais ! »

Après le troisième tour, le candidat doit donner une grande preuve de sa constance; on lui dit : « Il faut que vous avanciez vers ce vase, et que vous laviez vos mains dans le plomb fondu que vous voyez dedans (le plomb fondu n'est que du mercure); par ce moyen, les taches du vice et d'immoralité, dont vos mains peuvent être souillées, seront purifiées et effacées du registre céleste... Le plomb, quoique fondu, sera désarmé de sa chaleur; en y plongeant les mains, il cédera lorsque vous le toucherez. »

Hermès a dit : « Sachez, fils de la science, que le vautour crie du haut de la montagne : Je suis le blanc du noir, parce que la blancheur succède à la noirceur. Cette matière, dite *fumée blanche*, est considérée comme la racine de l'art, l'argent vif des anges, le vrai *mercure* des philosophes, le mercure *tingent* avec son soufre bleu et rouge, mêlés naturellement ensemble dans leur minière[1]. » « Les Philosophes ont souvent représenté cette blancheur par la forme d'une *épée nue brillante*[2] ». « Le *mercure* des sages, qu'il ne faut pas confondre avec le mercure commun, est un dissolvant *universel*, c'est la *faux* de Saturne[3]. »

Ceci soit dit en passant pour ceux qui veulent scruter les degrés palladiques de la franc-maçonnerie.

« Après y avoir trempé les mains, continue le Rituel, le candidat est conduit à l'autel devant lequel il s'agenouille et prête son obligation pendant laquelle l'encens brûle. Tous les membres s'agenouillent pareillement, baissant la tête en humble adoration, et tous ont la main droite sur le cœur. Le candidat, les mains sur la Bible, prononce son obligation[4]. » « Lorsqu'un Juif prête son obligation, il doit rester *debout;* il porte son *téphélin* (son habit dans les cérémonies religieuses à la Synagogue), il a la Bible en hébreu sur la poitrine et les mains croisées dessus[5].

1. Ragon, *Orthodoxie maçonnique*, p. 556.
2. *Ibidem*, p. 557.
3. *Ibidem*, p. 548.
4. Ragon, *Rituel du 33e degré*, p. 9.
5. *Ibid.*, p. 11.

Le Président met au 4e doigt de la main gauche du récipiendaire une *bague* en or au dedans de laquelle est gravé : *Deus meumque jus*, et le nom du candidat, puis il lui dit : « Avec cette bague, je vous marie à l'Ordre, à votre Pays et à votre Dieu. »

Par le symbole d'une bague les évêques sont mariés à leurs diocèses. Encore une singerie de l'Église!

Le premier *Signe* de ce dernier degré est : Se mettre à genoux, croiser les bras sur la poitrine, les doigts allongés; le corps et la tête inclinés *vers la terre*, vers celui qui est censé habiter au centre de notre globe.

Le deuxième *Signe* est : Tirer son épée, tomber sur le genou gauche et poser la main sur le cœur. Le troisième : Baiser trois fois la lame de son épée. Les épées étincelantes sont les rayons mystiques de la lumière de Lucifer.

Les *Mots de Passe* se réfèrent au Templiérisme et à la légende maçonnique : *De Molay* et *Hiram-Abif;* les personnes nommées sont des figures de Lucifer.

Frédéric de Prusse est une grande figure de l'Empereur-Pape : il était en réalité Roi, Pape de l'Église de ses États, et maçon.

Le *Grand Mot de Passe* ou *Mot Sacré* n'est pas *Mika Mika Béalim*, mais *Mi Khamokha baélim :* « Qui d'entre les forts est semblable à vous, ô Adonaï [1] ? »

La question ainsi adressée à Adonaï, que la franc-maçonnerie a changé en Principe ou Dieu du mal, prend un caractère de raillerie effrontée et impuissante lancée contre le Tout-puissant qui a puni l'Ange déchu, le frondeur haineux. Ragon avoue la justesse de cette interprétation dans sa Note (p. 13). « Nous ferons remarquer que *begalim* ou *bealim* signifie *idole* et *traître;* et que c'est dans le premier sens que ce mot doit être pris ici : *Quis similis tui* s'entend des idoles [2]. » Le Mot Sacré signifierait d'après lui : Y a-t-il une plus grande idole que vous, ô Adonaï? Cependant *idoles*

1. Exode, xv, 11.

2. Note du Fr. Villaume dans le *Manuel maçonnique*, p. 223.

en hébreu n'est pas *èlim,* mais *élilim ;* et le texte ne dit pas *baëlilim*, mais *baélim.*

La conclusion de ce grade et de tout le système du Rite Écossais est la prière adressée à Lucifer par le Très Puissant Grand Commandeur, qui élève les mains comme les prêtres et dit : « O toi, glorieux et éternel Dieu, Père de la Lumière et de la Vie, très miséricordieux et suprême Régulateur du ciel et de la terre, guide-nous dans les sentiers de la vertu et de la justice (maçonniques)! Enseigne-nous les grands principes fondamentaux de la vraie religion, qui ont rapport aux adorations que nous te rendons et à nos devoirs les uns envers les autres, pour que nous puissions mériter de devenir membres du *Suprême Conseil céleste!* » Tous répondent : « Dieu nous l'accorde! Ainsi soit-il! »

Suit encore la dernière bénédiction du Très Puissant Souverain Grand Commandeur : « Puisse le *Saint Énoch* d'Israël et le très haut et très puissant Dieu d'Abraham, d'Isaac et de Jacob, nous enrichir de ses bénédictions, maintenant et à jamais! » Tous répondent : « Dieu nous l'accorde! Ainsi soit-il! »

Le Conseil est fermé[1]!

Cette dernière bénédiction mérite d'être relevée à cause de sa tournure juive tout à fait orthodoxe; elle est évidemment en désaccord avec les phrases et les sentiments lucifériens qui prévalent dans tout ce degré. Nous y voyons — avec justice ou non, nous ne jugeons pas — une nouvelle preuve que toute la franc-maçonnerie n'est qu'un escabeau dont se sert très adroitement le Peuple de Dieu déchu. Le Dieu d'Abraham, d'Isaac et de Jacob est Jéhovah Adonaï, le même que la franc-maçonnerie décrie comme le Dieu Mauvais. Pourquoi donc, au dernier moment, l'invocation adressée à ce Dieu et la demande de ses bénédictions? Il semble presque que le culte de Lucifer ne doit servir que pour corrompre et exterminer les hommes, afin que les fils d'Israël puissent parvenir, par ce moyen, à la possession

1. Ragon, *Rituel du* 33[e] *degré*, p. 26.

de la terre. Le culte d'Éblis ne serait donc que pour les *goïm*, et le culte d'Adonaï serait réservé aux Juifs. Comment expliquer autrement cette bénédiction finale aussi étrange qu'inattendue, qui jure avec tout l'ensemble de la franc-maçonnerie?

Quel est le *Saint Énoch* d'Israël? Ce n'est pas Énoch ou Hénoch, premier fils de Caïn, dont la première ville du monde porta le nom, c'est plutôt Énoch, fils de Jared et père de Mathusala, qui « marcha avec Dieu, et ne parut plus, parce que Dieu l'enleva[1] ».

« Les rabbins tiennent qu'Énoch, ayant été transporté au ciel, fut reçu au nombre des anges; et que c'est lui qui est connu sous le nom de *Métatrône*, ou de *Michel*, l'un des premiers princes du ciel, qui tient registre des mérites et des péchés des Israélites. On attribue à Énoch quelques livres d'astrologie et particulièrement de la géomancie et l'invention de quelques lettres. Josèphe parle de deux colonnes, l'une de pierre pour résister à l'eau, et l'autre de brique pour résister au feu, sur lesquelles les enfants de Seth, avant le déluge, auraient écrit leurs découvertes astronomiques. Les chrétiens orientaux tiennent qu'Énoch est le *Mercure Trismégiste*, plus connu sous le nom d'*Hermès*. On donne à Énoch un fils nommé *Sabi*, que les Sabiens d'Orient veulent faire passer pour auteur de leur secte[2]. » Sous ce dernier rapport, Énoch serait un personnage aussi acceptable aux Juifs kabbalistiques qu'aux Juifs orthodoxes.

Quoi qu'il en soit de ce « Saint Énoch d'Israël », il est assez curieux de le trouver, d'après le Rite maçonnique, *auprès du trône de Jéhovah*, donnant *sa bénédiction aux francs-maçons!*

Pour terminer la considération de la troisième Onzaine des 33 degrés maçonniques, écoutons encore l'instruction donnée au Général Garibaldi sur ces derniers onze degrés:

« Les cléricaux répandent leurs préjugés dans les masses,

1. Genèse, v, 24.

2. Migne, *Encycl. théolog.*, t. II, p. 316.

car c'est là leur seule planche de salut, et nos *Chefs du Tabernacle* les combattent en faisant appel à l'autorité, à l'action gouvernementale des classes dirigeantes; aux ombres vaines, aux formules, aux emblèmes par lesquels les cléricaux éloignent de la vérité, nos *Princes du Tabernacle* proclament le droit qu'ont les sociétés de se débarrasser des institutions politiques et religieuses qui sont contraires à notre esprit; aux serpents du despotisme civil, religieux, militaire et économique, nos *Chevaliers du Serpent* coupent les têtes pour assurer leur destruction; aux superstitions, aux fausses doctrines cléricales, nos *Trinitaires* répondent par l'apostolat de l'harmonie des lois sociales avec nos principes sublimes.

« Enfin, nos *Commandeurs du Temple* se vouent à provoquer la promotion de nos frères au Gouvernement des sociétés; nos *Princes adeptes* proclament la nécessité du règne du rationalisme; nos *Grands Écossais* luttent sans trêve ni quartier contre toute usurpation de pouvoir, d'où qu'elle vienne, qu'elle soit civile, militaire ou religieuse; nos *Kadosch* réalisent de fait l'émancipation sociale des serres infâmes des prêtres et des rois.

« Et, pour couronner le tout, nos *Grands Inquisiteurs* propagent notre autorité, nos *Princes du Royal Secret* l'établissent et la défendent, et nous, *Grands Inspecteurs Généraux*, nous l'exerçons [1]. »

L'homme judaïsé et satanisé dans la première Onzaine, créé Pontife juif et satanique dans la deuxième, devient dans la troisième un nouveau Roi juif et satanique de l'univers. Il est complètement enrôlé dans la *famille*, le *sacerdoce* et la *royauté* de celui que Jésus-Christ nomme « LE PRINCE DE CE MONDE [2] ». C'est ainsi que la franc-maçonnerie lui enseigne à remplir « ses devoirs envers Dieu »!

L'enseignement total des 33 degrés est contenu dans cette seule phrase : *L'Homme est son Dieu, son Pontife et son Roi à lui-même : il est égal au Très-Haut!*

1. Paul Rosen, *l'Ennemie sociale*, p. 31 à 33.
2. Jean, XVI, 11.

CHAPITRE III

ABRÉGÉ ET ENSEMBLE DE L'INTERPRÉTATION DES 33 DEGRÉS

1. Interprétation officielle philosophique.

(Voyez planche M.)

Suivant les instructions données par le Président et l'Orateur du 33e degré au récipiendaire, l'ensemble de la doctrine maçonnique se résumerait ainsi[1] :

I

La franc-maçonnerie enseigne la *Suprématie :*

1. du doute philosophique,
2. des facultés physiques et morales,
3. de la raison humaine.

Elle revendique comme *Droits :*

4. la liberté de conscience,
5. la fraternité politique,
6. l'égalité sociale,
7. la législation populaire,
8. l'association politique.

Elle emploie comme *Moyens :*

9. la direction des élections populaires,
10. l'établissement de rapports internationaux maçonniques,
11. la démarcation des autonomies individuelles et générales.

II

Elle enseigne la *Suprématie :*

12. de la richesse maçonnique,

1. Paul Rosen, p. 254.

13. de l'instruction maçonnique,
14. de la libre pensée maçonnique.

Elle revendique comme *Droits :*

15. la liberté personnelle,
16. la liberté cosmopolite,
17. la liberté des réunions populaires,
18. la liberté de la parole parlée et écrite,
19. la liberté de la morale.

Elle emploie tous les *Moyens* possibles pour :

20. maintenir le droit à la liberté,
21. réprimer la fausse liberté,
22. réhabiliter le prolétariat.

III

Elle enseigne la *Suprématie* de l'Ordre maçonnique :
23. sur toute autorité constituée,
24. sur tout pouvoir irresponsable,
25. sur tout despotisme.

Elle réclame comme *Droits :*

26. l'égalité maçonnique contre tout privilège,
27. la justice maçonnique,
28. la religion naturelle et la morale universelle,
29. la loi du progrès primant toute moralité et philosophie,
30. le combat obligatoire pour la liberté politique et religieuse.

Elle emploie comme *Moyens :*

31. le développement de la puissance exécutive de l'Ordre maçonnique,
32. le développement de la puissance collective de l'Ordre maçonnique,
33. la consolidation de la puissance suprême de l'Ordre maçonnique.

2. Interprétation officielle, politique et religieuse.

(Voyez planche N. Paul Rosen, p. 264.)

I

La franc-maçonnerie enseigne que l'*Homme*,

1. assassiné socialement, politiquement et religieusement,
2. est affranchi par les vertus cardinales maçonniques, et
3. ressuscité par les forces maçonniques.

Elle prescrit comme *Devoirs* :

4. l'instruction morale progressive maçonnique,
5. la pacification maçonnique de la conscience,
6. la paix, la concorde et l'harmonie maçonniques,
7. la justice et la clémence maçonniques,
8. la sympathie et le secours mutuel maçonniques.

Elle emploie comme *Moyens* :

9. l'extirpation complète de l'intolérance du fanatisme,
10. du despotisme de la tyrannie,
11. de l'ignorance du peuple.

II

Elle enseigne que le *Peuple* :

12. est instruit par les études philosophiques et spirituelles de l'Ordre,
13. par la connaissance du Maître qui est la Cause Première,
14. par la liberté, la fraternité, l'intelligence et la vertu maçonniques.

Elle déclare la *Guerre* :

15. à l'apathie par la vigilance et la persévérance,
16. à l'insouciance par le travail armé, la truelle et l'épée,
17. à la philosophie de l'Occident par la philosophie maçonnique,

18. à la religion de l'Occident par la charité maçonnique,
19. à la précipitation par la patience et la résignation.

Elle préconise comme *Moyens :*

20. l'instruction, l'obéissance et le dévouement du peuple,
21. la judicature libre et indépendante,
22. la dignité et l'honneur rendus au travail.

III

Elle enseigne que le *Gouvernement* doit :

23. ?
24. ?
25. combattre la criminalité et la stupidité de l'intolérance.

Elle reconnaît :

26. la liberté de l'homme de faire le mal ou de poursuivre le bien,
27. ?
28. ?
29. la création comme révélation de la Cause Première, et
30. son devoir de détruire l'erreur par tous les moyens, quels qu'ils soient.

Elle désire :

31. la victoire de la maçonnerie par la pureté de son dogme et
32. par la coopération harmonieuse de tous les ateliers maçonniques.
33. ?

3. Interprétation judaïque.

(Voyez planche O.)

Suivant l'interprétation véritable cachée sous les symboles de la franc-maçonnerie et tracée sur les doctrines de la Kabbale juive :

I

1. Le Profane est,
2. par l'interprétation de l'esprit judaïque,
3. transformé en Juif adoptif;
4. il renaît Juif;
5. son cœur est formé sur le cœur du Juif Hiram;
6. par justice il accepte tout ce qu'on lui donne, comme Salomon les dons du roi de Tyr;
7. il ne rend pas d'équivalent suffisant, tout comme Salomon au roi de Tyr;
8. son intelligence le range parmi la noblesse juive et le constitue le défenseur du peuple élu;
9. sa sagesse lui dicte les moyens d'annihiler la religion chrétienne par tous les moyens possibles, et de frapper les ennemis sans être découvert;
10. il devient un nouveau Juif, couronné par le meurtre des monarques et par l'assujettissement des propriétaires;
11. il est complètement incorporé à la nation juive et devient un Homme Parfait.

II

12. L'homme judaïsé est purifié par la confession et sanctifié par la communion de la pâte mystique;
13. son esprit est fécondé par la connaissance de la divinité kabbalistique;
14. il est élevé à l'Ordre des Lévites juifs;
15. il devient maçon-juif de la tribu de Juda, et
16. un des Douze Anciens du Peuple;
17. il est admis au Grand Conseil des Vingt-quatre;
18. il est ordonné Pontife, et crucifie Jésus-Christ en effigie;
19. il est fait Grand Pontife,
20. Grand Patriarche,
21. un des Princes qui régneront sur l'univers, et
22. un des Patriarches Princes du Liban exerçant le Césaro-papisme sur l'univers.

III

23. Parmi les Pontifes ou Chefs du Tabernacle,

24. il est choisi Prince du Tabernacle, et son esprit est fécondé par l'esprit magique;

25. il devient Chevalier du Serpent d'airain qu'il vénère ;

26. il entre en communication avec les purs Esprits de l'autre monde ;

27. il devient Commandeur du Temple et est admis à la Cour du Souverain d'Éden ;

28. il devient Prince adepte et communique avec les Génies et les Chérubins ;

29. il est fait Grand Écossais, et mis en communication directe avec le Bon Principe ;

30. il devient Kadosch et Chevalier du Bon Principe toujours prêt à écraser tous ses ennemis ;

31. il devient Inquisiteur, Inspecteur Commandeur, *Patriarche de la Judée*, est admis au Souverain Tribunal, et prend part au pouvoir *judiciaire* de l'Ordre ;

32. il devient Prince du Royal Secret, *Prince de l'Exil*, et est admis au Consistoire et au Pouvoir *exécutif* de l'Ordre ;

33. il devient Souverain Grand Inspecteur Général, *Souverain Pontife*, est admis au Suprême Conseil, et prend part au pouvoir *gouvernemental* de l'Ordre.

4. Interprétation luciférienne.

(Voyez planche P.)

I

1. L'homme naturel est,

2. par l'inspiration d'Éblis-Lucifer,

3. transformé en fils adoptif de la race d'Éblis;

4. il renaît une image d'Éblis et reconnaît la divinité de ses instincts naturels ;

5. son cœur est rendu conforme à celui d'Hiram-Éblis;

6. son âme, émanation de l'âme universelle, ne connaît de grâce qu'envers les alliés ;

7. sa justice est la vengeance contre tous ses adversaires ;

8. son intelligence, d'origine divine, le constitue un nouveau Jéhovah-Éblis, et lui fait combattre la foi religieuse ;

9. sa sagesse cherche les meilleurs moyens de venger le Maître et de parvenir à son but principal, la destruction de la *Religion* révélée ;

10. il est un nouveau Lucifer couronné, en renversant l'ordre politique et social, la *Loi* et la *Propriété;*

11. il est parfaitement et complètement incorporé à Jéhovah-Lucifer : l'Homme est lui-même son Dieu.

II

12. L'homme satanisé communie du cœur d'Hiram-Lucifer, et embrasse le symbole de sa force génératrice ;

13. par la liberté de l'instruction, selon l'esprit de Lucifer, il agit sur le peuple en opposition avec l'ordre théocratique ;

14. par la liberté de conscience, il fait taire les cris de sa conscience, et devient un Lévite du Maître ;

15. par la liberté de pensée, il devient un Sacrificateur au Génie du Feu ;

16. il apprend l'égalité des deux Rois éternels, et tient la balance entre eux ;

17. il se range avec les Chevaliers du roi Abaddon ;

18. il devient Pontife du Génie du Feu, et lui sacrifie un agneau crucifié, l'effigie du Fils de Dieu ;

19. il accepte la promesse de la victoire finale de Jéhovah-Lucifer sur Jéhovah-Adonaï et de la conquête du paradis perdu ;

20. il est fait Apôtre, au nom de Lucifer, de la lumière maçonnique, contre la foi divine préconisée par Adonaï ;

21. il devient Prince régnant au nom de Lucifer ;

22. il domine dans les deux sphères, la temporelle et la spirituelle : l'Homme est lui-même son Pontife.

III

23. Parmi les Magiciens, les Adeptes de Lucifer,

24. il reçoit dans son esprit une nouvelle semence luciférienne ;

25. il devient Chevalier du Serpent d'Airain qui le guérit des blessures infligées par Adonaï et qu'il adore comme l'emblème du Dieu Bon ;

26. il est incorporé aux chœurs des esprits et monte au troisième ciel, où il voit la Vérité nue ;

27. il est admis à la Cour de Sa Majesté luciférienne ;

28. il est incorporé aux chœurs des Génies et des Séraphins de la hiérarchie démoniaque ;

29. il est admis en la présence du Génie des Ténèbres et fait son acte de soumission au Baphomet ;

30. il est sanctifié et déclaré Kadosch ; il brûle de l'encens à Lucifer, est admis au rang des Grands Sacrificateurs de l'Ange de Lumière et commet un meurtre en son honneur ;

31. il monte l'échelle mystique et conclut avec Satan un pacte qu'il confirme par une goutte de son sang ;

32. il est constitué Prince du Secret luciférien et entre dans l'armée qui marche à la vengeance de Lucifer et à la conquête du paradis perdu ;

33. il devient Souverain Pontife de la Synagogue de Satan et exerce avec lui le plus parfait Césaro-papisme luciférien : l'Homme est lui-même son Roi.

CHAPITRE IV

LA FRANC-MAÇONNERIE UNE SECTE RELIGIEUSE

1. Les dogmes religieux de cette secte.

Toute religion veut établir ou rétablir les relations de l'homme avec l'Être Suprême. La franc-maçonnerie reconnaît comme Être Suprême ce qu'elle appelle « le Grand Architecte de l'Univers ». Cet Être lui est connu, dans les Loges ordinaires, sous les divers noms de : « Maître », « Éblis », « Jéhovah » et « Ange de Lumière » ; dans les arrière-Loges, sous ceux de : « Principe du Bien » et « Lucifer », « égal d'Adonaï, qui malheureusement est aussi Dieu[1] ».

Ayant reconnu dans cette doctrine le Manichéisme tout cru, nous n'avons plus besoin de réfuter cette erreur brutale, réfutée autant de fois qu'elle a relevé sa tête dans le cours de l'histoire. Il n'y a rien de plus irrationnel et de plus sauvage parmi toutes les erreurs qui ont affligé l'humanité, que la doctrine de deux dieux égaux se combattant de toute éternité. Ni l'un ni l'autre n'ayant pu vaincre son adversaire, ni l'un ni l'autre n'est tout-puissant ; ni l'un ni l'autre n'est infiniment sage, prévoyant, heureux, présent partout, immuable dans son éternité ; ni l'un ni l'autre n'est Dieu. Pour faire accepter l'insipide fable manichéenne, devenue aujourd'hui la légende maçonnique et le dogme de la Secte, il a fallu de tout temps avoir recours aux passions les plus immorales. Fournir à la bête humaine un prétexte dogmatique pour le libre cours de ses passions, voilà toute l'énigme de la puissance de l'ancienne hydre manichéenne.

2. Les trois premiers Sacrements de la Secte.

Les compositeurs des 33 degrés ont été non seulement

1. *Encyclique d'Albert Pike, Souverain Pontife des Francs-Maçons*, du 14 juillet 1889.

des adeptes parfaits de la Kabbale juive et de la Magie noire ; mais, de plus, ils se sont montrés profonds théologiens. Ce qui nous a frappé le plus en parcourant les trois fois onze grades, c'est cette tripartition qui correspond merveilleusement, dans la Synagogue luciférienne, aux trois Sacrements de l'Église chrétienne, le Baptême, l'Ordre et la Confirmation, qui impriment dans l'âme un caractère indélébile.

Dans le Baptême, l'homme est régénéré en enfant de Dieu, et incorporé à la grande famille du Père céleste. Dans la première Onzaine des degrés maçonniques, nous voyons l'homme dégénéré en fils de Satan, et incorporé à la grande race d'Éblis.

Par le Sacrement de l'Ordre, le chrétien est incorporé à la personne du divin Pontife et devient participant à son Sacerdoce éternel qui bâtit le pont entre le ciel et la terre. Par la deuxième Onzaine, le maçon, fils de Satan, est incorporé à son Sacerdoce et à la race des Pontifes kabbalistiques qui conduisent les affiliés à l'enfer.

Par le Sacrement de Confirmation, le chrétien reçoit les dons du Saint-Esprit et est incorporé à la grande armée des soldats de Jésus-Christ. Par la troisième Onzaine, le Pontife de Satan est incorporé à sa milice et fait partie de l'armée que l'Ange de Lucifer mène à l'assaut de la Jérusalem céleste.

L'homme baptisé, confirmé et ordonné prêtre, est signé des caractères indélébiles du Père, du Fils et du Saint-Esprit, et entre dans les rangs du peuple, de l'armée et du clergé du Très-Haut, Roi du Ciel. L'homme initié dans les grades d'Illustre Chevalier Élu (11°), de Prince du Liban (22°) et de Souverain Grand Inspecteur Général (33°), est signé des caractères d'esclave, de prêtre et de séide de Satan, Roi de l'Enfer.

Saint Paul écrit aux Corinthiens[1] : « Celui qui nous affermit avec vous dans le Christ, et qui nous a oints, c'est

1. I Corinthiens, I, 21.

Dieu, qui nous a aussi marqués de son sceau et a donné le gage de l'Esprit dans nos cœurs. » Le caractère donc, que les trois Sacrements mentionnés impriment dans l'âme, est semblable à l'empreinte que produit un sceau sur la cire à laquelle il est appliqué. Le Baptême laisse dans notre âme une ressemblance avec Dieu le Père, dont nous devenons les enfants ; la Confirmation, une ressemblance avec Dieu le Saint-Esprit, dont nous recevons les dons ; et les Saints Ordres, une ressemblance avec Dieu le Fils, dont nous recevons les pouvoirs sacerdotaux. Dérivés du sacerdoce perpétuel du Christ, les trois Sacrements produisent une impression ineffaçable.

Les cérémonies de la franc-maçonnerie, son baptême, son sacerdoce et sa confirmation, impriment-elles aussi un caractère dans l'âme des adeptes ? Un caractère, oui ; un caractère indélébile, non. Saint Jean parle des sept anges qui devaient répandre sur la terre les sept coupes de la colère de Dieu : « Et le premier répandit sa coupe et il fit une plaie cruelle sur les hommes qui avaient le caractère de la bête et sur les adorateurs de son image[1]. » Par la *bête* est désigné Lucifer, et par le *caractère* une empreinte spirituelle.

Dieu, créateur de l'essence de l'âme, a le pouvoir d'imprimer aux facultés et même à l'essence de l'âme une marque ineffaçable ; mais aucun être créé, pas plus Satan que l'homme, ne possède pareil pouvoir. Le précieux sang du Rédempteur du monde, coulant dans les Sacrements de Baptême et de Pénitence, peut en tout temps, avec le consentement de l'homme, laver toutes les iniquités dont son âme a pu se souiller, « le caractère de la bête » y compris. « Quand nos péchés seraient comme l'écarlate, ils deviendront blancs comme la neige ; et quand ils seraient rouges comme le vermillon, ils seront blancs comme la laine la plus blanche[2]. » Les caractères maçonniques sont donc imprimés dans l'âme des adeptes ; mais ils ne sont nullement

1. Apocal., XVI, 2.
2. Isaïe, I, 18.

indélébiles. Cependant, ceux qui veulent les garder les garderont dans l'enfer. Ce triple caractère maçonnique, l'adoption dans le corps mystique du peuple de Satan, l'affiliation à son corps lévitique et l'enrôlement dans les phalanges de sa milice, constitue l'essence de l'initiation.

3. Les quatre autres Sacrements et le Sacrifice de la Secte.

L'imitation de Satan fait, dans le cours de ces 33 grades, la parodie des quatre autres Sacrements de l'Église ; mais elle ne fait d'aucun d'eux un nouveau caractère ou une base sur laquelle elle bâtirait une autre Onzaine de degrés.

Le Sacrement de Pénitence est parodié dans le grade de Grand Maître Architecte, où le récipiendaire doit confesser publiquement toutes ses fautes contre l'Ordre maçonnique ; tout autre péché n'étant pas considéré comme tel. Le Sacrement de l'Eucharistie est imité dans le même grade, où le récipiendaire reçoit en communion la pâte mystique. Le Sacrement de Mariage est singé dans le 33e degré, où le récipiendaire est « marié » à l'Ordre (Ragon, p. 12) comme à son épouse. Enfin le Sacrement de l'Extrême-Onction se trouve parodié dans le même grade, lorsque l'homme trouve finalement « dans le plomb fondu » la purification « des taches du vice et d'immoralité, dont ses mains peuvent encore être souillées ».

Inutile d'expliquer davantage la parodie des Sacrements de l'Église.

Si, dans la religion chrétienne, il y a une chose souverainement détestable au peuple déicide et à l'antique Serpent, c'est indubitablement le Sacrifice de la Messe, la continuation et le renouvellement non sanglant du sacrifice sanglant de la Croix. Il rappelle au Juif son déicide et à Satan sa défaite.

La double consécration du pain et du vin constitue une séparation réelle, quoique mystique, du corps et du sang de Jésus-Christ, et partant, une mort mystique du Sauveur. Les cérémonies du Canon de la Messe représentent les incidents principaux du drame divin accompli sur le Calvaire.

Sur la croix étendue par terre, le Christ est cloué par les mains et les pieds : ses cinq plaies sont symbolisées par les cinq croix tracées par le prêtre avec la sainte hostie au-dessus du calice. La croix, avec la victime attachée, est élevée pour être fixée dans le sol : le prêtre élève le calice et l'hostie au-dessus de l'autel et les replace de suite. Les bras étendus sur la croix, le Sauveur du monde prie pour la rédemption du genre humain : le prêtre étend les bras et récite l'Oraison dominicale. Le Seigneur meurt sur la croix; son cœur est brisé : le prêtre divise l'hostie en deux parties. Le Christ va être ressuscité avec un corps glorieux : le prêtre détache une petite parcelle de l'hostie. Pendant trois jours, le Seigneur reste dans le sépulcre : le prêtre fait trois croix avec la particule détachée sur le calice, et souhaite la paix du Seigneur aux fidèles. Jésus-Christ ressuscite : le prêtre laisse tomber la parcelle dans le calice; c'est la réunion du corps et du sang versé. Le Sauveur rentre au ciel : le cœur du prêtre qui communie devient la demeure du ressuscité. Toutes ces cérémonies sont, pour le Juif et pour Satan, « un scandale et une folie[1] ». Aussi les Rose-Croix en font-ils une parodie pleine de rage et de haine.

A leurs « Agapes », dans la nuit du Jeudi saint au Vendredi saint, on sert un agneau qui a sur la tête une petite couronne d'épines et les quatre pieds traversés chacun par un clou. La tête et les pieds sont coupés, déclarés des « parties impures » et « sacrifiés au Feu, élément principe de l'Ange de Lumière ». On boit alors les santés traditionnelles. Le verre s'appelle « calice ». Après l'avoir vidé, on l'élève à la hauteur du front, on l'abaisse jusqu'au creux de l'estomac, on le porte à l'épaule gauche, ensuite à l'épaule droite, et on le replace sur la table. C'est le travestissement sacrilège de la Cène, du crucifiement de Notre-Seigneur et du Signe de Croix.

Voilà les Sacrements de la franc-maçonnerie et son sacrifice !

1. I Cor., I, 23.

4. Le Tabernacle de la Synagogue de Satan.

La vénération du Palladium de la franc-maçonnerie n'est pas un simple fétichisme. Le Baphomet est plus qu'un fétiche. Les Troyens disaient que leur grande idole, la statue de Pallas ou Minerve, était tombée du ciel. Les Templiers disaient que leur Palladium leur avait été donné par le Grand Architecte. C'est la même chose.

Les Troyens conservaient précieusement leur idole, croyant que le salut de leur ville y était attaché. C'est pourquoi Ulysse et Diomède pénétrèrent la nuit dans Ilion, allèrent ravir le Palladium au sanctuaire du temple de Pallas, et l'enlevèrent. C'est alors seulement que Troie put être prise.

Pallas Athènè ou Minerve, la déesse de la Sagesse et de la Guerre, sortie tout armée du cerveau de Jupiter, n'est autre chose que le Kéther, le Poimandrès, la *Sagesse* maçonnique. Le Baphomet, Baptême de la Sagesse, est sa statue, son idole, et le Palladium des Templiers Anciens et Modernes, à Jérusalem, en France, à Kilwinning et à Charleston.

Suivant la tradition romaine, les deux héros grecs n'enlevèrent qu'un faux Palladium : le vrai fut porté par Énée en Italie, et passa par la suite à Rome, où on le gardait en un lieu secret connu seulement du Grand Prêtre et de la Grande Vestale [1]. Le jour viendra peut-être où l'on verra le Baphomet faire son entrée à Rome, et se placer sur le maître-autel de Saint-Pierre. « Il faut qu'auparavant vienne la défection, et qu'on ait vu paraître l'homme de péché, le fils de perdition, qui se déclare adversaire et s'élève au-dessus de tout ce qui est appelé Dieu, ou qui est adoré, jusqu'à s'asseoir dans le temple de Dieu, s'y montrant comme s'il était Dieu [2]. »

Le Baphomet est plus qu'un fétiche. C'est la figure du dieu de la franc-maçonnerie.

1. Conf. Bouillet, *Dictionnaire d'histoire*.
1. II Thessal., II, 4.

5. La hiérarchie maçonnique et son Pape.

En parcourant les trois Onzaines des degrés maçonniques, nous avons vu la hiérarchie de la franc-maçonnerie soit dans les grades des simples *Fidèles*, soit dans ceux des *Lévites*, soit dans ceux des *Chevaliers*.

Il reste encore à montrer le vrai Pape-Empereur; car on ne peut admettre que chaque Trente-troisième est un Pape-Empereur en réalité ; l'unité de l'ordre et de sa hiérarchie exige qu'il n'y ait qu'un seul Suprême Chef de toute la franc-maçonnerie, quel qu'en soit le Rite ou la dénomination.

Le caractère prononcé et presque exclusivement juif de la franc-maçonnerie semble réclamer que ce soit le Prince de l'Exil de la nation d'Israël, puisque la Synagogue lui est soumise. Mais, remarquons-le bien, le caractère satanique greffé sur le caractère juif de la franc-maçonnerie ne requiert pas précisément que le Chef Suprême soit un Juif; il suffit qu'il soit un vrai *Luciférien*, un adorateur confirmé et vrai disciple de l'Ange de la Lumière. Un tel caractère trouvera dans le Juif moderne un ami de cœur, et cela suffit. Une révélation récente, faite par M. Adolphe Ricoux[1], ne laisse plus aucun doute sur la personnalité de ce *Suprême Chef* et *Empereur-Pape de toute la franc-maçonnerie*. « Le premier Suprême Conseil, nous l'avons déjà dit, s'est constitué le 31 mai 1801, à Charleston, au 33° latitude nord, sous la présidence du Juif Isaac Long, fait Inspecteur Général par le Juif Moïse Cohen, qui tenait son grade de Spitzer, de Hyes, de Franken et du Juif Morin. Ce dernier le tenait depuis le 27 août 1762 du Prince de Rohan et de neuf autres maçons du Rite de Perfection, qui l'avaient chargé d'*établir dans toutes les parties du monde la Puissante et Sublime Maçonnerie*[2]. »

1. *L'Existence des Loges de femmes*. Paris, Téqui, éditeur, p. 64 *seq*.
2. Paul Rosen, p. 219.

Les Juifs étaient donc les fondateurs du premier Grand Conseil qui devait devenir le *centre de la maçonnerie cosmopolite*. Et ils l'ont placé en Amérique, dans une ville choisie précisément au 33e degré latitude nord. Depuis 1801, le Chef Suprême demeure à Charleston. Ce Chef était, en 1889, Albert Pike, que nous avons déjà nommé. Dans sa *Lettre Encyclique*, datée du 14 juillet 1889, anniversaire et centenaire célèbre, il prend les titres de chacun des 33 degrés et y ajoute les suivants : « Très Puissant Souverain Commandeur Grand Maître du Suprême Conseil de Charleston, premier Suprême Conseil du globe; Grand Maître Conservateur du Palladium Sacré, Souverain Pontife de la Franc-Maçonnerie Universelle. » Sous ces titres pompeux il publia sa Lettre Encyclique, « en la trente-unième année de son Pontificat », assisté de dix « Très Illustres, Très Éclairés et Très Sublimes Frères, N.... et N...., Souverains Grands Inspecteurs Généraux, Mages Élus, composant le Sérénissime *Grand Collège des Maçons Émérites*, Conseil de la phalange d'élite et du bataillon sacré de l'Ordre[1] ».

Nous connaissons donc maintenant le *Souverain Pontife de la Synagogue de Satan*, l'*Ensoph*, le Premier Principe, et autour de lui son Sacré Collège, composé de *dix* membres.

L'encyclique énumère les 23 Suprêmes Conseils « engendrés » jusqu'ici, soit directement, soit indirectement, de celui de Charleston, et répandus sur le globe entier. Elle énumère ensuite cent Grands-Orients et Grandes Loges de tous les Rites en communication avec le Suprême Conseil de Charleston comme Souveraine Puissance Maçonnique, par exemple le Grand-Orient de France, le Conseil Général du Rite de Misraïm, le Grand Conseil des Maçons Oddfellows, etc. De là nous sommes justifié à conclure que la franc-maçonnerie est *une* sur tout le globe, sous des formes innombrables, mais sous la direction suprême du Souverain Pontife de Charleston. Charleston est la Rome provisoire de la Synagogue de Satan. Le Grand Maître du Suprême

1. Adolphe Ricoux, p. 78-95.

Conseil de Charleston est son Pape, le Vicaire de Lucifer sur la terre, aspirant à résider un jour dans la véritable Rome. Le Grand Collège des Maçons Émérites est son Sacré Collège de Cardinaux ; les Souverains Commandeurs des Suprêmes Conseils ou des Grands-Orients dans le monde sont ses Patriarches, Archevêques et Évêques ; les Vénérables des Loges, ses Curés ; les Maçons sont ses fidèles ; les Loges ses églises et ses chapelles. Les tenues des Loges sont le culte plus ou moins luciférien ; les réunions solsticiales, les grandes fêtes du culte ; et enfin, le *Palladium* est le Tabernacle, ou plutôt l'Arche de l'Alliance entre Jéhovah-Lucifer et son peuple élu maçonnique.

Le Seigneur parla à Moïse et lui dit : « Vous ferez une arche de bois de Setim (Acacia)... vous ferez aussi le couvercle de l'Arche... Vous mettrez à ces deux extrémités deux chérubins... c'est de là que je vous donnerai mes ordres. Je vous parlerai de dessus le propitiatoire, du milieu des deux Chérubins... pour vous faire savoir tout ce que je voudrai commander aux enfants d'Israël[1]. »

Lucifer a singé cette Arche d'Alliance dans le Baphomet. Les deux Chérubins sont remplacés par deux cornes. Au milieu de ces cornes brûle la flamme bleuâtre indiquant la *Schekhinah*, la présence du Dieu-Feu, qui de là donne ses ordres à son Vicaire sur la terre. Nous supposons — nous ne doutons pas — que là Satan se fait voir et communique personnellement avec son premier remplaçant et ses adjoints, leur faisant savoir tout ce qu'il voudra commander aux enfants de la Veuve.

Les francs-maçons du Rite Palladique (en dehors des 33 degrés) se proclament les héritiers directs des Templiers... Ils affirment que, lors du procès intenté à Jacques de Molay et à ses complices, un certain nombre de Templiers réussirent à sauver la monstrueuse idole dite le Baphomet, la transportèrent en Écosse, et là continuèrent leurs pratiques secrètes... Ce Baphomet, raconte-t-on, avait été donné aux

1. Exode, xxv.

Templiers par le Grand Architecte lui-même pour leur servir de *Palladium*. Il fut transporté en 1801, à Charleston, aux États-Unis, et là fut fondé le premier Suprême Conseil. « La haute direction de la secte a été dès lors scindée en deux : *à Rome*, siège le *Chef d'Action Politique*, qui a été, jusqu'en 1872, le Fr. Mazzini, puis de 1872 à 1882, le Fr. Garibaldi, auquel a succédé le Fr. Giuseppe Petroni, remplacé aujourd'hui par le Fr. Adriano Lemmi ; à *Charleston*, d'autre part, siège le *Chef Dogmatique*, l'Anti-Pape secret, qui a été pendant fort longtemps le Fr. Albert Pike, général américain, décédé il y a quelques semaines et que l'on s'occupe à présent de remplacer... Albert Pike a réformé l'ancien Rite Palladique et lui a donné le caractère luciférien dans toute sa brutalité. Le Palladisme, pour lui, est une sélection : il laisse aux Loges ordinaires les adeptes qui se bornent au matérialisme ou qui invoquent le Grand Architecte sans oser lui donner son vrai nom ; et il groupe sous le titre de Chevaliers et de Maîtresses Templières, les fanatiques que le patronage direct de Lucifer ne fait pas frémir [1]. »

1. Adolphe Ricoux, p. 37.

CHAPITRE V

LA FRANC-MAÇONNERIE UN ÉTAT POLITIQUE

Ce Chapitre est déjà écrit plus d'une fois. Les œuvres du P. Deschamps, du P. Neut, de Mgr Fava, de l'avocat docteur Eckert, de Paul Rosen, de Léo Taxil et d'autres auteurs antimaçonniques nous dispensent de l'écrire encore une fois. Qu'il nous suffise de répéter ce que le Général Garibaldi a appris des Chefs de l'Ordre :

« Fraternité, la promesse toute-puissante avec laquelle nous avons établi notre pouvoir, veut dire :

« Fraternité dans la franc-maçonnerie, pour constituer un *État dans l'État* avec des moyens et un fonctionnement indépendants de l'État, inconnus à l'État.

« Fraternité dans la franc-maçonnerie, pour constituer un *État au-dessus de l'État*, avec une Unité, un Cosmopolitisme, une universalité qui la font supérieure, dirigeante de l'État.

« Fraternité dans la franc-maçonnerie, pour constituer un *État contre l'État*, tant qu'existeront les armées permanentes, instruments d'oppression, principes de parasitisme, obstacle de toute fraternisation.

« Un jour viendra où, après le partage intégral de l'Europe en deux Empires, l'Allemand d'Occident et le Russe d'Orient, la Maçonnerie les joindra en un seul, avec Rome comme capitale de l'Univers entier. »

Voilà la *République universelle* si souvent nommée et vantée dans la franc-maçonnerie ; attendue par les Juifs depuis des siècles, désirée et offerte par Lucifer à ses adeptes, comme il l'avait offerte à Jésus-Christ dans le désert : « Le Diable transporta Jésus sur une montagne fort haute, et lui montrant *tous les royaumes du monde* et toute la gloire qui les accompagne, il lui dit : Je vous donnerai toutes ces choses, si, vous prosternant devant moi, vous m'adorez. »

Hélas! à cette même proposition faite par Lucifer aux hommes, combien n'y en a-t-il pas qui, au lieu de lui répondre avec Jésus-Christ : « Retire toi, Satan! » se sont laissé tromper et, se prosternant devant lui, lui ont offert leur encens et leurs adorations !

CONCLUSION

1. La Synagogue de Satan dans l'histoire universelle.

Pendant que nous écrivons ces lignes, un ouragan passe sur notre petite île, hurlant et frémissant, renversant des arbres, brisant leurs branches, arrachant leurs feuilles et les emportant dans un furieux tourbillon. Toute la nature tremble et gémit. Le pauvre laboureur se tient abrité dans sa fragile chaumière, en attendant la fin de la tempête.

Image de notre siècle !

La science nous explique l'origine et la nature de l'ouragan.

Ce livre explique notre siècle si tourmenté.

L'Enfer a déchaîné une fois de plus les erreurs funestes du paganisme autrefois vaincu ; il a appelé sous son drapeau la haine antique de la Synagogue déchue et l'audace exaspérée du peuple déicide, toujours prêt à recommencer sa guerre acharnée contre le Seigneur et son Christ ; il a enrôlé dans son armée toutes les passions violentes de l'humanité viciée, l'avarice, l'orgueil, l'ambition, et surtout la luxure, son appui toujours jeune, toujours vigoureux, et parmi toutes ses armes la plus tranchante et la plus redoutable. Toutes ces forces, l'Enfer les a organisées et les dirige contre l'Église du Christ. Ceux qui autrefois guerroyaient pour leur propre compte, et livraient isolément bataille à la vérité divine, ont tous été convoqués à former une alliance contre l'ennemi commun. Le paganisme, le judaïsme, l'apostasie, les vices et les passions, sous la suprême direction de Lucifer, montent ensemble à l'assaut de la Jérusalem céleste, espérant que leurs bataillons réunis obtiendront enfin la victoire que n'ont pu, jusqu'à ce jour, leur donner des attaques séparées. C'est leur suprême effort avant de se déclarer vaincus et de rendre les armes. Attendons encore un peu : l'Épouse du Sauveur est accoutumée à

vaincre par la souffrance. Elle imite en tout son divin Époux. La franc-maçonnerie, cette nouvelle Synagogue de Satan, sera, comme l'antique Synagogue, vaincue par la Croix.

Bienheureux ceux qui n'auront pas fléchi le genou devant Lucifer ni devant son idole! Malheur à ceux qui se seront enrôlés dans la milice du Génie des Ténèbres et auront attendu de lui un bonheur qu'il ne possède pas et qu'il ne peut donner à personne! Au delà de leur tombeau, ils verront la sinistre vérité de leur axiome : « Le salaire maçonnique signifie que l'initié, comme tout homme de bien, n'attend pas sa récompense dans l'avenir, mais qu'il la reçoit ici-bas et se trouve satisfait[1]. »

Il est vrai, il y aura, selon la prédiction de Jésus-Christ, avant la fin du monde, une dernière bataille livrée à l'Église par l'Antechrist en personne. Avant la suprême catastrophe, l'Église doit célébrer son plus beau triomphe par la conquête de toutes les nations et leur soumission à la douce et sainte loi du Crucifié. Nous sommes encore bien loin de la fin. Le monde a encore fait trop peu, pour avoir mérité d'être créé!

D'ailleurs, la crise de notre siècle, provoquée par la franc-maçonnerie, n'est nullement aussi formidable que le pensent bien des esprits. Une fois démasquée, cette société secrète sera détestée par tout le monde et abandonnée de la grande masse de ses adeptes honnêtes. Ceux-ci reconnaîtront comment l'hypocrisie et les mensonges de leurs chefs inconnus les avaient induits en erreur, et forcés à coopérer à une œuvre juive et satanique dont ils n'avaient pas le moindre soupçon.

Un mouvement d'exode des Loges une fois commencé et bien accentué sera le commencement du renversement de cette puissance de ténèbres en apparence invincible.

1. Le Vénérable au nouveau Compagnon. Léo Taxil, p. 86.

2. Les Gouvernements.

Il y a lieu de croire que la conscience publique se soulèvera contre les Juifs, les vrais auteurs de la franc-maçonnerie.

Israël infandum scelus audet morte piandum. Ce ne sera pas la première fois que l'on verra l'indignation populaire, trop longtemps comprimée, éclater et commettre contre les Juifs des violences regrettables. Les Gouvernements, pas encore entièrement accaparés par la Secte, devraient prendre des précautions contre ce péril menaçant. Ils ont tort de ne pas l'envisager avec toute la prévoyance voulue.

Mais que faire?

L'expulsion des Juifs d'un pays est un manque de charité et de justice envers les pays voisins sur lesquels on décharge ces vers rongeurs. Elle est également une mesure trop dure contre ceux d'entre les Juifs qui ne sont pas coupables des crimes de la poignée audacieuse qui, au moyen de la franc-maçonnerie, exploite les nations. Il suffirait, nous croyons, de défendre aux Juifs les occupations de banquiers, de marchands, de journalistes, de professeurs, de médecins et d'apothicaires. Il ne semble pas injuste de déclarer les fortunes gigantesques de certains banquiers, propriété nationale, parce qu'il n'est pas admissible qu'un homme puisse, par des manœuvres financières, amasser en peu de temps une fortune plus que royale, un capital vraiment national, et appauvrir ainsi le pays et le peuple qui lui donnent l'hospitalité.

Mais, y a-t-il encore des Souverains assez maîtres de leur pays, pour en agir de la sorte? La Royale Hache menace de faire tomber les têtes de tous les souverains, comme celle de Louis XVI, à moins qu'ils ne prennent les mesures les plus énergiques pour se protéger et pour délivrer leurs peuples de l'imposture maçonnique. S'affilier à la Société secrète des francs-maçons est un crime de lèse-majesté. Et presque tous les monarques ont eu la faiblesse, sinon de le commettre, au moins de le sanctionner! Auront-ils encore le temps

d'échapper au châtiment mérité par leur faiblesse et leur insouciance?

S'ils veulent sauver leurs couronnes et leurs peuples, qu'ils aident à démasquer la franc-maçonnerie! Ce ne sera pas par la force brutale, mais par l'instruction du peuple, des grands et des petits, qu'ils pourront encore détourner le coup qui les menace.

3. Les Juifs.

Quelle figure étrange dans l'humanité, que ce peuple d'Israël! Qu'il est grand et majestueux dans son histoire, tant qu'il marche avec le Seigneur! Qu'il est grand aussi et surtout terrible dans sa haine contre son Messie, qu'il a méconnu et tué sur la croix!

S'il voulait seulement s'élever du sens matériel de ses livres saints au sens spirituel, il serait sauvé... Mais il ne veut pas. Son aveuglement est volontaire. C'est un phénomène psychologique que l'on rencontre chez les grandes intelligences et chez les grands criminels, de s'obstiner dans le mal et dans le mensonge. L'orgueil en est l'explication. Satan lui-même ne peut plus être sauvé : il ne le veut pas et ne le voudra jamais. L'orgueil d'une grande intelligence préfère mille fois souffrir que s'abaisser et reconnaître son erreur.

Aussitôt qu'il s'humilie devant Dieu, le Juif voit : « il tombe de ses yeux comme des écailles[1] ». Il s'étonne alors de ne pas avoir su plus tôt ce qui maintenant lui est si évident, la divinité du Messie.

Les grandes prophéties de l'Ancien Testament ne peuvent s'expliquer autrement que par le Seigneur Jésus-Christ, vrai Dieu et vrai homme. En lui *toutes* les prophéties messianiques et *tous* les symboles du Mosaïsme trouvent leur interprétation harmonieuse et rationnelle; ce n'est qu'avec mauvaise volonté, avec des idées préconçues et des contradictions sans fin, qu'on peut leur donner une autre

1. Actes, IX, 18.

interprétation. Pourquoi donc les Juifs ne voient-ils pas la vérité? Pourquoi la cherchent-ils dans une Kabbale foncièrement antirationnelle et ouvertement satanique?

N'espérez pas, ô Juifs, pouvoir échapper à la calamité qui vous menace encore une fois! Votre nation déicide est dans ce moment arrivée à un de ces apogées de pouvoir et de prospérité, si souvent répétés dans votre histoire, qui doit aboutir, comme toujours, à un grand malheur national. Le jour qui vous écrasera sera la veille d'une expansion vitale de l'Église, votre victime, telle que l'histoire n'en a jamais vue. Vos prophètes le lui ont promis!

4. Les Protestants.

L'ouragan a purifié l'air. Le développement de l'esprit humain reprend sa marche naturelle aussitôt qu'une tempête violente l'a délivré de ses fausses idées. Les francs-maçons les plus initiés ont assez souvent, et très justement, reproché au Protestantisme de s'être arrêté à moitié chemin. Avant de proclamer la divinité de la Raison humaine, il fallait l'émanciper de la Foi divine : l'autorité divine de l'Église devait être abaissée devant la Raison. C'est l'œuvre du Protestantisme. En brûlant la Bulle du Pape, Luther a fait le premier pas vers la Libre Pensée qui brûle les décrets de la Raison. Les Templiers en Écosse, et les Juifs partout, ont vite compris l'importance de la révolution commencée par le moine allemand. La charte maçonnique de Cologne, signée par l'hérétique archevêque Hermann, par Melanchton, Colligny et autres, est une preuve irréfutable que le tablier maçonnique convient tout à fait à un évêque révolutionnaire. Ce tablier n'est pas un vêtement du sacerdoce chrétien : les évêques protestants qui s'en affublent portent l'insigne des ouvriers du « Grand Architecte de l'Univers ».

Pourquoi les Protestants sont-ils si lents à détourner les yeux des lueurs trompeuses de leurs mille et une sectes, et à contempler les splendeurs de la vérité du catholicisme? Leurs grands esprits les ont devancés; ils sont rentrés et rentrent encore en grand nombre dans le giron de l'Église,

la seule vraie Épouse du Christ. Dans ce siècle où tout marche avec la plus grande vitesse, le retour des peuples à l'Église catholique se fait trop lentement. Néanmoins, il est facile d'entrevoir l'heureux jour où les successeurs de saint Pierre embrasseront avec effusion de joie les nations qu'on leur avait arrachées. *Et pastor recipit gregem, Germania regem.*

Que les Protestants francs-maçons se désabusent de la profonde erreur, que la Loge étouffera le Catholicisme au profit du Protestantisme. Elle ne fait la guerre qu'à l'Église catholique parce qu'elle sait qu'elle seule est divine; les Sectes protestantes ne l'inquiètent pas : elles font son œuvre!

Lorsqu'on fermera les Loges, les temples protestants se transformeront d'eux-mêmes en églises catholiques. Le jour n'en est pas loin. Heureux les protestants qui le préviennent pour goûter dès maintenant les douceurs du joug du Seigneur sous le toit paternel qu'ils avaient quitté!

5. Les Catholiques.

Le réveil du sentiment catholique et le retour du courage dans les cœurs abattus des enfants de l'Église est une chose merveilleuse à voir. Depuis plus d'un siècle, le peuple chrétien gémit, pleure, crie, espère, çà et là plus ou moins découragé. Mais depuis qu'on a osé frapper ses pasteurs, et surtout son Pasteur Suprême, l'indignation contre les auteurs audacieux de ces iniquités a provoqué un revirement auquel les sectaires maçonniques ne s'attendaient pas. Le mouvement commencé ne se ralentira qu'après la fermeture de la dernière Loge. Qu'ils ne craignent rien, les enfants de Dieu et de son Église! Les esprits honnêtes parmi les Protestants et parmi les francs-maçons ont commencé à comprendre combien ils ont été trompés par les soi-disant réformateurs. Ils reviennent déjà et reviendront encore en plus grand nombre. Les cœurs catholiques se dilateront et bondiront de joie en voyant le nombre toujours croissant des convertis.

N'oublions jamais que le chemin qui conduit au bonheur et à la gloire passe par les souffrances et les humiliations. Le peuple catholique le sait, en théorie, par la doctrine de la Croix, et en pratique, par une expérience vingt fois séculaire. Or, les humiliations infligées par la franc-maçonnerie à ce peuple inoffensif, pieux et patient, sont arrivées à leur comble : elles attaquent la foi par l'éducation athée, la sainteté du mariage par le divorce, la pureté des mœurs par le théâtre impie et la littérature impudique, la liberté du culte par des prohibitions révoltantes, la propriété par des vols iniques et audacieux, le renom du clergé par des calomnies incessantes, l'équité par un ostracisme outrageant, etc... Le temps est venu de changer tout cela. Nous voulons avoir et nous aurons la liberté pleine d'enseigner la vérité divine, de donner une éducation chrétienne à nos enfants, de posséder ce qui nous revient de droit, de célébrer publiquement notre culte, de protéger notre mariage contre le venin du divorce juif, de jouir de notre bonne réputation, de repousser de nous et de nos familles la mauvaise presse et les romans indécents, et de prendre notre légitime part de l'administration publique de notre pays. Nous ne voulons pas être les esclaves des Juifs, et nous ne le serons pas. Nous ne voulons pas être déshérités de notre pays, et nous ne le serons pas. Nous en avons assez des avanies dont la franc-maçonnerie nous a abreuvés, des affronts faits par les Juifs à notre sainte religion et de leurs insultes à notre Sauveur, à sa sainte Mère et à notre Pontife. Nous allons oublier la divergence de nos opinions politiques pour être unis et fermes contre l'impudence et l'insolence des adversaires de Dieu et de son Christ. La victoire nous est assurée. L'avenir nous appartient. Lucifer et ses émissaires seront forcés de baisser leur pavillon maçonnique : Satan et les mauvais Esprits qui parcourent le monde, en vue de perdre les âmes, seront rejetés dans l'enfer, dont ils sont audacieusement sortis pour assaillir la Cité de Dieu.

6. Le Souverain Pontife.

Heureusement, la vraie Jérusalem descendue du ciel est toujours efficacement gardée par Celui qui la gouverne au nom du Roi divin. Les Souverains Pontifes ont de tout temps élevé la voix contre l'hydre maçonnique, et averti les rois de la terre et le peuple fidèle du danger qu'elle préparait à la paix publique, à la stabilité des trônes et à l'ordre social. Hélas! les rois n'ont pas écouté cette voix autorisée ! Ils ont laissé croître et même favorisé « la nouvelle puissance » *(et princeps nescit quod nova potentia crescit)* qui devait un jour leur enlever la couronne, sinon les condamner à une mort violente et ignominieuse! Que ceux qui tiennent encore le sceptre apprennent la vraie sagesse, et ouvrent l'oreille et l'âme à l'enseignement du Vicaire de Jésus-Christ !

Parmi les exhortations nombreuses et pressantes, prononcées par les Papes du haut de la chaire de saint Pierre, brille, comme une lumière venue du ciel *(lumen de cœlo)*, la merveilleuse Encyclique *Humanum genus*, publiée par le Souverain Pontife actuellement régnant, le Pape Léon XIII. Elle est le coup de lance de saint Georges dans le cœur du dragon infernal.

Mortellement blessée, la franc-maçonnerie ne se relèvera plus jamais. Elle peut encore s'affirmer pour un temps par la force brutale et par des intrigues déloyales; mais c'est l'idée, l'intelligence de l'homme, et non pas la bête humaine, qui finalement gouverne le monde.

Les Papes, avec l'Église qu'ils dirigent, vaincront encore une fois le Manichéisme, la Kabbale, et tout le Paganisme qui a osé de nouveau lever la tête, avant de céder la place à la religion du Crucifié.

Cette victoire s'accomplira en suite de la conviction portée dans les esprits par la doctrine sainte, immaculée et infaillible de l'Église du Christ et de ses Chefs suprêmes. La Providence a permis au monde maçonnique de dépouiller le Saint-Père de son patrimoine, d'appauvrir partout l'Église

catholique et d'humilier ses fils par un ostracisme haineux, afin qu'il devienne évident aux yeux de tout le monde que la ruine de la puissance franc-maçonnique n'est due ni au pouvoir temporel, ni aux trésors terrestres, ni à aucun moyen humain. L'histoire le dira : la Synagogue de Satan a été terrassée par la voix toute-puissante du glorieux vieillard assis sur le trône pontifical, par le Vicaire de Jésus-Christ, le Pape Léon XIII.

ADDITION

AU IV[e] CHAPITRE DU I[er] LIVRE, PAGE 78

M. E.-A. Wallis Budge a publié, l'année passée, la traduction d'un Papyrus hiératique qui raconte les évolutions de Râ[1]. Là aussi nous avons cherché et trouvé le nombre *Onze* dans la théogonie, et une ressemblance frappante de la Genèse des Égyptiens avec celles des Indiens (p. 24), des Chaldéens (p. 26), de la Kabbale (p. 30) et de la Bible (Prov., VIII, 22-31). Dans les textes que nous citons, on retrouvera la substance infinie sous le nom de *Nu*, le Firmament, correspondant aux divinités nommées *Anu* et *Ahu;* la Trinité se nomme *Neb-er-Ter,* Seigneur de l'Univers, *Shu*, produit du corps de *Neb-er-Ter*, et *Tefnut*, issu de sa bouche. *Neb-er-Ter* dit : « Moi, étant un Dieu, je suis devenu trois dieux. » Les autres personnages correspondent aux sept anges des autres nations antiques.

Pages 48-51 : « Le livre qui enseigne les évolutions de *Râ* et la défaite d'*Apepi.* »

COLONNE XXVI

« Paroles de *Neb-er-Ter* qui parle au sujet de son entrée en existence.

« 22. Il n'y avait ni ciel ni terre; les animaux terrestres et les reptiles n'existaient pas. C'est moi qui construisis leurs formes de la masse inerte de la matière aqueuse.

« 23. Je ne trouvais là aucune place sur laquelle j'aurais pu me reposer. Par la force qui se trouvait dans ma volonté j'ai posé les fondements (de toutes les choses) dans la forme du dieu *Shu,* et je leur ai donné tous les attributs qu'elles possèdent. J'étais absolument tout seul, car je n'avais pas

1. On the hieratic Papyrus of Nesi-Amsu, a Scribe in the Temple of Amen-Râ at Thebes. About B. C. 305. By E. A. Wallis Budge, M. A., F. S. A. Westminster. Printed by Nichols and Sons, 25 Parliament St. 1891.

encore évacué le dieu *Shu*, ni craché de ma bouche le dieu *Tefnut*. »

COLONNE XXVII

« 1. Je versai de la semence dans ma propre bouche : j'évacuai le dieu *Shu*, et je crachai de ma bouche le dieu *Tefnut*. Mon père *Nu* (le firmament) dit : « Ils éclipsent mon « œil derrière eux puisque depuis de longues périodes de « temps ils se séparent de moi ; après cela, moi, étant un « Dieu, je suis devenu trois dieux, de moi-même, en m'évo- « luant dans cette terre. »

« 5. *Shu* et *Tefnut* donnèrent naissance à *Nut*, *Seb* ; *Nut* donna naissance à *Osiris*, *Horus*, demeurant dans l'invisibilité, *Sut*, *Isis*, *Nephthys*, l'un après l'autre, et leurs enfants se multiplient sur la terre. »

Voir le tableau Q.

PLANCHE A

LA KABBALE

PLÆ A

LA KBALE

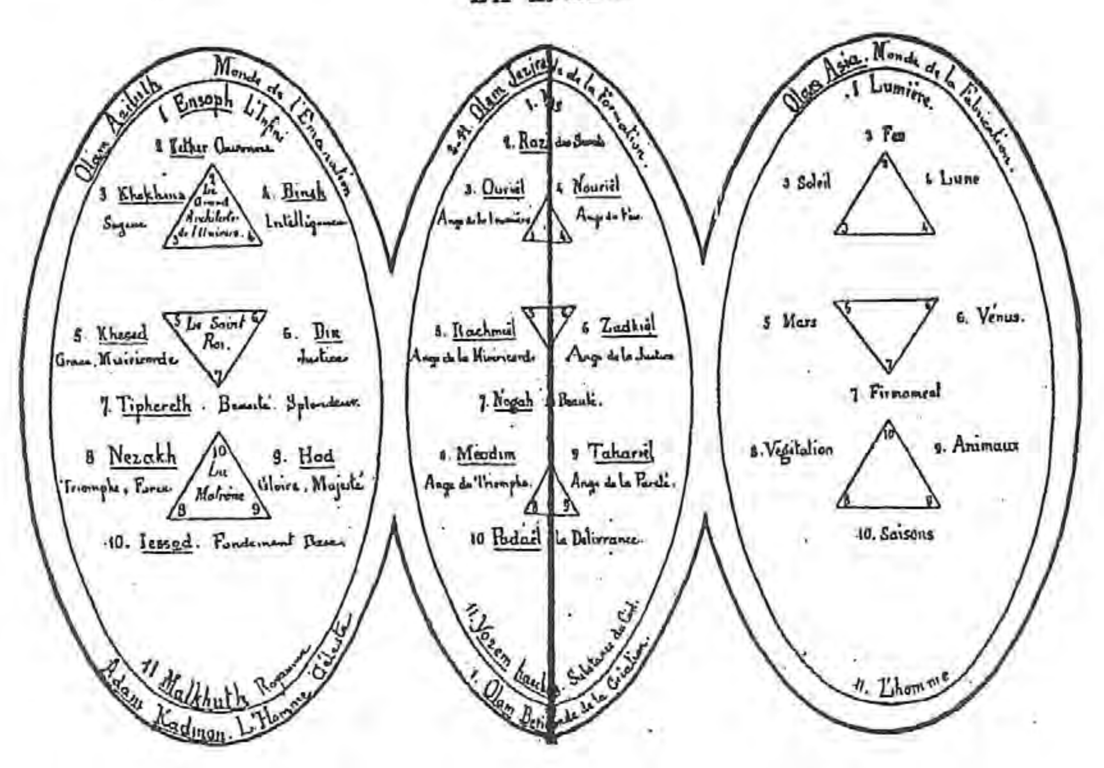


PLANCHE B

LA KABBALE

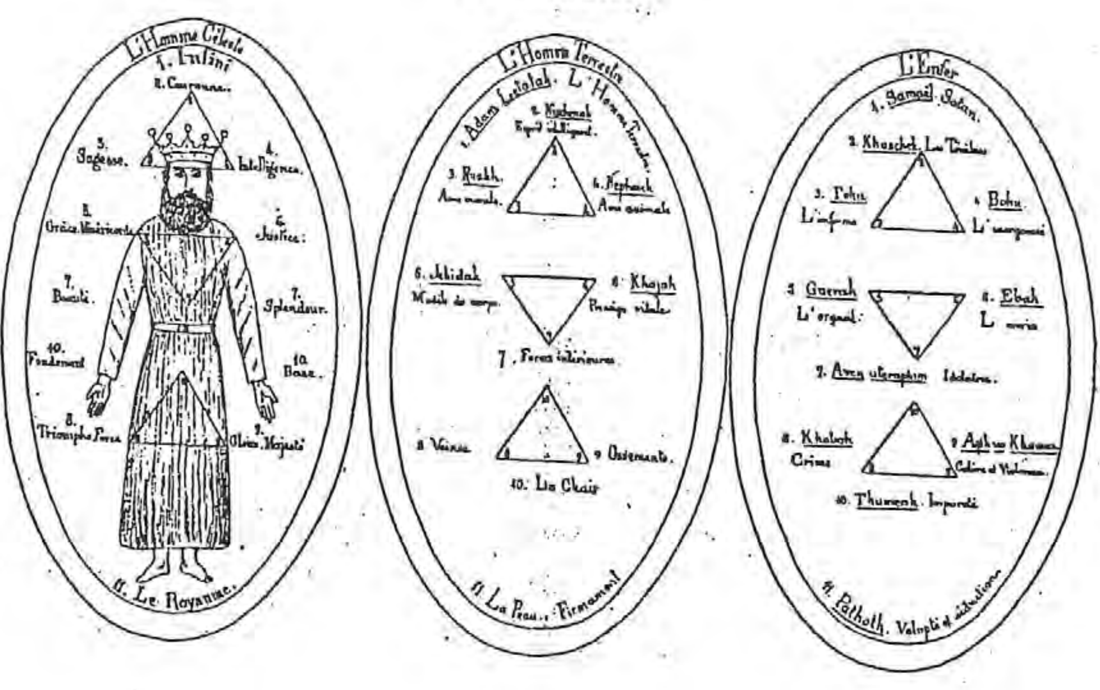


PLANCHE C

LE ZOROASTRIANISME

LE ZOROASTRIANISME

Garo-nemâna. Le Ciel.

1. Ahu. Etre.

2. Ahura. L'Etre. Le Seigneur.

3. Mazda La Grande Sagesse.

4. Atars. Berezi-cavo Feu. Fils d'Ahura-Mazda

5. Ahuramazda Amescha-spenta. Archange et Chef des Archanges.

6. Vohu Mano L'Homme Le Bon Esprit

7. Ascha-Vahista. La Pureté La Vérité.

8. Çpenta-Armaiti. La Sainte Mère.

9. Haurvatât. La Richesse.

10. Amertât. L'Immortalité.

11. Khschathra-vairya Le Royaume.

Les Créatures Célestes.

12. Ahuramazda Yazata. Génie de Lumière et Chef des Yazatas.

13. Mithra. Génie du Soleil.

14. Ardvi-çura Anâhita. Génie de l'Eau.

15. Atars Génie du Feu

16. Çraoscha Génie de l'Obéissance

17. Raschnu-razista Génie de la Justice

18. Pârendi Protectrice des Trésors

19. Aschis-Vanguhi Protectrice du Mariage

20. Fravaschis. Protecteurs des Justes

21. Geus-Arva. L'Ame de la Terre

22. Verethraghna. Génie de la Victoire.

Les Créatures Terrestres

23. Anaghra Raoçâo La Lumière Infinie.

24. Hvare Khschaêta. Le Soleil.

25. Mâo. La Lune

26. Tistrya. L'Etoile Sirius

27. Daêna La Loi

28. Arstât. La Justice

29. Manthra-spenta L'Ecriture Sainte.

30. Râman. L'Air.

31. Vâta. Le Vent

32. Zemyad. La Terre.

33. Asman. Le Ciel.

LE BRAHMINISME

TRI-LOKA. LES TROIS MONDES.

Svarga. Ciel

1. Brahme. L'Infini.

La Trinité

2. Brahma Le Créateur

Trimourti Triple Forme.

3. Vischnou. Le Conservateur.

4. Siva Dieu-Feu Le Transformateur.

Les sept Adityas:

5. Varouna Dieu de la Nuit et de l'Eau

6. Mithra. Dieu du Jour et de la Lumière.

7. Aryaman Ami de cœur.

8. Dakscha Energie mâle.

9. Bhaga.

10. Ansa.

11. Dhatri Le Formateur.

Dieux au nombre de ONZE dans le Ciel.

Bhoumi. Terre.

1. Martanda. Le Soleil. Huitième Aditya

Les huit Vasus.

2. Pratyoucha. La Lumière.

3. Soma. La Lune.

4. Dhruva. L'Etoile Polaire.

Les deux Aswins.

5 et 6 Aswini Kumaras Les Dioscures Précurseurs de l'Aurore.

7 Prabhasa L'Aurore.

8. Anala Feu

9. Apa. Eau.

10. Anila. Air.

11. Dhara Terre.

Dieux au nombre de ONZE sur la Terre.

Patala. Enfer.

1. Siva Roudra Maha-Deva Le Hurleur.

Les 10 fils de Roudra.

2. Adjaikapada

3. Ahirradhna

4. Viroupakcha.

5. Soureswara

6. Djayanta.

7. Vahourroupa.

8. Tryambaka.

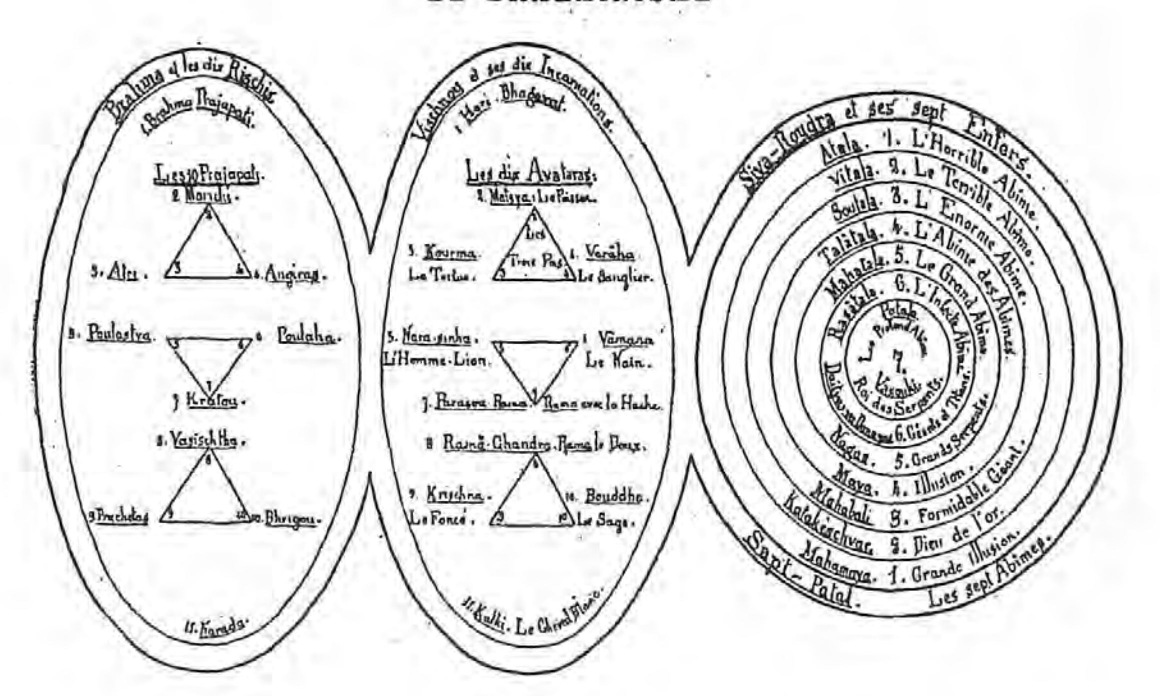
9. Aparadjita.

10. Savitra.

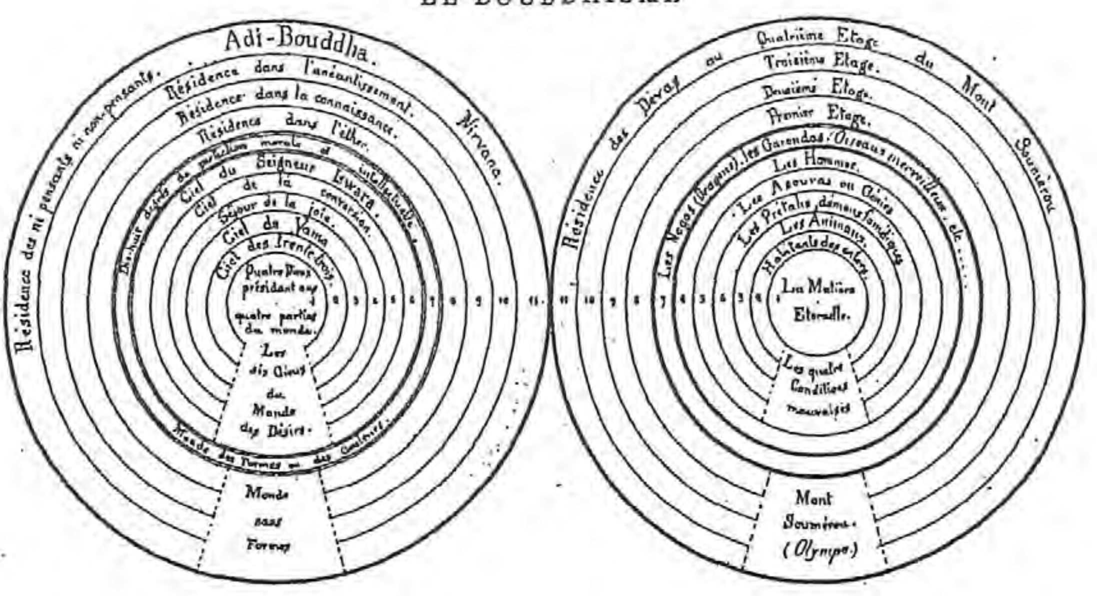
11. Hara.

Dieux au nombre de ONZE au milieu des Airs.

LE BRAHMINISME



LE BOUDDHISME

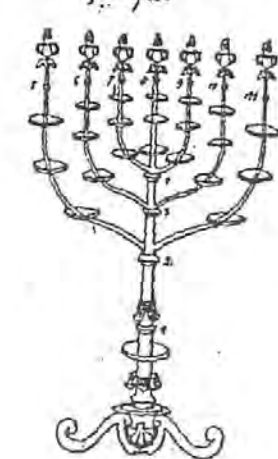






Chandelier d'or dans le Tabernacle des Israélites. (Exode XXV, 31-37).

La tige et six branches,
22 coupes, 11 pommes et 9 lis,
7 lampes.



Hermès trismégiste.

Unité 1
2 Intelligence
3 Verbe
4 Dieu Feu.
Sept Ministres
Monde.
11 10 9 8 7 6 5

LE GNOSTICISME

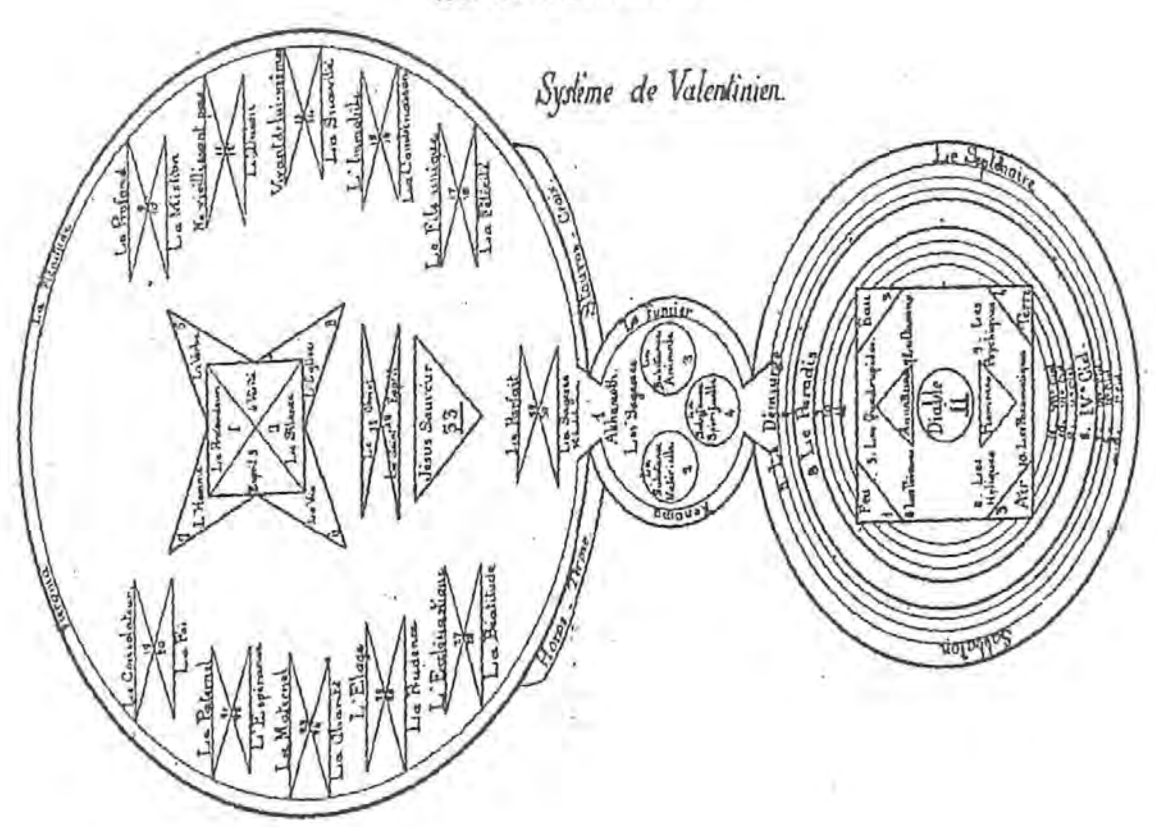


PLANCHE I

L'OPHITISME

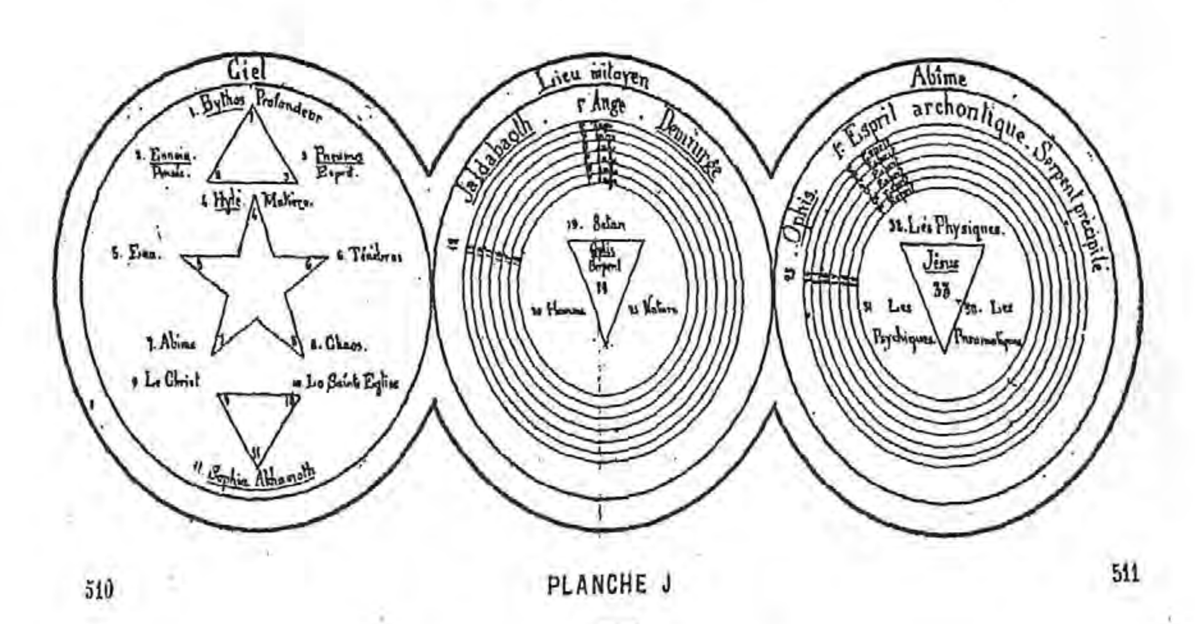
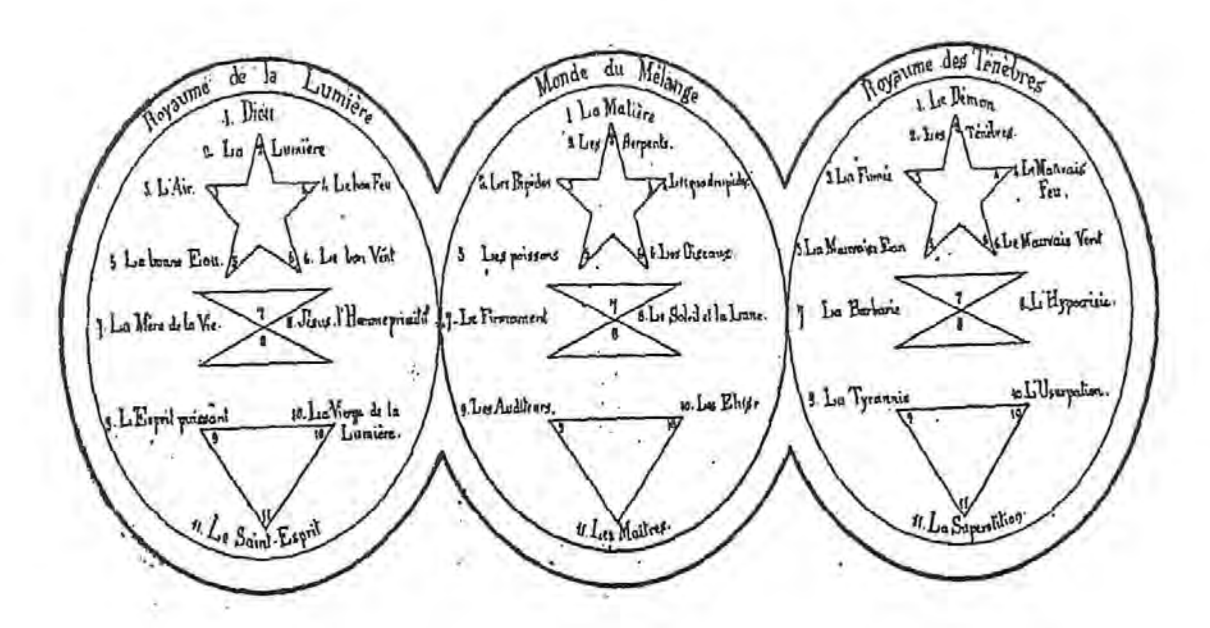


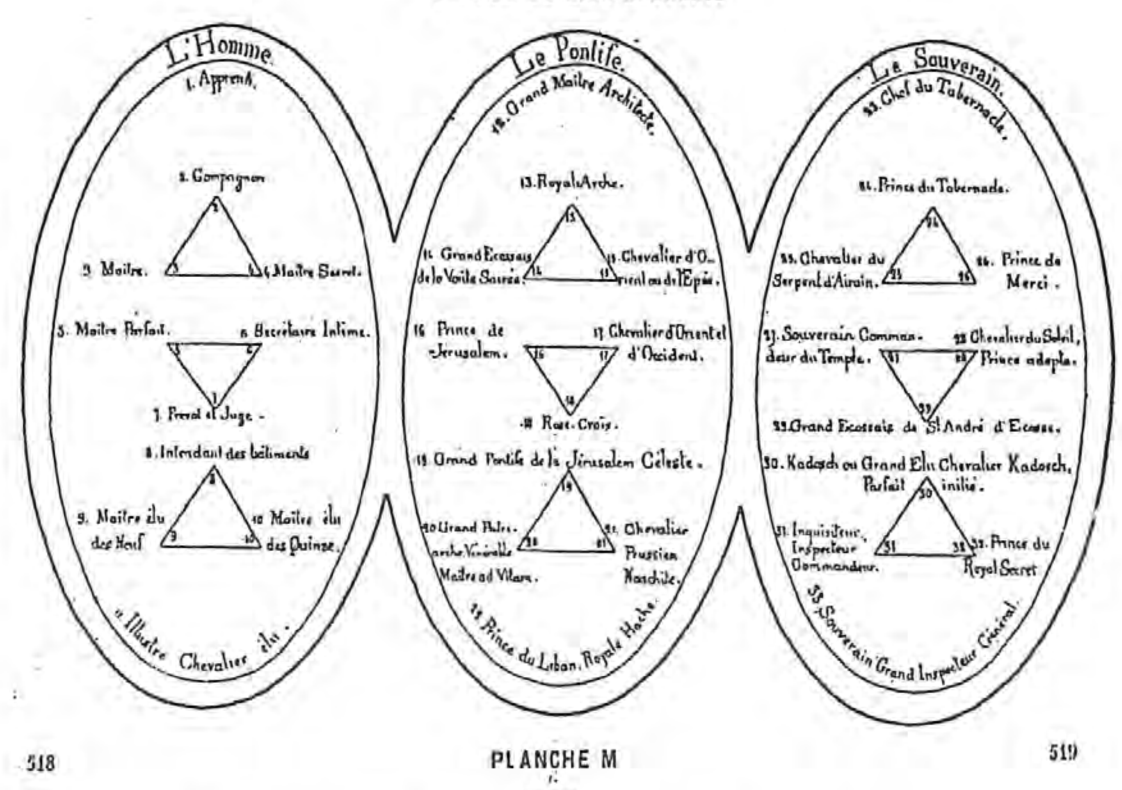
PLANCHE J

LE MANICHÉISME



LA FRANC-MAÇONNERIE

DEGRÉS DU RITE ÉCOSSAIS



518 PLANCHE M 519

INTERPRÉTATION OFFICIELLE PHILOSOPHIQUE

(V. PAUL ROSEN, p. 251.)

L'Homme.

1. du doute philosophique,
2. des facultés physiques et morales,
3. de la raison humaine.
Suprématie
4. liberté de conscience.
5. fraternité politique.
6. égalité sociale,
7. législation populaire,
8. association politique,
Droits
9. direction des élections populaires.
10. établissement de rapports internationaux maçonniques,
11. démarcation des autonomes individuelles et générales.
Moyens
Les Pierres.

Le Peuple.

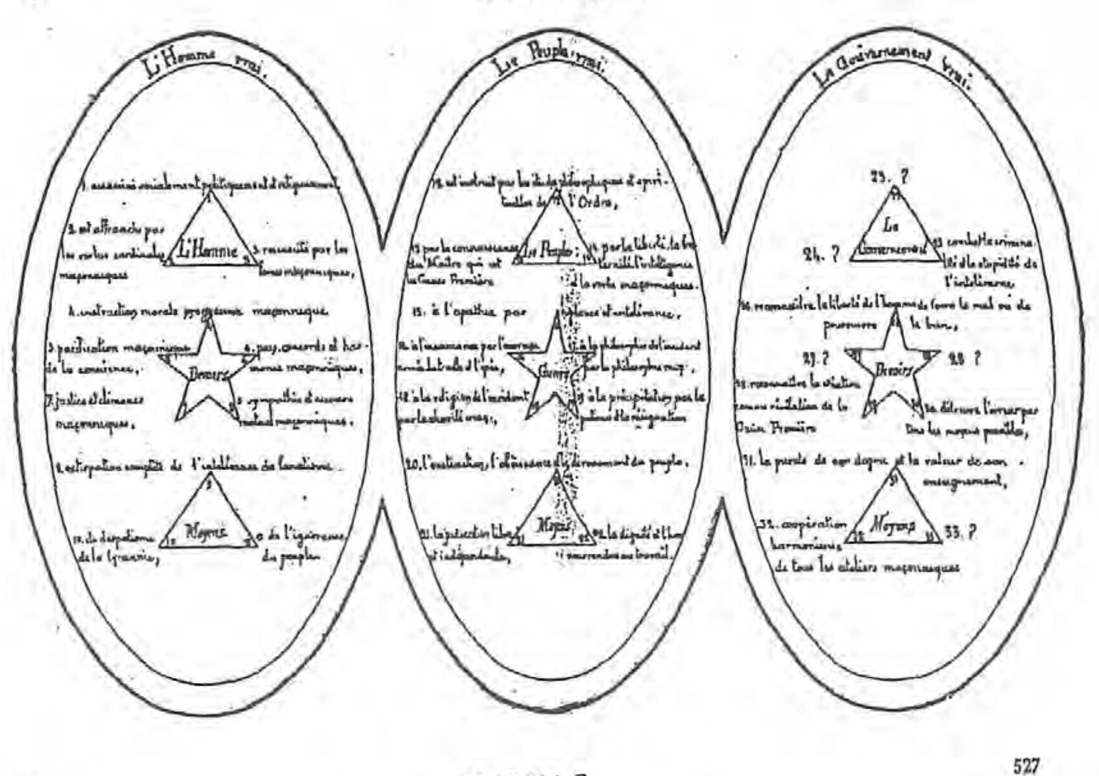
12. de la richesse maçonnique.
13. de l'instruction maçonnique,
14. de la libre pensée maçonnique,
Suprématie
15. liberté personnelle,
16. liberté cosmopolite,
17. liberté des réunions populaires
18. liberté de la parole parlée et écrite,
19. liberté de la morale,
Droits
20. maintenir le droit à la liberté.
21. réprimer la fausse liberté,
22. réhabiliter le prolétariat,
Moyens
Les Murs.

Le Gouvernement.

23. à toute autorité constituée,
24. à tout pouvoir irresponsable,
25. à tout despotisme.
Guerre
26. égalité maçonnique contre tout privilège,
27. la justice maçonnique
28. la religion naturelle et la morale universelle.
29. la loi du progrès primant toute moralité et philosophie,
30. combat obligatoire pour la liberté politique et religieuse,
Droits
31. développement de la puissance exécutive de l'Ordre maç.,
32. développement de la puissance collective de l'Ordre maçonnique,
33. consolidation de la puissance suprême de l'Ordre maçonnique.
Moyens
Le Toit.

INTERPRÉTATION OFFICIELLE POLITIQUE ET RELIGIEUSE

(V. PAUL ROSEN, p. 364.)



INTERPRÉTATION JUDAIQUE

Le Profane fait Juif.
Le Juif fait Pontife.
Le Pontife fait Souverain.
1. Le Profane est,
2. par l'inspiration de l'esprit judaïque,
3. transformé en Juif adoptif ;
4. il renaît Juif,
7. il ne rend pas d'équivalent suffisant, comme Salomon au roi de Tyr ;
13. son esprit est illuminé par la connaissance de la Trinité kabbalistique ;
16. un des Douze Anciens du peuple :
17. il est admis au Grand Conseil des Vingt-quatre ;
18. il est ordonné Pontife et concilie Jésus-Christ
19. il est fait Grand Pontife,
20. Grand Patriarche,
21. un des Princes qui régneront sur l'univers ;
24. il est choisi Prince du Tabernacle, et son esprit est illuminé par l'esprit magique,
29. il est fait Grand-Écossais, il est mis en communication directe avec le Bon Principe.
30. il devient Kadosch et Chevalier du Bon Principe,
33. il devient Souverain Grand Inspecteur Général, Souverain Pontife ; est admis au Suprême Conseil, et participe au pouvoir souverainement de l'Ordre.

INTERPRÉTATION LUCIFÉRIENNE

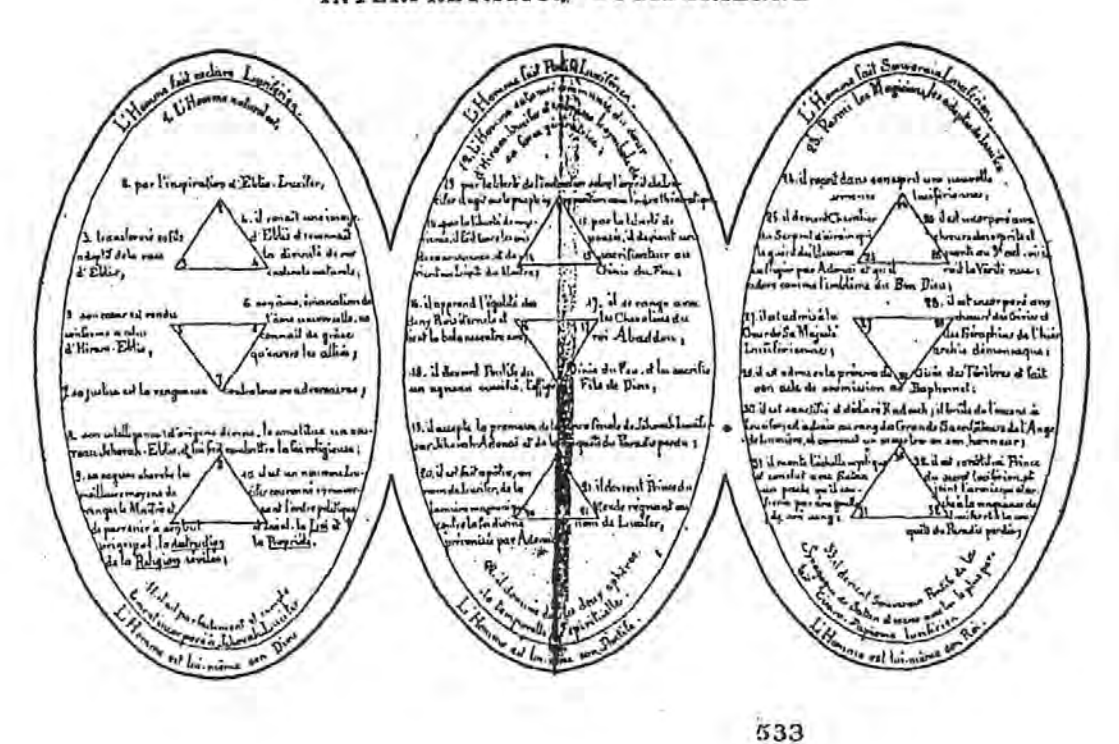
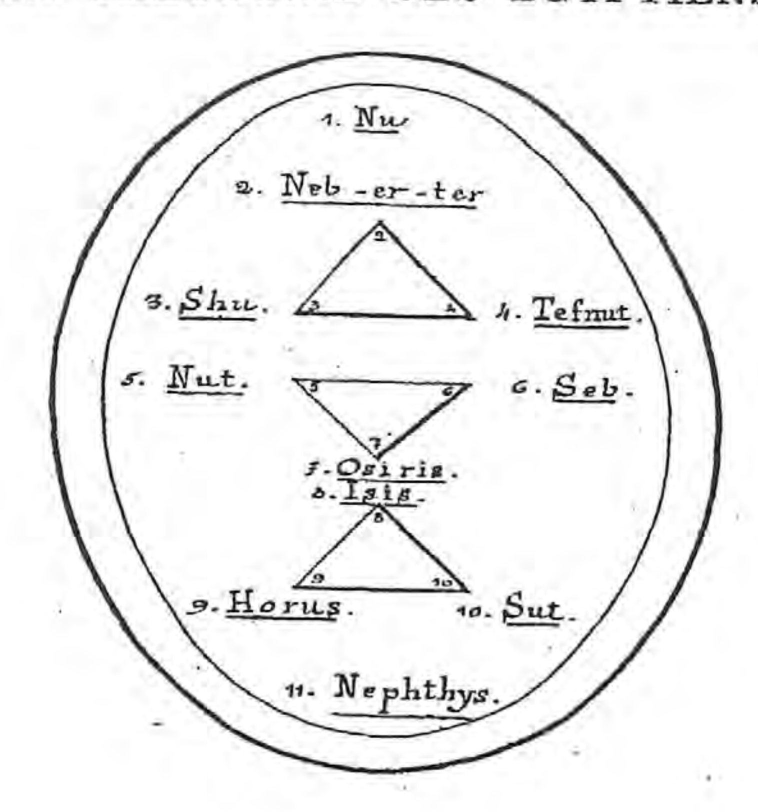


PLANCHE Q

LA THÉOGONIE DES ÉGYPTIENS

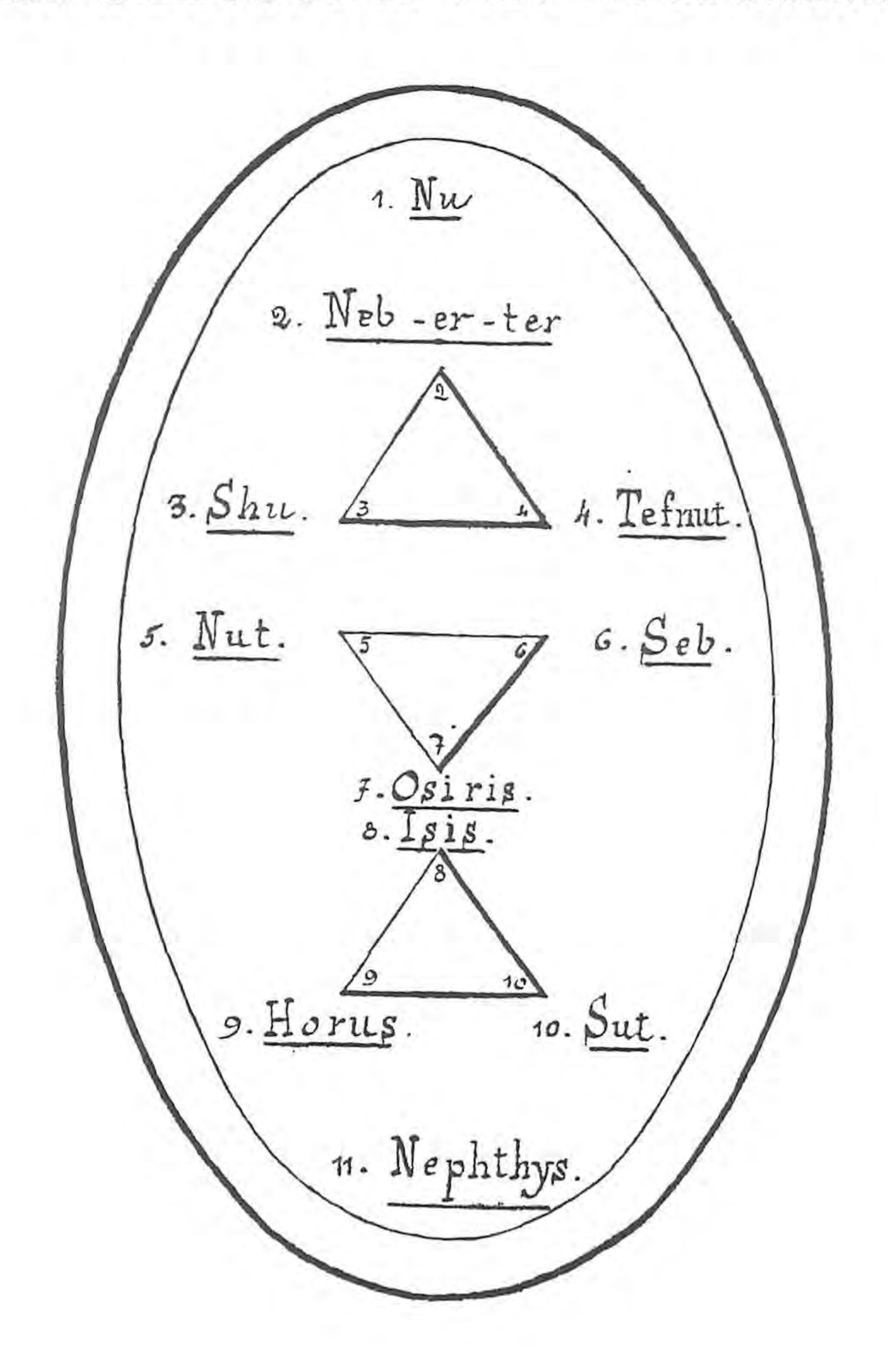


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LA THÉOGONIE DES ÉGYPTIENS



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